English Translation of the

Tirumandiram

Volume 7 & 8

Tandiram 7 & 8





Babaji's Kriya Yoga and Publications, Inc.

VOLUME 7 & 8 - *Tandiram 7 & 8*

The Tirumandiram, by Siddha Tirumular is a sacred encyclopedia of philosophical and spiritual wisdom rendered in verse form. It is one of India's greatest texts, a spiritual treasure-trove, a Sastra containing astonishing insight. It is a seminal work and is the first treatise in Tamil that deals with different aspects of Yoga, Tantra and Saiva Siddhantha.

"The poems of Tirumular abound in technical terms conveying mystical experience. The symbolic, twilight language of the Siddhas has the advantage of precision, concentration, secrecy, mystery and esoteric significance in that the symbols, at the hands of the Siddhas become a form of artistic expression of the inexpressible. In short, the twilight language of the Siddhas is, in essence, profoundly mystical in nature and contains a "numinous aura" and existential revelations for the man who deciphers their message. The essential difficulty is that to understand the twilight language requires a total hermeneutic of reading, an awareness, in fact, of the total religious and philosophical structures that infuse it. It also requires one to enter deep states of meditation wherein the verse serves as a key that reveals a higher meaning to the initiate." (T.N. Ganapathy)

It took five years and a team of scholars to translate each of the 3000 verses and to write extensive commentaries about them, in nine volumes. The tenth volume contains presentations from two philosophical schools of Saiva Siddhanta and a glossary, select bibliography and index.

The **Seventh Tandiram** features explanatiion of the six-adharas, worshiping the guru, the linga, controlling the five senses, explaining the features of a true guru and controlling the semen. Saivites are instructed in how they should conduct themselves.

Seventh Tandiram's translation and commentary by
Prof. Dr. P.S. Somasundaram

The **Eighth Tandiram** aims at imparting the nuances of Siva-Yoga. The avasthas (the states of experience) of the Jiva are explained.

Eighth Tandiram's translation and commentary by
Prof. Dr. S.N. Kandaswamy



Babaji's Kriya Yoga and Publications, Inc.
196, Mountain Road, P.O. Box 90, Eastman Quebec, Canada J0E 1P0
email: info@babajiskriyayoga.net • web: www.babajiskriyayoga.net

General Editor: T.N. Ganapathy

The Tirumandiram

Volume Seven - Tandiram Seven

Translation and Commentary

by

P.S. Somasundaram

The Tirumandiram

Volume Eight - Tandiram Eight

Translation and Commentary

by

S.N. Kandaswamy

Yoga Siddha Research Centre: Publication Series No.: 8

Babaji's Kriya Yoga and Publications, Inc.
St. Etienne de Bolton, Quebec, Canada

The Tirumandiram **Rs. 5000/- per set**
by Tirumūlar

First published in January 2010 by
Babaji's Kriya Yoga and Publications, Inc.,
196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0
Tel: 450-297-0258; 1-888-252-9642
email: info@babajiskriyayoga.net • web: www.babajiskriyayoga.net

First Edition: Year 2010: 1000 copies • Second Edition: Year 2013: 1000 copies

Book design: Vinod Kumar R.C.

Babaji's Kriya Yoga Trust,
P.O. Box 5608, Malleswaram West, Bangalore, India 560 055.
Tel: (91) (080) 23560252 /412 80812/ 0 9845 66 1221 • email: info@babajiskriyayoga.in

Library and Archives Canada Cataloguing in Publication
Tirumūlar
[Tirumantiram. English]

The Tirumandiram / by Siddhar Tirumūlar; English translation and
commentary by T.N. Ganapathy ... [et al.].
Yoga siddha research project series; no. 8

Written around 200 A.D. in Tamil in south India.
Also available in DVD format.
Includes bibliographical references and index.
Text in Tamil and English.
ISBN 978-1-895383-61-4 (set)

1. Saiva Siddhanta Doctrines. 2. Tirumūlar Tirumandiram Commentaries.
3. Tantriam. 4. Yoga.
I. Ganapathy, T. N II. Title. III. Title: Tirumandiram. English.
IV. Series : Yoga siddha research series; no.8

BL1281.845.T5713 2010 294.5'5 C2009-904827-2

Table of Contents - Volume Seven

Table of Contents - V olume Eight

Seventh Tandiram

Introduction

The seventh Tantra of the *Tirumandiram* consists of thirty-eight sections. They all deal with many subjects right from the six ādhāras upto the *hitōpadēśa*, the salutary guidance.

Section one deals with the six ādhāras, which form part of the cakra system. The cakras are figuratively represented by the lotus flower with different petals, syllables and deities. The cakras are inner power phenomena and the centres of psychical energy. Mūlādhāra, svādhiṣṭhāna, maṇipūra, anāhata, viśuddhi and ājñā are the six cakras.

The yōgin locates these centres and experiences the yōgic power and knowledge and attains the *sanmārga*. There are fifty letters that lie distributed amongst the cakras. The fifty first letter is the praṇava, Aum. When it is realised Śiva's bliss is obtained by the yōgin.

A yōgin visualises the entire physical world (*aṇḍa*) as the symbol of God after realising God-head in the six centres by means of meditation. The physical world includes the world of sound.

Human body is the *piṇḍa*, the microcosom of the macrocosom. It is visualised as the *piṇḍa liṅga* the symbol of God. The human body is an instrument to enjoy and experience the cosmos, the *aṇḍa*.

Śiva appears as Sadāśiva, who creates the world through the instrumentality of Śakti as substance and quality. The centre of the

liṅga is the power of gnosis (jñāna sakti); its head is *ādi śakti* while its hair is the *iccā śakti* (the power of will).

Its armour is *kriyā Sakti,* the power of action. The very form of the liṅga is the praṇava AUM. It is viewed as holding all the nine forms of Śiva.

The yōgin, having realised that the Sadāśiva is in the form of a liṅga, experiences that his own soul (ātma) is the very symbol of the liṅga (ātma liṅga).

Jñāna is awareness, consciousness of the Absolute. When the yōgin's consciousness transcends the limits of soul and matter, he attains the absolute consciousness which is jñāna-the God consciousness. That consciousness is visualised as the consciousness of the liṅga. That is *jñāna liṅga.*

Śiva in His infinite grace and compassion towards the souls descends and assumes various forms as the *aṇḍa, piṇḍa,* sadāsivam, atman, jñāna, etc. as has been shown. It is explained how such an intimate principle is symbolised in the form of a liṅga and also about how it is worshipped in various methods.

The Āgamas ordain various types of worship of the Śiva liṅga. According to the tradition Śiva assumes the form and role of a supreme preceptor (*ācārya*) and imparts His esoteric teachings to His disciples. This tradition is called *sampradāya.*

In the section "bestowal of grace" it is said how Śiva bestows His grace on the souls who are perfected in accordance with the tradition (*sampradāya*). It has been shown how on account of the on-set of the grace the world of sound and the world of matter emerged and also how the souls enjoy them.

The section "The glow of grace" is shown as to how it creates experience in the souls.

In the section "Śiva's worship", various rites of Śiva worship are spoken of. Tirumūlar speaks of two types of worship, internal and external along with the mental postulation.

Guru Pūja the worship of the sacred preceptor is dealt with. The guru is venerated and assumed to be Śiva Himself.

According to the tradition, Mahēśwara who is the ardent spiritual person, is worshipped as Śiva Himself. Hence Mahēśwara Pūja is given a venerated place.

The greatness of the spiritual servants is stressed and highlighted. The Śiva yōgins are the *aṭiyārs* (followers). The greatness of the spiritual servants in respect of their devotion, gnosis, and the spiritual station they attained are explained.

Feeding the spiritual servant with food is considered as the cardinal virtue.

The code of receiving food and alms by the spiritual savants is highlighted.

The *aṭiyārs* during their observance of silence communicate with the devotees through the language of gestures and handposes. They are the *mudras.* Various types of *mudras* and their respective functions are dealt with. Of these *mudras kēchari mudra, yōni mudra* and *sāmbavi mudra* are important for rousing the kuṇḍalini.

Samādhi is a state of consciousness when the mind finds perfect harmony with the soul. It is described how the consciousness

finds complete identity with God in the cave of the heart of the yōgin.

Samādi Kriyai, outlines the process of the disposal of the body of the yōgin.

The universe (*aṇḍa*) emerges from the māyā while the *piṇḍa* is conceived in the womb on account of the *bindu. Vindurpanam* speaks of this. *Vindujayam* is the conquest of the *bindu* through yōgic exercise. The selective method of copulation ensures the control of the *bindu.*

The sun abides in the macrocosom and the microcosmos. It is shown how the sun abides in the entire universe and the effects thereof. He is called Aṇḍāittan.

Likewise the portion of the sun in the *piṇḍa,* the mind, the gnosis are spoken of as Pinḍāditya, Manāditya and Jñānāditya respectively. The sun as Śiva is spoken of, as Śivāditya.

Prāṇa is the soul while it is entangled with the mala.

Puruṣa is the soul purified from mala. It is made perfect to attain the bliss of Śiva.

Jīva: In the purified state the soul is free from the mala and māyā. It is qualified now to reach Śiva.

Paśu: is the soul (Paśu) which is free from all impurities and it is capable of yielding the milk of Siva's bliss.

Bōdan: In this state the soul remains as repository of wisdom.

Control over the sense organs, is difficulty and methods are discussed in detail.

The unworthy preceptors and the evils produced by them are highlighted.

The qualities of a genuine guru are illustrated. Refrain from the unholy alliances is also discussed. Having pity on those who go astray, certain noble teachings are pointed out.

Section 1 – The Six Ādhāras

Six ādhāras or supports are identified in the human body as yōgic centres. They are: *mūlādhāra, svādhiṣṭhāna, maṇipūra, anāhata, visuddhi* and *ājñā*. The yōgin locates these centres in his vital body, the *suksma sarira,* and there he experiences the yōgic powers and knowledge. Only then he is said to have attained *sanmarga* (equilibrium). There are fifty letters or sacred sounds distributed amongst these centres, abiding within them. The fifty first letter is the *praṇava* Aum. The bliss of Siva is experienced when the *praṇava* is realized.

Mandiram 1704

நாலும் இருமூன்றும் ஈரைந்தும் ஈராறும்
    கோலிமேல் நின்றகுறிகள் பதினாறும்
மூலங்கண்டு ஆங்கே முடிந்து முதல் இரண்டும்
    காலம்கண் டான்அடி காணலும் ஆமே.

Transliteration

Nālum irumūnṛum īraintum irāṛum
    Kolimēl ninṛa kuṛikaḷ patināṛum
Mūlamkaṇṭānkē muṭintu mutal iraṇṭum
    Kālamkaṇ ṭānaṭi kāṇalu māmē.

Translation

Four, six, ten and twelve
    And together sixteen petals positioned above
Experiencing the basis and reaching the pre-eminent two
    (One) can visualize the feet of the timeless.

Commentary

Four: the centre of four petals is the mūlādhāra at the base of the spine. It is red in color and holds the shape of a lotus flower. In the four petals, the four letters are inscribed. At the crest of this lotus lies the *bhūmandala* (earth) in the form of a quadrangle which is surrounded by eight spears. Its color is yellow. In the centre is the seed letter, *ṇam*. Within it is seated Brahma in the form of a child. It is also said Ganapati is the deity of mūlādhāra. The kuṇḍalini sakti in the shape of three and a half circles also lies in the centre, said to be wound around a black self-emergent liṅga. The *citkala* (knowledge aspect) is placed on the liṅga in the shape of a rod.

Six: This denotes the svādhiṣtāna centre slightly above the mūlādhāra, which holds the form of a lotus flower of six petals. The six petals contain six letters. Its color is vermilion. In its crest is the water plane. On this is placed the seed letter *vam*. Viṣṇu and Lakshmi are the abiding deities.

Ten: This refers to the maṇipūra centre which holds the shape of a lotus flower of ten petals. It sits in the navel region of the body. It has ten letters inscribed on ten petals. In its crest, rests a triangle. On its outer space exists the region of fire *(agnimaṇḍala)*, and it has the seed letter *ram* in the centre. Rudra mounted on the bull, and Parvati are the presiding deities.

The Twelve: This refers to the anāhata centre in the shape of a lotus flower containing twelve petals. Twelve sacred syllables or letters are inscribed on its petals. The region of air *(vāyumaṇḍala)* surrounds it. A triangle with radiance is formed there. Its seed letter is *vam*. Īsa is the presiding deity, and Kākini śakti is the

goddess associated with him. Between them the individual soul (jīva) is represented by a swan. In the seed base of this lotus there arises another lotus. In its centre remains the *sthāṇu* (prop, support) surrounded by celestial *karpaga* trees, all worshipped within the mind. This centre sits within the heart of the body.

Sixteen petals: This refers to the *viśuddhi* centre which contains a lotus flower of sixteen petals, situated at the lowest part of the neck (where it meets the shoulders). Sixteen letters are inscribed on the sixteen petals. In its seed base is the region of space illustrated by a white circular shape. At its centre is a triangle, in which the region of the moon lies. The seed letter *ham* is within visuddhi's centre. Sadāśiva and His consort are mounted on a bull there. The portion containing Sadāśiva is in golden color while the hue of the Divine Mother is white. At the centre of the moon region a Śakti called Śākini dwells.

The pre-eminent two: This denotes the ājñā centre containing a lotus flower of two petals. It is a very important centre in which Śiva is enshrined. Hence it is described as the pre-eminent centre. It is situated in the region between the eyebrows. *Ha* and *kṣa* are the letters on the two petals. Hākini Śakti is at the centre of the seed base; above it there is a triangle within which the brilliant *itaralinga* is placed. The *antarātma* (soul) is in the form of a lamp in the triangle. Over it abides the subtle mind and Śiva in the form of a swan.

The practitioner of Yōga meditates on these six spiritual centres. Through various methods, Divine light ascends from the mūlādhāra to ājñā. Then concentrating on the ājñā, the practitioner visualizes the feet of the One who transcends time.

Śiva is *Kālakāla*, the vanquisher of the God of death.

Mandiram 1705

ஈராறு நாதத்தில் ஈரெட்டாம் அந்தத்தின்
    மேதாதி நாதாந்த மீதாம் பராசத்தி
போதா லயத்த விகாரந் தனிற்போத
    மேதாதி யாதார மீதான உண்மையே.

Transliteration

Īrāṛu nātattil īreṭṭām antattin
    Mētāti nādānta mītām parāsatti
Bōdā layatta vikāran taniṛpōta
    Mētāti yātāra mītāna uṇmaiyē.

Translation

Twelve in *nāda* (sound) sixteen in the end
    From *mēdha* to the end of *nāda* upon it Parāśakti dwells
In the temple of knowledge entering indiscriminately
    Above *mēdha* centre truth prevails.

Commentary

Twelve in *nāda*: In the *nāda tattva* (principles of nature) there are twelve *kalās* (spheres) that comprise the solar region.

Sixteen: There are sixteen *kalās* which comprise the lunar region: *Akaram (mēdha), ukaram (arkkisam), makaram (vittakalai), bindu, ardhachandran, nirōdini, nāda, nādānta (*these are the eight *ādhāra kalās), śakti, vyāpini, viyōmarūpini, anandai, anādai, anacirudai, camanai, unmanai* (these are the eight *nirādhāra kalās*). These sixteen mystical centres in the body are called *cōṭacakalai.*

From *mēdha* to the end of *nāda:* Parāśakti, the Śakti of grace, abides beyond the *mēdha* and the *nādanta*. Parāśakti dwells in absolute knowledge, equated to a temple of knowledge.

Entering indiscriminately: When the Yōgin enters the state of absolute knowledge, he or she transcends all distinctions between this and that, as the mind becomes silent.

Above *mēdha* centre truth prevails: Truth is Śiva. He abides above all the *kalās* from *mēdha* to *nādanta*. Śiva abides in the region of the sun, moon and Śakti. If the Yōgin meditates upon Him at the crown of the head, sahasrāra, one realizes Para Śiva.

Mandiram 1706

மேலென்றுங் கீழென் றிரண்டறக் காணுங்கால்
    தானென்றும் நானென்றுந் தன்மைகள் ஓராறும்
பாரெங்கு மாகிப் பரந்த பராபரங்
    காரொன்று கற்பக மாகிநின் றானே.

Transliteration

Mēlenṟun kiḻen ṟiṇṭaṟak kāṇuṅkāl
    Tānenṟum nānenṟuṅ tanmaikaḷ ōrāṟum
Pāreṅku mākip paranta parāparan
    Kārōnṟu kaṟpaka mākinin ṟānē.

Translation

Whether high or low viewing without duality
    That He is; that I am; with six traits God will become
The super principle that pervades and abides in the world
    And remains as the *karpakam* tree like the dark cloud

Commentary

If the soul observes things whether high or low, with mental equanimity, that balance of perception will dissolve all dualities and difference between God and itself. It will attain identification with the Supreme. It would imbibe and embody the six qualities attributed to God, and become as generous and gracious as *karpagam*, the celestial tree equated with the dark clouds that cherish and nourish all living beings without discrimination of high or low, good or bad, etc. This tree is said to grant all boons to whomever supplicates it.

The six qualities are: Freedom from desire, preserving Godlines (*Īsvaratva*), glory, wealth, gnosis (Divine knowledge), and valor.

Mandiram 1707

ஆதார சோதனை யானாடி சுத்திகள்
　　மேதாதி ஈரெண் கலாந்தத்து விண்ணொளி
போதா லயத்துப் புலன்கர ணம்புந்தி
　　சாதா ரணம் கெட்டான் றான்சக மார்க்கமே.

Transliteration

Ātāra cōtanai yānāṭi cuttikaḷ
　　Mēdhāti īreṇ kalāntattu viṇṇoḷi
Bōdā layattup pulan kara nampunti
　　Cātā raṇam keṭṭān tānsaka mārkkamē.

Translation

By yōgic practice the channels are purified at the end
　　The sixteen kalās from *mēdha* onwards there is effulgence of heaven

At the temple of gnosis, cognitive senses (*karmēndriyas*) and intellect
Will lose their functions; only then it is yōgic path.

Commentary

By performing the yōgic practice in the six centres, the three channels of *iḍa* (lunar), *piṅgala* (solar), and *suṣumnā* are purified. Once purified, there is the full flow of the ambrosia. This Yōga is called *Ādhāra Dhyāna Yōga*.

Through the kuṇḍalini yōgic practice, the vital life force of breath flows through the sixteen *kalās*, beginning from *mēdha*, and the nādis are purified. Then will result inner vision of heaven and its effulgence, which is "kalānta," the sphere of light experienced in the ājñā (*mēdha*) and sahasrāra. It is otherwise known as the light at the *citākāśa*. This practice is called the *Sōḍasa-Kala Prasāda Dhyāna Yōga*, the Yōga of coursing through the kalās. *Nādānta* is the sphere of sound associated with the heart and vishuddi ādhāras. *Kalānta* is the sphere of light associated with ājñā and sahasrāra. The *citākāśa* is the temple of gnosis. At this juncture begins the experience of *Jñānākāra Dhyāna Yōga*, when organs of sense and action (as well as the intellect) will cease to function; the consciousness of the Yōgin is no longer identified with the body and its instruments. This is *Bōdhānta*, the sphere of consciousness where these physical faculties are transcended and transformed to a higher awareness, in which the stain of egoism is removed. One becomes Śiva. Then only is the Yōga qualified to be *Sanmārga Yōga*.

Mandiram 1708

மேதாதி யாலே விடாதோ மெனத்தூண்டி
    ஆதார சோதனை அத்துவ சோதனை
தாதார மாகவே தானெழச் சாதித்தால்
    ஆதாரஞ் செய்போக மாவது காயமே.

Transliteration

Mēdhāti yālē vitātō menattūṇṭi
    Ātāra sōtanai attuva sōtanai
Tātāra mākavē tāneḻac cātittāl
    Ātārañc ceypōka māvatu kāyamē.

Translation

Induced by chanting Aum through *mēdha* onwards by coursing the prāṇa ceaselessly
    By raising through the *kalās* the centers and paths
If on the support of the body the soul is aroused
    The blissful effects produced by the centers, the body will enjoy.

Commentary

The *kalās* or mystical power centers, commencing with *mēdha* are sixteen. If the vital wind is coursed through them ceaselessly by chanting the praṇava, Aum, the kuṇḍalini power will arise from mūlādhāra and course through the six centers and the six paths (*adhvas*), *kala, bhuvana, varṇa, mantra, pada and tattva.* The praṇava, Aum, is chanted to induce a continuous and strong practice of awareness.

This practice activates the soul which supports the body. This Yōga will yield bliss of Śiva-bhōga and strength to the Yōgin.

Mandiram 1709

ஆறந்த முங்கூடி யாகும் உடம்பினிற்
    கூறிய ஆதாரம் மற்றுங் குறிக் கொண்மின்
ஆறிய வக்கர மைம்பதின் மேலே
    ஊறிய வாதாரத் தோரெழுத் தாமே.

Transliteration

Āṛanta muṇkūṭi yākum uṭampiniṛ
    Kūṛiya ātāra maṛṛun kuṛikkoṇmin
Āṛiya vakkara maimpatin mēlē
    Ūṛiye vātārat tōreḻut tāmē.

Translation

In the body comprising six centers
    Contemplate on the said centers pointedly
The comprised letters fifty, in the
    Pre-eminent center will evolve as one letter.

Commentary

The body contains six psychic energy centers beginning with the mūlādhāra at the base of the spine and rising to ājñā or spiritual eye between the eyebrows. In this verse, contemplation on these six centers within the body is advised. The sixth centre, ājñā, is the pre-eminent of all centers. Within it is enshrined Sadāśiva. The fifty letters are distributed among the other five centers. But the fifty first letter, Aum, the praṇava, lies within ājñā. The Yōgin experiences the sweetness of ambrosia when the sound of Aum is realized here.

Mandiram 1710

ஆகும் உடம்பும் அழிக்கின்றஅவ்வுடல்
போகும் உடம்பும் பொருந்திய வாறுதான்
ஆகிய வக்கரம் ஐம்பது தத்துவம்
ஆகும் உடம்புக்கும் ஆறந்த மாமே.

Transliteration

Ākum uṭampum aḻikkinṛa avvuṭal
Pōkum uṭampum poruntiya vāṛutān
Ākiya vakkaram aimpatu tattuvam
Ākum utampukkum āṛanta māmē.

Translation

The perishing body is the one that is to appear
The subtle body that goes and the steps by which they unite unseen
Are as the fifty letters are to the tattvas
For the prospective body the six centres are the ultimate.

Commentary

The "perishing body" and the "appearing body" refer to the gross physical body, or the outer physical sheath through which human beings function on earth. The "body that goes" is the subtle body or soul, which takes birth in accordance with karma. How are the gross and subtle bodies united with each other? It is through the *adhvas* which are responsible for the formation of this body, and for which kāla (time) is the ultimate principle. However, the cakras or ādhāras within the subtle body are said to contain the whole of the physical and dynamic cycle of the universe.

The gross body and subtle body unite as the fifty letters and the tattvas (principles of nature) converge in the original sound, the *nāda*. For this body that is formed through birth, the six centres and the sound of praṇava, Aum, are the only cause and ultimate source.

Mandiram 1711

ஆயு மலரின் அணிமலர் மேலது
வாய இதழும் பதினாறும் அங்குள
தூய அறிவு சிவானந்தமாகிப் போய்
மேய அறிவாய் விளைந்தது தானே.

Transliteration

Āyu malarin aṇimalar mēlatu
Vāya itaḻum patināṟum aṅkuḷa
Tūya aṟivu sivānanda mākippōy
Mēya aṟivāy viḷaintatu tānē.

Translation

Above the discriminating heart similar to a beautiful lotus
Are the sixteen petals which are located there.
The pure consciousness becomes the bliss of Śiva
And sprouts as all comprising gnosis

Commentary

Here the heart in the shape of a "beautiful lotus" is said to have discriminating faculties, the ability to know what is right and wrong, real and unreal. Above the heart region at the base of the neck, is the viśuddhi centre or throat cakra, which holds the shape of a sixteen-petal lotus. At this lotus is enthroned Sadāśiva, the

embodiment of gnosis or Divine knowledge. He and His consort Śakti combine to embody Śivānanda, the Śiva-bliss. When consciousness is concentrated at the viśuddhi center, it meets Sadāśiva, who represents "I am That I am," and is enraptured in Śivānanda. The jīva becomes Śiva.

2. The Cosmos as the Symbol of God

After realizing God-head in the six centres by means of meditation, the Yōgin visualizes the entire cosmos as the symbol of God. This section deals with this yōgic visualization in twelve verses. The cosmos also comprises the world of sound.

Mandiram 1712

இலிங்கம தாவ தியாரும் அறியார்
    இலிங்கம தாவ தெண்டிசை யெல்லாம்
இலிங்கம தாவ தெண்ணெண் கலையும்
    இலிங்கம தாக எடுத்த துலகே.

Transliteration

Iliṅgama tāva tiyārum aṛiyār
    Iliṅgama tāva teṇṭisai yellām
Iliṅgama tāva teṇṇen kalaiyum
    Iliṅgama tāka eṭutta tulakē.

Translation

None knows how the liṅga becomes
    All eight quarters are the liṅga
Sixty four arts are the liṅga
    The world takes the form of the liṅga.

Commentary

The cosmos is the effect of triple māyā, the primordial material cause: pure māyā, impure māyā and primordial *(prakriti)* māyā. The entirety of the cosmos is the Liṅga of God. That is, it is the manifestation of God in the form of a liṅga. The Yōgin who has

realized God in the six centres can visualize the world as God's manifestation and symbol. The entire cosmos comprised of eight quarters is the symbol of God. The sixty four arts in the form of sound, or the entire world of sound, is also liṅga. The whole world, both material and sound, has taken the form of the liṅga.

Mandiram 1713

உலகில் எடுத்தது சத்தி முதலா
    உலகில் எடுத்தது சத்தி வடிவாய்
உலகில் எடுத்தது சத்தி குணமாய்
    உலகில் எடுத்த சதாசிவன் தானே.

Transliteration

Ulakil eṭuttatu satti mutalā
    Ulakil eṭuttatu satti vaṭivāy
Ulakil eṭuttatu satti gunamāy
    Ulakil eṭutta Sadāsivan tānē.

Translation

Sadāśivan created worldly abode
    Created worldly abode with Śakti's aid
Created worldly abode as Śakti's form
    Created worldy abode as Śakti's traits.

Commentary

The world or universe is the dwelling place of all created beings. Sadāśiva created the world with the aid of His inseperable Śakti, who operates through Her own māyā sakti. He created the worldly abode in the form of Śakti. He created the worldly abode with the traits and power of Śakti.

Sadāśiva is Śiva-Śakti, who is neither the form nor formless. He is the Liṅga, formless form. He pervades the world created through His inseperable Śakti who operates through māyā, the primordial material cause.

Sadāśiva created the world for the benefit of souls who inhabit it. They experience the process of purification and evolve towards the ultimate attainment of liberation and union with the Lord.

Mandiram 1714

போகமும் முத்தியும் புத்தியும் சித்தியும்
    ஆகமும் ஆறாது தத்துவத் தப்பாலாம்
ஏகமும் நல்கி யிருக்குஞ் சதாசிவம்
    ஆகம வத்துவா வாறுஞ் சிவமே.

Transliteration

Bōgamum muttiyum puttiyun cittiyum
    Āgamum ārāṛu tattuvat tappālām
Ēkamum nalki yirukkun Sadāsivam
    Ākama vattuvā vāṛum Sivamē.

Translation

Sadāśivam being and bestowing the soul
    Transcending thirty-six principles
Enjoyment liberation intellect and experience
    Abide in Āgama and the six paths as Śiva.

Commentary

Sadāśiva and the soul are one as they both share consciousness. Sadāśiva bestows on the incarnated souls enjoyment of objects, the intellect, the liberation, the realization of powers, and

the physical body. The soul transcends thirty-six principles of nature. The soul abides as Śiva in the Āgamas and the six paths.

The enjoyment of objects is obtained as a result of one's karma.

The intellect is the sense of pleasure or pain obtained during enjoyment.

The liberation is from the bondage or attachment and from the cycle of births and deaths.

The realization of supreme bliss is obtained in a state of liberation. The *vijñānamaya kōsa,* the subtle body of wisdom realizes liberation while the others are the subtle and gross bodies that enjoy various objects.

Thirty six principles: The principles of nature from the earth to the kalās.

The soul that transcends the principle of nature is also viewed as Śivam who transcends all.

The paths are called *adhvas* which are six in number such as *mandiram, padam, varṇam, bhuvanam, tattvam* and *kalā.*

Mandiram 1715

ஏத்தினர் எண்ணிலி தேவரெம் ஈசனை
வாழ்த்தினர் வாசப்பசுந் தென்றல் வள்ளலென்
றார்த்தனர் அண்டங் கடந்தப் புறநின்று
காத்தனன் என்னுங் கருத்தறி யாரே.

Transliteration

Ēttinar eṇṇili dēvarem īsanai
Vaḻttinar vāsappasun tenṟal vaḷḷalen(ṟ)

Ārttanar antaṅ katantap puṛaninṛu
Kāttanan ennun karuttaṛi yārē.

Translation

Numberless celestials praised our Lord, as liberal donor
Hailed Him as fragrant fresh breeze,
Transcending cosmos standing beyond
He protected; they knew not the idea.

Commentary

Numerous celestials praised the Lord in His state of form. They did not have the insight of wisdom to praise Him as the formless absolute consciousness beyond all creation. They hailed Him as the fragrant fresh breeze and as a generous patron, for they received His patronage and bounty. In their ignorance, they did not realize that He transcends all cosmos.

Mandiram 1716

ஒண் சுட ரோன்அயன் மால்பிர சாபதி
ஒண் சுட ரான இரவியோ டிந்திரன்
கண் சுட ராகிக் கலந்தெங்குந் தேவர்கள்
தண் சுட ராயெங்கும் தற்பர மாமே.

Transliteration

Oṇcuṭa rōnayan mālpira cāpati
Oṅcuṭa rāna iraviyō ṭintiran
Kaṇcuṭa rākik kalanteṅkum tēvarkaḷ
Taṇcuṭa rāyenkum taṛpara māmē.

Translation

Bright light Brahma, Viṣṇu, Prajāpati
Bright light sun and Indra
Like light to eye mingling every where as celestials,
Like cool light the supreme principle pervades everywhere.

Commentary

The supreme principle pervades as the bright light through Brahma (the creator), Viṣṇu, Prajāpatis (the nine deputy creators), the bright sun and Indra (the King of gods). It is the light that mingles with the eyes of all beings. Like the cool light of the moon, the supreme principle pervades everywhere.

Without light, it would not be possible for the eye to observe an object. Through this light of existence, Śivam empowers souls with awareness and the capacity for knowledge. He is the life of the soul.

Light is a literal description of consciousness. The supreme principle or light, is pure consciousness, the ultimate subject or witness of everything.

Mandiram 1717

தாபரத் துண்ணின் றருளவல் லான்சிவன்
மாபரத் துண்மை வழிபடு வாரில்லை
மாபரத் துண்மை வழிபடு வாளர்க்கும்
பூவகத் துன்நின்றபொற்கொடி யாகுமே.

Transliteration

Tāparat tuṇṇin raruḷaval lān sivan
Māparat tuṇmai vaḻipatu vārillai

Māparat tuṇmai vaḻipatu vāḷarkkum
Pūvakat tuḷninṟa poṟkoṭi yākumē.

Translation

Śiva (tāparam) is proficient in grace remaining immanent in Liṅga
None to worship the transcendent being
To worshippers of transcendent being
Will manifest as golden creeper with flower.

Commentary

Tāparam is the element earth. Here it denotes a Liṅga made of earth, stone, metals, etc. Śiva grants His grace even as He remains embodied in a liṅga, for He also transcends the cosmos.

No one worships Him in his state of transcendence. If realized souls comprehend him as transcendence, He abides in their hearts as the golden creeper, which is the symbol of Śiva-Śakti, Conscious-Energy, the source of all.

The heart is likened to a flower. It may also denote the sahasrāra, the thousand petal lotus flower in the *citākāśa*.

Mandiram 1718

தூய விமானமுந் தூலம தாகுமால்
ஆய சதாசிவ மாகுநற் சூக்குமம்
ஆய பலிபீடம் பத்திர லிங்கமாம்
ஆய அரணிலை ஆய்ந்துகொள் வார்கட்கே.

Transliteration

Tūya vimānamun tūlama tākumāl
Āya Sadāsivam mākunaṟ cūkkumam

Āya palipīṭam pattira liṅgamām
Āya araṅilai āyntukoḷ vārkaṭkē.

Translation

To the explorer of Śiva's great abodes
Holy tower makes the gross
Pervading Sadāśivam the benign subtle
Sprawling altar the Liṅgam of leaves.

Commentary

Those who explore the various aspects of the great temples of Śiva are faithfully aware of the following aspects:

1. The tower built on the sanctum is called *vimāna*. It is held to be very holy. It represents the gross form of Śiva.
2. Sadāśiva or Śiva-Śakti, is represented by the Liṅga installed in the sanctum. Its immanent principle, or subtle form of Śiva, is benign and gracious.
3. The sprawling altar where oblations and offerings are placed is called the *bali pīṭa*. It is situated in front of the sanctum, and in religious context it is also considered a Liṅga which is made of sacred leaves such as *vilva*. It is called *Pattira liṅgam*. *Pattiram* means leaf.
4. In the temple of Śiva, the tower or liṅga in the sanctum and the altar represent Śiva in gross and subtle forms.

Alternatively, the "holy tower" represents the physical body, with its ādhāras or six centres, which lead one to the abode of Śiva in the sahasrāra. The sprawling altar also represents the millions of incarnated souls, wherein Śiva abides as consciousness.

1885

Mandiram 1719

முத்துடன் மாணிக்கம் மொய்த்த பவளமும்
கொத்துமக் கொம்பு சிலைநீறு கோமளம்
அத்தன்றன் னாகம மன்ன மரிசியாம்
உய்த்ததின் சாதனம் பூமண லிங்கமே.

Transliteration

Muttuṭan māṇickam moytta pavaḷamum
Kottumak kombu cilainīṟu kōmaḷam
Attanṟan nākama manna mariciyām
Uyttatin sātanam pūmaṇa liṅgamē.

Translation

Pearls, ruby, clustered corals
Crafted wood, stone, ash, gems,
God's scripture, cooked rice, rice
Flower, sand are materials of which Liṅga can be made.

Commentary

In this verse is provided a list of materials from which a Liṅga can be constructed.

Pearls, rubies, clusters of corals, well-chisled and crafted wood material, granites-not sand stones, the holy ash, "*kōmaḷam*", the beautiful gems or *kastūri*, the perfume substances extracted from muskdeers, the Āgamas or scriptures of Śiva in the form of palamyrah leaves, even *tirumurai* which are the sacred works of Śaiva saints, cooked rice, raw rice, flowers, sand, etc.; are all accepted as materials from which different types of Śivaliṅga can be made.

Mandiram 1720

துன்றுந் தயிர்நெய் பால்துய்ய மெழுகுடன்
கன்றிய செம்பு கனலிர தஞ்சலம்
வன்திறல் செங்கல் வடிவுடை வில்லம்பொன்
றென்றியங் கொன்றைதெளிசிவ லிங்கமே.

Transliteration

Tunṛun tayirney pāl tuyya me̲lukuṭan
Kanṛiya cempu kanalira tañcalam
Vantiṛal ceṅkal vaṭivuṭai villam pon
Ṛenṛiyan konṛai teḷiciva liṅgamē.

Translation

Solid curd, ghee, milk, uncontaminated dung
Molten copper, fire, mercury, conch
Strong bricks, shapely *vilvam* gold
One of these choose for Śiva liṅgam.

Commentary

Another list of materials that could be used to make a Śivaliṅga is given in this verse.

Solid curd: unagitated, unchurned butter milk; as it is semi-solid, it could be shaped into a Śivaliṅga.

Ghee: especially in its frozen state; the boiled butter can provide the shape.

Milk: as it is contained in a pot, it could get the shape.

Uncontaminated dung: the dung of a cow is considered sacred. Moreover, it is the bull's mate; and the bull is the vehicle of Lord Śiva. It should not be contaminated by insects and worms.

Molten copper: there are thousands of idols made of molten copper; Śivaliṅga could be cast with this material.

Fire: Lord Śiva is associated with fire and its power of desctruction. His hue resembles fire. Therefore, fire could be worshipped as Śivaliṅga.

Mercury: This metal is neither a liquid nor a hard substance, and can be shaped into a Śivaliṅga. More over this substance is associated with yōgic practices.

Conch: the conch resembles the Śivaliṅga and can be used as one.

Strong Brick: a brick could be installed as Śivaliṅga. Its solidness, strength and shape are conducive to make it a Śivaliṅga.

Vilva: the *vilvam* is a sacred leaf associated with Śiva's worship. Its natural shape resembles the trident of Śiva. Śivaliṅgas is made out of *vilvam* wood also.

Gold: This metal is easily shaped into a Śivaliṅga, and its purity has a certain sanctity and sacredness. It has a religious overtone.

As per the *Pancākṣara Dīpam Commentary* of *the Tirumandiram*, the commentator Dandapāni Dēsigar, cites the following forms of Śivaliṅgam.

Kṣanigam, mritika, lōhaja, rattinaja, taruja, sailaja. Of these *kṣaniga liṅga* is of twelve types, *mritika* - two types; *taruja* - eight types, *lōhaja* - eight types, *rattinaja* - seven types; *sailaja* - four types. *Kṣaniga* liṅgas are disposed of soon after the worship is over, while the others are worshipped through out one's life time.

Mandiram 1721

மறையவர் அர்ச்சனை வண்படி கந்தான்
இறையவர் அர்ச்சனை யேயபொன் னாகும்
குறைவிலா வசியர்க்குக் கோமள மாகுந்
துறையுடைச் சூத்திரர் தொல்வாண லிங்கமே.

Transliteration

Maṟaiyavar arcanai vaṇpaṭi kantān
Iṟaiyavar arccanai yēyapon nākun
Kuraiavila vaciyarkuk komala mākun
Turaiyutaic cuttirar tol vāṇa liṅgame.

Translation

Vedic folks worship generous crystal
Rulers worship that made of gold
For never-lacking traders the emerald
For castes of many walks the ancient stone liṅgam.

Commentary

Brahmins who cherish the Vēdas, often worship liṅgam made of crystals, the hardest of all substances in nature, which best retains the energy of mantras which they recite.

Rulers wield power and sovereignty throughout their domain. They are equated to gods who pervade everywhere. Kings possessed of great wealth, worship the liṅgam made of gold.

The traders are *vysyas,* engaged in flourishing business which yields profits; they seldom lack in any comfort, and worship the liṅgam made in emerald. Many are also merchants, and some of them are poets. These philanthropists are the back bone of society; all other castes worship the *bāṇa or vāṇa liṅgam* of granite stone.

This verse has an allusion also. Bāṇa was a demon-king who worshipped Śiva as Liṅgam in stones available in the Narmada valley. All other castes worship Liṅga in stones.

Mandiram 1722

அதுவுணர்ந் தோனொரு தன்மையை நாடி
    எதுவுண ராவகை நின்றனன் ஈசன்
புதுவுணர் வான புவனங்கள் எட்டும்
    இதுவுணர்ந் தென்னுடல் கோயில் கொண்டானே.

Transliteration

Atuvuṇarn tōnoru tanmaiyai nāṭi
    Etuvuṇa rāvakai ninṟanan īsan
Putuvuṇar vāna puvanaṅkaḷ eṭṭum
    Ituvuṇarn tennuṭal kōyil koṇṭānē.

Translation

God stands uncomprehended
    Eight worlds that are new awareness
Knowing that, he has enshrined in my body
    One who has felt and sought the nature of That.

Commentary

The yōgin now knows the materials used for making Śivaliṅga of different types, and the method of making them. He is aware of the benefits thereof. He then chooses one of the types of Śivaliṅga suitable for him.

He knows God is beyond comprehension of the mind and that He pervades all matters. He realizes the supreme principle, abides in the eight worlds, or eight planes of existence. Thereby the yōgin

realizes the principle that transcends all cosmos, has taken his body as the abode.

The eight worlds are his eight forms: *aṣṭa mūrttam*. They are as follows: the five elements from the earth onwards, the sun, the moon and the soul (master).

Aruṇai Vaḍivēl Mudaliār in his commentary interprets the word That (atu) as one which is mentioned in the Mahavakya "Tat tvam asi." He enumerates the eight worlds as *asuddamāya buvanaṅkaḷ* which are as follows: *bhūta-buvanam, buddhi-buvanam, prakṛti-buvanam, tanmātra-buvanam, manō-buvanam, ahamkāra-buvanam, puruṣa-buvanam, māyā-buvanam*.

Mandiram 1723

அகலிட மாயறி யாமல் அடங்கும்
    உகலிட மாய்நின்றவூனத னுள்ளே
பகலிட மாமுனம் பாவ வினாசன்
    புகலிட மாய்நின்றபுண்ணியன் றானே.

Transliteration

Akaliṭa māyari yāmal aṭaṅkum
    Ukaliṭa māyninṛa vūnata nuḷḷē
Pakaliṭa māmunam pāva vināsan
    Pukaliṭa māyninṛa puṇṇiyan ṛānē.

Translation

Primary destroyer of demerits
    Righteous one remaining as refuge
As expanse being unknown abides
    In the perishable remains is the discriminating soul.

Commentary

Śiva is the primordial principle who destroys our "demerits" or consequences of bad karma. He is the refuge for all beings at the time of total annihilation. He pervades as the expanse, and the supreme intelligence not comprehended. He abides in all. He abides in discriminating souls encased in impermanent (perishable) bodies; this indicates that the wise can perceive Him within, as their special Self.

Mandiram 1724

போது புனைகழல் பூமிய தாவது
    மாது புனைமுடி வானக மாவது
நீதியுள் ஈசன் உடல்விசும்பாய் நிற்கும்
    ஆதி யுறநின்ற தப்பரி சாமே.

Transliteration

Pōtu punaikal̲al pūmiya tāvatu
    Mātu punaimuṭi vānaka māvatu
Nītiyuḷ īsan uṭalvisum pāyniṟkum
    Āti yuṟanin̲ṟa tappari sāmē.

Translation

Earth makes the flower-decked feet
    Sky makes damsel adorning crest
In principle God's frame stands as space
    Originator stands in that fashion.

Commentary

The cosmos in its entirety stands as Liṅga: the *aṇḍa liṅga,* the macrocosmic liṅga. The earth is personified as its feet or base. The

earth is full of natural beauty with flowers, and so the feet are described as "flower-decked" feet.

Śiva's crest is decked with the damsel, Ganga.

His vast frame is compared to the expanse of space. That is to say, He is immeasurable. This is how He is conceived.

Mandiam 1725

தரையுற்ற சத்தி தனிலிங்கம் விண்ணாம்
திரைபொரு நீரது மஞ்சன சாலை
வரைதவழ் மஞ்சுநீர் வானுடு மாலை
கரையற்ற நந்தி கலைஉந்திக் காமே.

Transliteration

Taraiyuṟṟa satti taṇiliṅgam viṇṇām
Tiraiporu nīratu mañjana sālai
Varaitavaḻ manjunīr vānūṭu mālai
Karaiyaṟṟa Nandi kalaiunttik kāmē.

Translation

The sky at the earthly floor of Śakti is the liṅga
The liṅga's bath house is the wave-dashing sea
Water to bathe it is the creeping cloud in the hill, its garlands are the stars in the sky
Directions are the garment to the boundless Nandi.

Commentary

The earth is the floor or altar, the *Śaktipītam* of Śakti. The *bāṇa* or upper portion of the Liṅga is the sky, because like the sky and truth itself, it is formless, eternal, and infinite. The floor of Śakti is considered the altar of Brahma where He functions as creator. The

sea where waves dash the shores is the bath house of Liṅga, and the water-laden clouds that creep on the hill provide the sacred water for His bath. The twinkling and glittering stars in the sky make the garland. As Śiva-Nandi is immeasurable and without form, all directions of formless space provide His robes. No clothing could cover His infinite frame.

3. The Body as the Liṅga

Piṇḍa is the microcosom and *anda* is the macrocosom. Here, the human body is visualized as a liṅga. The yōgin who has visualized the entire cosmos as *aṇḍa liṅga,* finds the body as a symbol of God's grace. It is construed as an instrument to enjoy and experience the cosmos.

Mandiam 1726

மானுட ராக்கை வடிவு சிவலிங்கம்
    மானுட ராக்கை வடிவு சிதம்பரம்
மானுட ராக்கை வடிவு சதாசிவம்
    மானுட ராக்கை வடிவு திருக்கூத்தே.

Transliteration

Mānuṭa rākkai vaṭivu sivaliṅgam
    Mānuṭa rākkai vaṭivu cidambaram
Mānuṭa rākkai vaṭivu sadāsivam
    Mānuṭa rākkai vaṭivu tirukkūttē.

Trlanslation

Form of the human body is Śivaliṅga
    Form of the human body is Chidambaram
Form of the human body is Sadāśivam
    Form of the human body is the sacred dance.

Commentary

In this verse, it is faithfully conveyed that the human body is verily the abode of Śivam. Its very form itself represents Śivaliṅga.

The head is the upper portion of the Liṅga, called *bāṇam.* The thorasic portion is the base of Śakti, or Śaktipīṭam. From the foot

to hip is considered the base of Brahma: *Brahma pīṭam*. Thus the entire human body represents Śivaliṅga.

The human form is the body of gnosis which is Chidambaram. *Cit* is gnosis, *ambaram* is space (*Veḷi*). The space of gnosis is Chidambaram, where Śiva performs His dance of five-fold action: creation, preservation, absorption, obscuration and bestowing grace.

The human form expresses Sadāśiva. Sadāśiva is the Lord expressed as "I am That I am," the ultimate source of existence and truth. This combination of Śiva and Śakti represents gnosis and grace.

It is also the place where the sacred dance of Śiva is performed, activating the human body with vitality and vigor.

Mandiram 1727

உலந்திலர் பின்னும் உளரென நிற்பர்
நிலந்தரு நீர்தெளி னவை செய்யப்
புலந்தரு பூதங்கள் ஐந்தும் ஒன்றாக
வலந்தரு தேவரை வந்திசெய் யீரே.

Transliteration

Ulantilar pinnum uḷarena niṛpar
Nilantaru nīrteḷi yūnavai ceyyap
Pulantaru pūtankaḷ aintumon ṛāka
Valantaru tēvarai vanticey yīrē.

Translation

They have perished not, will stay as survivors
Cleansing the body's blemish sprinkling water given by earth

Worship God who gives victory over
Five subtle elements yielding senses together.

Commentary

The human body represents Śivaliṅgam. In this verse it is prescribed that the practitioner keep it pure daily by pouring water given by the earth over it. Worship God who gives victory over the subtle elements and the senses. If one does this, it is suggested he will not perish, and if he dies he will not be considered dead. He will survive: [this is the interpretation given by Aruṇai vaḍivēl Mudaliyar.]

There is another interpretation also. The body consisting of subtle and gross elements is all God Himself. The earth yields water, water yields fire; fire yields wind; wind yeilds space. It is God who provides the capacity to conquer these elements, for He is those very things. Therefore, Tirumūlar here tells us to worship Him. This interpretation is according to the commentary of Daṇḍa-pāṇi Dēcigar.

Another interpretation is as follows: Through the practice of laya yōga, or kuṇḍalini yōga, one dissolves each element progressively, earth into water, water into fire, etc. As one raises kuṇḍalini energy through the ādhāras (mūlādhāra's element is earth, svādhiṣṭhāna's is water, etc.) one's consciousness also rises, and the yōgin ceases to identify with the corresponding psychological states of the ādhāras. This is the preferred form of internal worship for Siddhas like Tirumūlar.

Mandiram 1728

கோயில்கொண் டன்றே குடிகொண்ட ஐவரும்
வாயில்கொண் டாங்கே வழிநின் றருளுவர்
தாயில்கொண் டாற்போல் தலைவ னென்னுட்புக
வாயில்கொண் டீசனு மாளவந் தானே.

Transliteration

Kōyil koṇṭa nṟē kuṭikoṇṭa aivarum
Vāyil koṇ ṭānke vaḻinin ṟaruḷuvar
Tāyil koṇ tāṟpōl talaiva nennuṭpuka
Vāyil koṇṭīsanu māḷavan tānē.

Translation

The very day Śivam is enshrined, the five dwelling there
Will kindly possess the instruments
As if entering mother's house the Lord enters my mind
The Lord has come to possess and control the instruments

Commentary

From the time when the soul enters the body, Śivam the supreme consciousness enters it as His temple. Simultaneously the five cognitive senses and corresponding sense organs begin to serve as instruments of worldly enjoyment. The Lord enters the mind as freely as one enters one's own mother's house. He takes possession and control of the sense instruments. They become thereby properties of God, and are thus deified. Typically however, the ego-consciousness of the ordinary person prevents this realization.

There is another interpretation of the term "five." Here the term refers to Brahma, Viṣṇu, Rudra, Mahēśwara and Sadāśiva. They

enter the body as Their temple. They guide the soul to ascend from the mūlādhāra to reach the ājñā centre where it unites with Śivasakti. God enters the mind of the soul with motherly affection.

As a continuation of the previous verse's yōgic interpretation, the kuṇḍalini yōgin, through the practice of *Śivayōga bhāvana,* identifies himself with Śiva's consciousness and dissolves his identification with the lower elements. When he has installed Śiva in the Liṅga, he contemplates in the following manner. First he contemplates on Śivaliṅga, then on the sun region and its deity Brahma; then on the moon region and its deity Viṣṇu; on the fire region and its deity Rudra; on the region of Śakti and the deity Mahēśwara; on the region of Śiva and the deity Sadāśiva. When the yōgin meditates in that way, the deities or powers of these ādhāras guide him to reach the highest level of yōgic experience.

Mandiram 1729

கோயில்கொண் டானடி கொல்லைப் பெருமறை
வாயில்கொண் டானடி நாடிகள் பத்துள
பூசைகொண் டான்புல னைந்தும் பிறகிட்டு
வாயில்கொண் டானெங்கள் மாநந்தி தானே.

Transliteration

Kōyil koṇ ṭānaṭi kollaip perumaṛai
Vāyil koṇṭānaṭi nāṭikaḷ pattuḷa
Pūcai koṇ ṭānpula naintum piṛakittu
Vāyil koṇṭā neṅkaḷ mānandi tānē.

Translation

He enshrined within, His feet, the garden of the great Vēdas
He adopted as devices, there are channels ten

He accepted adoration, pushing behind five senses
Our great Nandi made them as devices.

Commentary

Śivam's "feet" are his grace which He planted in this world of souls by incarnating consciousness; taking the souls' bodies as the temples of His feet. The Vēdas's wisdom enables souls to realize His presence within. In each spiritual body or soul, there are ten channels called nādis. He accepts adoration by purifying these channels, which facilitates purification and awakening. Thus purified by yōgic practice, the limited perspective of physical consciousness with its five cognitive senses is conquered. One becomes established in Self-realization and God-realization. The great Nandi or Śiva, in His grace, has provided us the purifying practice of kuṇḍalini yōga

4. Sadāśiva Liṅgam

In this aspect, Śiva appears as Sadāśiva, who creates the world through the instrumentality of Śakti as substance and quality. The centre of this liṅgam is *jñāna sakti* (the power of gnosis), its head, Ādisakti; hair, *iccā sakti* (the power of will); and armor or *kriyā sakti*, the power of action. The very form of this Liṅga is the Divine sound praṇava, or Aum. It should be viewed as assimilating within itself all the features of the nine forms in which Śiva is worshipped.

Mandiram 1730

கூடிய பாதம் இரண்டும் படிமிசை
    பாடிய கையிரண் டெட்டும் பரந்தெழுந்
தேடு முகம்ஐந்து செங்கணின் மூவைந்து
    நாடுஞ் சதாசிவ நல்லொளி முத்தே.

Transliteration

Kūṭiya pātam iraṇṭum paṭimisai
    Pāṭiya kaiyiraṇ ṭeṭṭum parantelun
Tēṭu mukamaintu cenkaṇin mūvaintu
    Nāṭuñ sadāsiva nalloḷi muttē.

Translation

The associated two feet are on earth
    The glorified ten hands rise expanding in ten
The beholden faces are five, the red eyes fifteen
    Sadāśivam thus contemplated is, bright pearl.

Commentary

The two feet of Sadāśiva are the symbol of His grace. They are placed on earth where *prakriti* or nature rules through its tattvas or

principles of nature. The "glorified ten hands" are the five organs of action and five organs of sensory cognition which he has bestowed on humanity. The "rise expanding in ten" signifies the five tanmātras or senses, the four parts of the mind (*citta, manas, buddhi* and *ahamkāra*), and *puruṣa* or the soul itself. These are celebrated by devotees, who realizing Him as their source, sing His praise. Alternatively, they rise and expand through the ten directions (eight cardinal directions, plus upwards and downwards). His faces are always sought and beholden by loving souls; they are five in number, and thus His red eyes are fifteen. Sadāśiva is contemplated while His complexion resembles a radiant pearl.

The five faces of Sadāśivam are: (1) *Sadyōjāta,* (2) *Vāmadēva,* (3) *Agōra,* (4) *Tatpuruṣa,* (5) *Īsāna*; each has three eyes. (See commentary of verse 1735 below)

Mandiram 1731

வேதா நெடுமால் உருத்திரன் மேலீசன்
மீதான ஐம்முகன் விந்துவும் நாதமும்
ஆதார சத்தியு மந்தச் சிவனொடுஞ்
சாதார ணமாஞ் சதாசிவந் தானே.

Transliteration

Vēdā neṭumāl uruttiran mēlīsan
Mītāna aimmukan vinduvum nātamum
Atāra sattiu mantac sivanōṭun
Cātāra ṇamāñ sadāsivan tānē.

Translation

Brahma, Viṣṇu, Rudra, Īsa above
Superior five-faced one and the pure māyā the mystic sound

The power of centres, and ultimately Śiva
All are ordinarily Sadāśiva.

Commentary

In the first line the four-headed Lord is mentioned, with Brahma as the creator, Viṣṇu, Rudra and Īsa who abides above these gods. Sadāśiva who has five faces and superior to all, the pure *māyā (bindu)* and mystic sound *(nāda)*, the power of ādhāras, and ultimately the Para Śivam, are all generally referred to as Sadāśiva. Though they have individual names and forms, together they are called Sadāśiva. Rudra is Srikaṇṭa Rudra and Īsa is Mahēśwara.

Mandiram 1732

ஆகின்ற சத்தியின் உள்ளே கலைநிலை
ஆகின்ற சத்தியின் உள்ளே கதிரெழ
ஆகின்ற சத்தியின் உள்ளே அமர்ந்தபின்
ஆகின்ற சத்தியுள் அத்திசை பத்தே.

Transliteration

Ākinṛa sattiyin uḷḷē kalainilai
Ākinṛa sattiyin uḷḷē katirel̲a
Ākinṛa sattiyin uḷḷē amarntapin
Ākinṛa sattiyuḷ attisai pattē.

Translation

In the creative śakti lies the state of kalās
In the creative śakti ṛays of the sun arise
In the creative śakti after Śiva is settled
In the creative śakti those ten directions will emerge.

Commentary

The creative energy of the cosmos is the Śakti of Sadāśiva. Within the ambit of that Śakti all five *kalās* exist. These five kalās are *niviṛtti, pratiṣta, vidyā, sānti, sāntiyātītai.* In that creative Śakti, the rays of Śiva as the sun, or *surya,* fall. When Śiva is settled in that Śakti, the entire world of space with the ten directions emerges and begins to function (eight directions plus upward and downward directions will form the ten directions).

According to Aruṇai Vaḍivēl, the five kalās emerge from the creative Śakti, which in turn emerges from Sadāśiva who is absolute consciousness. The kalās are the ādhāra śaktis, responsible for the creation of the world.

Mandiram 1733

அத்திசைக் குள்ளே அமர்ந்தன ஆறங்கம்
அத்திசைக் குள்ளே அமர்ந்தன நால்வேதம்
அத்திசைக் குள்ளே அமர்ந்த சரியையோ
டத்திசைக் குள்ளே அமர்ந்த சமயமே.

Transliteration

Attisaik kuḷḷē amarndana āṛaaṅkam
Attisaik kuḷḷē amarndana nālvēdam
Attisaik kuḷḷē amarnda cariyaiyō
Tattisaik kuḷḷē amarnda samayamē.

Tranlsation

Within that direction are comprised the six *aṅgas*
Within that direction are comprised the four Vēdas
Within that direction are comprised the *carya*, etc.,
Within that direction are comprised the religious principles.

Commentary

In the world encompassed within the ten directions, contains six *aṅgas,* the four Vēdas themselves, religious devices like *carya* or temple service, and the Āgamas containing the religious principles.

The six *aṅgas* are the auxiliary works of the Vēdas: (1) *Sikṣa,* (2) *Chandas,* (3) *Vyākaraṇa,* (4) *Nirukta,* (5) *Jyōtiṣa* and (6) *Kalpa.*

In addition to the Vēdas, the Vedic literature consists of six auxiliary texts known as *Vedāngas* (limbs of the Vēdas). They are designed to help humanity in the correct pronunciation of the terms, correct interpretation of the texts, and employment of proper mantras during sacrifices, rituals and ceremonies. *Sikṣa* is the science of proper articulation and pronunciation of *varṇas* (letters) and words, laying down rules for correct chanting of Vedic hymns. It is the life breath of the Vēdas. *Chandas* is the science of prosody, and deals with cadence and numbers of Vedic hymns. *Vyākaraṇa* lays down the grammar of Vedic language. *Nirukta* is the etymological explanation of difficult Vedic terms. It provides the interpretation of the Vedic syllables. *Jyotiṣa* or astronomy prescribes the appropriate times for performing Vedic rites and sacrifices. *Kalpa* lays down the procedural codes for performance of sacrifices. *Kalpas* are in the form of *sutras,* or cryptic forms of expression.

The directions that contain the physical world represent the world of matter (*Artha-prapañca*), while the Vēdas and Angas represent the world of sound (*Sapda-prapañca*).

The religious devices or stages of practice and evolution are four: *carya, kriyā, Yōga* and *jñāna.*

Mandiram 1734

சமயத் தெழுந்த அவத்தையீ ரைந்துள
சமயத் தெழுந்த இராசியீ ராறுள
சமயத் தெழுந்த சதிரீரா றெட்டுள
சமயத் தெழுந்த சதாசிவந் தானே.

Transliteration

Samayat teḻunta avattai īraintuḷa
Samayat teḻunta irāci irāruḷa
Samayat teḻunta sasrīrā ṛeṭṭuḷa
Samayat teḻunta Sadāsivan tānē.

Translation

States of awareness arising from religious truth are ten,
The zodiacal houses arising from religious truth are twelve,
The body constituents arising from religious truth are ninety six,
Sadāśivm arose from the religious truth.

Commentary

The Āgamas, which are books of religious truth and principles, enumerate states of consciousness as ten. The five states of consciousness are: (1) *Jāgrat* (wakeful awareness) (2) *Svapna* (state of dream) (3) *Suṣupti* (state of deep sleep) (4) *Turiya* (absorption) (5) *Turiyādīta* (super-consciousness). When the five states of consciousness are experienced in ascending order from jāgrat onwards, it is called the upward state of consciousness. If it is in the descending order it is called the downward state of consciousness, equaling ten.

The zodiac houses are twelve commencing from *Meṣam* (Aries). The ninety six refers to the tattvas or principles of human nature.

All these are the constituents of Sadāśiva Liṅgam.

Mandiram 1735

நடுவு கிழக்குந் தெற்குத் தரமேற்கு
    நடுவு படிகநற் குங்கும வன்னம்
அடைவுள வஞ்சனஞ் செவ்வரத் தம்பால்
    அடியேற் கருளிய முகமிவை அஞ்சே.

Transliteration

Naṭuvu kiḻakkun teṟkut taramēṟku
    Naṭuvu paṭikanaṟ kuṅkuma vaṇṇam
Aṭaivuḷa vañcanañ cevvarat tampāl
    Atiyēṟ karuḷiya mukamivai añcē.

Translation

Centre east south north and west
    Centre crystal good saffron hue
Thick black red lily and milk
    These five faces were gracefully revealed to lowly me.

Commentary

Sadāśiva has five faces arranged in the following order: At the centre is Īsāna of crystal color. The face that looks east is Tatpuruṣa, and its color is crimson or saffron. The south looking face is Agōra with thick black color. The face that looks north is Vāmadēva, and has a complexion like that of a red lily flower. The north face is Sadyōjāta, with a hue of milk. Tirumūlar makes a personal

comment here, stating that in order to bestow His grace upon him, the formless Lord uses these five faces; expressing the idea that he was a lowly man of ignorance, and could not comprehend the transcendental reality, and so the Lord revealed Himself through the material world in many ways.

Mandiram 1736

அஞ்சு முகமுள ஐம்மூன்று கண்ணுள
    அஞ்சினொ டஞ்சு கரதலந் தானுள
அஞ்சுடன் அஞ்சா யுதமுள நம்பியென்
    நெஞ்சு புகுந்து நிறைந்து நின்றானே.

Transliteration

Añcu mukamuḷa aimmūnṛu kaṇṇuḷa
    Añcinō tañcu karatalam tānuḷa
Añcuṭan añcā yutamuḷa nambiyen
    Neñcu pukuntu niṟaintu ninṛānē.

Translation

There are five faces; fifteen eyes are there
    Five and five hands are there
With the five, weapons five are there; the noble one
    Having entered my heart stands pervading.

Commentary

In Sadāśiva liṅgam there are five faces, fifteen eyes, ten hands and these ten hands carry ten weapons. In this fashion He has entered and pervaded the heart of Tirumūlar.

Alternatively, the ten hands represent the five organs of cognition and five organs of sense, which allows humanity to explore the world. The Lord illuminates them as consciousness.

Mandiram 1737

சத்தி தராதல மண்டலஞ் சதாசிவஞ்
சத்தி சிவமிக்க தாபர சங்கமஞ்
சத்தி யுருவம் அருவஞ் சதாசிவஞ்
சத்தி சிவதத் துவமுப்பத் தாறே.

Transliteration

Satti tarātala maṇḍalañ sadāsivañ
Satti sivamikka tāpara saṅkamañ
Satti yuruvam aruvam sadāsivan
Satti sivatat tuva muppat tāṟē.

Translation

Śakti is earth, cosmos is Sadāśivam
Śakti and Śivam are immovable and movable
Śakti is form, formless is Sadāśivam
Śakti and Śivam, their principles are thirty-six.

Commentary

Śiva-Śakti pervades the earth. Śakti is identified as earth. Sadāśivam encompasses the whole cosmos. Śakti is immovable, while Śiva is movable. Śakti manifests in form, while Sadāśivam is formless. The tattvas or natural principles of both consist of thirty-six tattvas.

They are *Anma tattvas*-24; *Vidyā tattvas*-7; *Siva tattvas*-5 Total-36.

Mandiram 1738

தத்துவ மாவ தருவஞ் சராசரந்
தத்துவ மாவ துருவஞ் சுகோதயந்

தத்துவம் எல்லாஞ் சகலமு மாய்நிற்கும்
    தத்துவ மாகுஞ் சதாசிவன் தானே.

Transliteration

Tattuva māva taruvañ carācaran
    Tattuva māva turuvañ sukōdayan
Tattuvam ellāñ sakalamu māynirkum
    Tattuva mākuñ sadāsivan tānē.

Translation

That which is truth is formless, the movable and immovable
    When truth becomes form, it is the onset of bliss
All principles will remain as all
    Sadāśivan prevails as the principle.

Commentary

Tattuvam is truth, the principle of nature. When it is associated with the essence of matter, it is formless. When it is matter, it is with form. That will produce bliss. Its work remains as the basis of all creation. Sadāśivan abides in all as truth.

Mandiram 1739

கூறுமி னூறு சதாசிவன் எம்மிறை
    வேறோர் உரைசெய்து மிகைப்பொரு ளாய்நிற்கு
மேறுரை செய்தொழில் வானவர் தம்மொடு
    மாறுசெய் வானென் மனம்புகுந் தானே.

Transliteration

Kūrumi nūru sadāsivan emmiṛai
    Vēṛōr uraiceytu mikaipporu ḷāiniṛku

Mēṛurai ceytoḻil vānavar tammoṭu
Māṛucey vānen manampukun tānē.

Translation

Chant Sadāśivan my master, hundred times
Saying another word He will stand beyond its range
With the celestials professing to say the contrived word
He will confront; He has entered my mind.

Commentary

Chant the name of Sadāśivan, who is the master. *Pancākaṣara* is the five letter word *ŚIVĀYANAMA* and is the name of Sadāśivan. The meaning of this word is that Śiva is the one and only supreme principle. That meaning is conceived in the phrase "Sadāśivan is my master."

Chant the name not less than one hundred times. If that name is not chanted and instead another name is used, it will not be sufficient; Śiva would stand beyond its meaning.

The celestials are in habit of using other words, which Tirumūlar here suggests, are contrived and would not be adequate for realization of truth. It is implied in this case, Śiva may not be pleased with the celestials for failing to receive His grace. When one is steeped in the conviction that He alone is the master, the Lord will enter one's mind and grant realization, which Tirumūlar indicates he has experienced.

Mandiram 1740

இருளார்ந்த கண்டமும் ஏந்து மழுவுஞ்
சுருளார்ந்த செஞ்சடைச் சோதிப் பிறையும்

அருளார்ந்த சிந்தையெம் ஆதிப் பிரானைத்
　　தெருளார்ந்தென் உள்ளே தெளிந்திருந் தேனே.

Transliteration

Irulārnta kaṉṭamum ēntumaḻuvum
　　Curuḷārnta ceñcaṭaic cōtip piṟaiyum
Arulārnta cintaiyem ātip pirānait
　　Teruḷārnten uḷḷē teḷintirun tēnē.

Translation

Dark dotted neck and uplifted axe
　　Curling red-matted hair, effulgent crescent
Grace filled sense, my primordial master whom
　　In my distinct mind I remain clear about.

Commentary

The throat of Śiva is dotted with dark spots, indicating the poison He consumed to save the world. The uplifted axe-weapon, curling red-matted hair, the effulgent crescent which adorns His matted hair, and His benign demeanor are all attributes and symbols of His grace.

Śiva's consumption of poison to save the world was His act of grace. Subsequently His throat turned blue. The axe is not only His weapon, but is considered the fire He holds in His hand. It was thrown at Him by the sages of Dāruka forest. The matted-hair is a symbol of gnosis, and the crescent moon represents His Śakti, or power, and the world which is the recipient of its grace. The Master is the personification of infinite compassion. He is the primordial principle yet by grace He guides each soul through the process of Self-realization.

Sadāśivan is formless. But when He assumes form, He holds these as His symbols. That is how the sage Tirumūlar experienced Him in transcendent awareness.

Mandiram 1741

சத்திதான் நிற்கின்ற ஐம்முகஞ் சாற்றிடில்
உத்தமம் வாம முரையத் திருந்திடுந்
தத்துவம் பூருவந் தற்புரு டன்சிர
மத்தகு கோர மகுடத்தீ சானனே.

Transliteration

Sattitān niṛkinṛa aimmukkan cāṛṛiṭil
Uttamam vāma muraiyat tiruntiṭun
Tattuvam pūruvan taṛpuru ṭan cira
Mattaku kōra makutaṭṭi sānanē.

Translation

To declare the stand point of Śakti's five faces
Vāmadēva is preeminent, it is devoid of words
Tatpuruṣa facing the east is the principle, like the head
Is Agōra, in the crest is Īsāna.

Commentary

Śakti confers compassion upon all the souls. It operates through its five faces in the following manner: Vāmadēva faces north; Sadyōjāta faces west; Tatpuruṣa looks east; Agōram faces south and Īsāna north east.

Mandiram 1742

நாணுநல் லீசான நடுவுச்சி தானாகுந்
    தாணுவின் றன்முகந் தற்புருட மாகுங்
காணும் அகோரம் இருதயங் குய்யமா
    மாணுற வாமமாஞ் சத்திநற் பாதமே.

Transliteration

Nāṇunal līsāna naṭuvucci tānākun
    Tāṇuvin ṟanmukan taṟpuruṭa mākuṅ
Kāṇum akōram irudayan kuyyamā
    Māṇuṟa vāmamāñ sattinaṟ pātamē.

Translation

The sling like benign Īsāna at the top of the head
    The erect Tatpuruṣa at the face
The seen Agōra at heart, at the genital
    The magnificent Vāmadēva, Sadyōjāta at feet.

Commentary

In this verse the order is provided of the five Brahma *mantra* (*Panca Brahma Mantra*) and the method of mental concentration on various parts of the body. This consecration of the body as a temple is characteristic of the Siddhas' efforts to purify and transform themselves into the Lord on all levels.

The mantra, *Īsāna minttāya,* is pronounced and appropriated on top of the head like the sling or crescent of Īsāna. At the face, Tatpuruṣa performs the mantra *Tatpuruṣa vaktrāya;* at the heart, Agōram performs the mantra *Agōra hirudayaaya;* at the genitals Vāmadēva performs the mantra *Vāmadēva guhāya;* at the feet, Sadyōjāta performs the mantra, *Sadyōjāta minttāye.*

Thus, commencing from Īsāna, the *Pañca Brahma Mantra* of the five faces of Sadāśiva, is chanted with mental appropriation from head to foot. The Īsāna is likened to a sling for it propels the yōgin to the highest state of Self-realization.

There is another interpretation according to Aruṇai Vaḍivēl: The Śakti of Sadāśivam standing at the centre of the four directions as Īsāna, is not only standing as His face but also as the top of His head. And Śakti as *tatpuruṣa, agōra, vāmadēva* and *sadyōjāta* stands not only as their respective faces, but also as various parts of Sadāśiva; as face, heart, genitals and feet.

Śakti's manifestation as the five faces of Sadāśivam and His various parts, is effected by the respective mantra. It is how these forms are mentally conceived. Thus the mantra, *kriyā*, and *bhāvana* prevail.

Mandiram 1743

நெஞ்சு சிரஞ்சிகை நீள்கவ சங்கண்ணாம்
 வஞ்சமில் விந்து வளர்நிறம் பச்சையாஞ்
செஞ்சுறு செஞ்சுடர் சேகரி மின்னாகுஞ்
 செஞ்சுடர் போலுந் தெசாயுதந் தானே.

Transliteration

Neñcu cirañcikai nīḷkava caṅkaṇṇām
 Vañcamil vindu vaḷarniṟam paccaiyāñ
Ceñcuṟu ceñcuṭar sēkari minnākuñ
 Ceñcuṭar pōlun tesāyutan tānē.

Translation

The bosom, head, tress, lengthy armor and eyes
Are deceitless *vindu*, the growing hue is green
One having made up light red hair appears as lightening
The ten weapons are like red rays.

Commentary

In this verse the six-faceted mantra *(sataṅga mantra)* and its application are discussed. They are related to the six parts of Śakti: Her bosom, head, tresses, long armor, eyes, and Her arrow. The last one is taken by implication. These six are comprised in the tattva or principle known as "vindu," which is pure māyā or *suddha māyā*, the source of the soul's delusion that is the body-mind. Impure māyā is the manifestation of this delusion, in the form of desire, fear, etc. By personifying "pure māyā," Tirumūlar aims to help souls in the realization of supreme principles. The all-comprising color of these parts is green, which represents healing.

Śakti has tresses bright red in color and shines like the flash of lightning. Her ten weapons emit the bright rays of sunshine. These represent the overcoming of darkness and ignorance through the light of consciousness and awakening kuṇḍalini.

The six faceted mantra is as follows:

The mantra for the bosom is *Hrdayāya Nama*

The mantra for the head is *Siraśē nama*

The mantra for the tresses is *Sikāya Nama*

The mantra for the armour *Kavacāya Nama*

The mantra for the eyes is *Netrāya Nama*

The mantra for the implied arrow is *Astraya Nama*

The recitation of these mantras invokes the source of wisdom and removes the delusion of egoism.

Mandiram 1744

எண்ணில் இதயம் இறைஞான சத்தியாம்
    விண்ணிற் பரைசிர மிக்க சிகையாதி
வண்ணக் கவசம் வனப்புடை இச்சையாம்
    பண்ணுங் கிரியை பரநேத் திரத்திலே.

Transliteration

Eṇṇil idayam iṛaijñāna sattiyām
    Viṇṇiṟ paraicira mikka cikaiyāti
Vaṇṇak kavacam vanapppuṭai iccaiyām
    Paṇṇuṅ kiriyai paranēt tirattilē.

Translation

On analysis the heart is the Śakti of the gnosis of God
    Head is the supreme celestial Śakti; the tresses are the primordial Śakti
The colorful armor is the glamorous will
    In the supreme eye is the performing act.

Commentary

On analysis, it is seen the mantra of the heart is jñāna sakti, gnosis, or direct intuitive knowledge of God. The Parāśakti or primordial one is contemplated in the space beyond the eleventh state; the mantra of the head is Parā Śakti. The mantra concerning the tresses denotes the primordial Śakti. The armor stands for the Śakti of will *(iccā sakti)*. The mantra for the eye is said to be the most effective; it stands for the Śakti of action *(Kriyā Sakti)*, which is the dynamic one.

Mandiram 1745

சத்திநாற் கோணஞ் சலமுற்று நின்றிடும்
சத்தி அறுகோணஞ் சயனத்தை யுற்றிடும்
சத்திநல் வட்டஞ் சலமுற் றிருந்திடும்
சத்தி யுருவாஞ் சதாசிவன் தானே.

Transliteration

Sattināṟ kōṇañ calamuṟṟu ninṟiṭum
Satti aṟukōṇam cayanattai yuṟṟiṭum
Sattinal vaṭṭan calamur ṟiruntiṭum
Satti yuruvāñ Sadāsivan tānē.

Translation

Śakti in quadrangle will stand dynamic
Śakti in hexagon will assume sleep
Śakti in good circle will remain agitated
Śakti's form is Sadāśiva indeed.

Commentary

Śakti is the power of kuṇḍalini, the potential power and consciousness of souls. The yōgin awakens and elevates it from the lower to higher cakras. When it is positioned in the square, the form of the mūlādhāra, it will be dynamic. Śakti is raised to svādhiṣṭhāna, in the form of a hexagon. Here it will be quiet or motionless as though in deep sleep. When Śakti is elevated to the ājñā centre, in the shape of a perfect circle, it becomes agitated, causing effulgence light from the six ādhāras. Thus Sadāśiva assumes the form of Śakti, experienced by the yōgin in the form of effulgent Self awareness. When kuṇḍalini rises to the ājñā chakra, the yōgin realizes everything is conscious-energy or Śiva-Śakti.

There is another interpretation advanced by Aruṇaivaḍivēl Mudaliār: If the base of the Liṅga is in the quadrangular shape, it represents Śivam's dynamic power. If this base is hexagon then it represents static power. If this base is a circle, it is the sitting power. The above three powers or Śakti are the *laya, bōgam* and *adhikāra* states.

Mandiram 1746

மானந்தி எத்தனை காலம் அழைக்கினுந்
    தானந்தி யஞ்சின் தனிச்சுட ராய்நிற்குங்
கானந்தி யுந்தி கடந்து கமலத்தின்
    மேனந்தி ஒன்பதின் மேவி நின்றானே.

Transliteration

Mānandi ettanai kālam aḻaikkinun
    Tānandi yañcin taniccuta rāyniṛkuṅ
Kānandi yundi kaṭantu kamalattin
    Mēnandi onpatin mēvi ninṟānē.

Translation

When ego diminishes even if he is called many times
    He, Nandi will rise as unique light of the five
Coursing the wind and crossing beyond the lotus
    Nandi will manifest in the ninth.

Commentary

The yōgic practitioner must shed his egoism caused by the dark impurity (*āṇava mala*) of māyā. Free from egoism, the soul can call the name of Śiva any number of times, and He would appear in the form of effulgence, or ever-present Divine light, containing the five

functions of Sadāśiva: creation, preservation, destruction, obscuration and grace. The kuṇḍalini is aroused by coursing the "wind" or breath upwards, crossing the six centres (ādhāras) and reaching the lotus of sahasrāra at the crown of the head. Beyond that, at the ninth level, is the nine petal lotus, situated nine inches higher than the crest where Śiva is witnessed.

Mandiram 1747

ஒன்றிய வாறும் உடலினுடன் கிடந்
தென்றுமெம் மீச னடக்கும் இயல்பது
தென்றலைக் கேறத் திருந்து சிவனடி
நின்று தொழுதேனென் னெஞ்சத்தி னுள்ளே.

Transliteration

Onṟiya vāṟum uṭali nutankiṭan
Tenṛumem mīsa natakkum iyalpatu
Tenṛalaik kēṛat tiruntu Sivanaṭi
Ninṛu toḻutēnen neñcatti nuḷḷē.

Translation

The way He identifies with the soul lying within the body
My master's ways of conduct are always of this kind
Placing Śiva's elegant feet on my head
I worship within my mind.

Commentary

By method of Yōga, the yōgin realizes how the characteristic nature in which Śiva identifies with the soul living in the body. This is accomplished when the yōgin reaches the ninth and the twelfth stages after raising the kuṇḍalini to the crown of the head.

The yōgin worships Śiva within his mind, placing His gracious feet upon his head. It is the path of gnosis (*jñāna mārga*).

Mandiram 1748

உணர்ந்தேன் உலகினில் ஒண்பொரு ளானைக்
    கொணர்ந்தேன் குவலயங் கோயிலென் நெஞ்சம்
புணர்ந்தேன் புனிதனும் பொய்யல்ல மெய்யே
    பணிந்தேன் பகலவன் பாட்டு மொலியே.

Transliteration

Uṇarntēn ulakinil oṇporu ḷānai-k
    Koṇarntēn kuvalayan kōyilen neñcam
Puṇarntēn punitanum poyyalla meyyē
    Paṇintēn pakalavan pāttu moliyē.

Translation

Realized the effulgent principle in the world
    Brought it to the world in the temple of my mind
Embraced the pure one is not unreal, reality only
    Worshipped Him all day with song and sound.

Commentary

Śiva is light, and the source of all other lights. The yōgin realizes Him in the yōgic experience as this supreme light. He is the transcendental principle. The yōgin brings this light to the earth, so souls may see the path to the Lord. He contemplates Him in the heart. Śiva is not unreal, but is Reality. This yōgic exercise of embracing all pervading Reality within the body, is called *antar-yōga*, or inner yōga.

Mandiram 1749

ஆங்கவை மூன்றினும் ஆரழல் வீசிடத்
    தாங்கிடும் ஈரேழு தானடு வானதில்
ஓங்கிய ஆதியும் அந்தமு மாமென
    ஈங்கிவை தம்முடல் இந்துவு மாமே.

Transliteration

Āṅkavai mūnṛinum āra<u>l</u>al vīciṭat
    Tāṅkiṭum īre<u>l</u>u tānaṭu vānatil
Ōṅkiya ātiyum antamu māmena
    Īṅkivai tammuṭal intuvu māmē.

Translation

There when in these three splashes the inaccessible fire
    He endures the fourteen; in the middle one
He is the exalted origin and the end
    Here He is also the moon that provides their bodies.

Commentary

"The three" denote the three regions of sun, moon and fire. There the unapproachable fire is splashing with all its force. Through this torrent, it is Sadāśivan who saves and protects the fourteen spheres. Among these fourteen the middle one is the earth. Sadāśivan is both the creator and destroyer, described here as both the origin and end. Sadāśivan provides physical bodies to the worlds by assuming the role of the moon. The moon therefore is considered Viṣṇu, who is the protector and preserver of the worlds; He is the deity of the moon.

Mandiram 1750

தன்மேனி தற்சிவ லிங்கமாய் நின்றிடும்
    தன்மேனி தானுஞ் சதாசிவ மாய் நிற்குந்
தன்மேனி தற்சிவன் தற்சிவா னந்தமாந்
    தன்மேனி தானாகுந் தற்பரந் தானே.

Transliteration

Tanmēni taṛciva liṅgamāy ninṛiṭum
    Tanmēni tānum Sadāsiva māy niṛkun
Tanmēni taṛcivan tarcivā nandamān
    Tanmēni tānākun taṛparan tānē.

Translation

Śiva's form remains as that Śivaliṅga
    Śiva's form remains as that Sadāśiva,
Śiva's form is that Śiva, is the bliss of Śiva
    Śiva's form will also become the supreme.

Commentary

Śiva's form assumes the form of Śivaliṅga. That form represents the union of Śiva and Śakti which is Sadāśiva. Śivaliṅga gives supreme bliss to those who experience Him as Sadāśiva. Moreover Śiva's form represents the supreme principle.

Mandiram 1751

ஆரும் அறியார் அகார மவனென்று
    பாரு முகாரம் பரந்திட்ட நாயகி
தாரம் இரண்டுந் தரணி முழுதுமாய்
    மாறி யெழுந்திடும் ஓசைய தாமே.

Transliteration

Ārum aṛiyār akāra mavanenṛu
Pāru mukaram parantiṭṭa nāyaki
Tāram iraṇṭum taraṇi mul̲utumāy
Māṛi yel̲untiṭum ōsaiya tāmē.

Translation

None knows that 'a' is He
Extensive 'u' is the pervasive peeress
They two are the support extending in the entire world is
The sound that rises differently.

Commentary

The 'a' is the big letter 'A', 'u' is the little 'u'. The *akaram* 'a' is the first and foremost of all letters and sounds, and is equated to God, Śiva. In the Bhagavad-Gīta, Lord Krishna says "He is the letter 'A' among all letters." Śiva is 'A', is known only to wise persons.

The little 'u' is Parāśakti who pervades the entire cosmos and beyond. The combination of Śiva and Śakti in the form of 'a' and 'u' provides support to the whole world as absolute consciousness and energy. The two letters unite to produce the cosmic sound 'Aum,' which is the original unstruck sound, *nāda*, praṇava, or fundamental sound of the creation.

Mandiram 1752

இலிங்கநற் பீடம் இசையும்ஓங் காரம்
இலிங்க நற் கண்ட நிறையு மகாரம்
இலிங்கத்துள் வட்ட நிறையும் உகாரம்
இலிங்க மகார நிறைவிந்து நாதமே.

Transliteration

Iliṅganar̤ pīṭam isaiyumōṅ kāram
Iliṅganar̤ kaṇṭa nir̤aiyu makāram
Iliṅgattuḷ vaṭṭa nir̲aiyum ukāram
Iliṅga makāra nir̤aivindu nātamē.

Translation

The worthy pedestal of the Liṅga is the appropriate 'Aum'
The worthy throat of the Liṅga is the pervading 'm'
The inner circle of the Liṅga is the permeating 'u'
The Liṅga is 'A' and the pervasive *vindu* and the mystic sound.

Commentary

The holy pedestal of the Śivaliṅgam is Praṇava, the cosmic sound of 'AUM.' Its centre described as its throat, is the all pervasive sound 'm' *(makara)*. The inner circle is the letter or sound 'u' *(ukara)*. The whole Śivaliṅgam is comprised of *akāra vindu*. The pedestal is 'Aum,' the centre is 'm' *(makara)*, and the circumference is 'u' *(ukara)*. The Liṅga is *nādam*, the mystic sound. The Siva liṅga is a visual representation of That supreme reality which is eternal and infinite. It is the formless truth, used as an object of worship.

5. The Soul as Liṅga

In this section the Śivayōgin visualizes his known self (soul) in the form of a Liṅga. He has realised that Sadāśivam Himself becomes the Liṅga. Now he realizes his soul is the Liṅga.

Mandiram 1753

அகார முதலா யனைத்துமாய் நிற்கும்
    உகார முதலா யுயிர்ப் பெய்து நிற்கும்
அகார வுகாரம் இரண்டு மறியில்
    அகார வுகாரம் இலிங்கம தாமே.

Transliteration

Akāra mutalā yanaittu māy niṛkum
    Ukāra mutalā yuyirppeitu niṛkum
Akāra vukāram iraṇṭu maṛiyil
    Akāra vukāram ilingama tāmē.

Translation

The 'A' being primary will remain all comprising
    The 'u' being primary will remain causing life
If 'A' and 'u' are both known
    'A' and 'u' will form the liṅga.

Commentary

The letter or sound 'A' is the primary sound which pervades all letters or sounds. That is the first sound, empowering all other sounds. As noted earlier, it is God represented in the sound. He abides there and relates with the cosmos through this sound. The *Tēvaram* (1-88-5) praises Śiva as the sound *akāram*, the one source of all life.

The little 'u' *(ukāram)* unites with 'A' *(akāram)* to produce life. This is the union of Śakti with Śiva *(akāra)*, creating life. The combination of *akāram* and *ukāram* is the *praṇava* (Aum), which is Śivaliṅga. Concentrating on Aum one can know Śiva.

Mandiram 1754

ஆதார மாதேய மாகின்ற விந்துவு
 மேதாதி நாதமு மீதே விரிந்தன
ஆதார விந்து அதிபீட நாதமே
 போதாவி லிங்கப் புணர்ச்சிய தாமே.

Transliteration

Ātāra mātēya mākinṛa vinduvu
 Mētāti nātamu mīte virintana
Ātāra vindu atipīta nādamē
 Pōtāvi liṅgap puṇarcciya tāmē.

Translation

The support and the supported which form *bindu* and
 The *nāda* from *mēdha* expanded one over the other
The support is *bindu,* on its pedestal is *nāda*
 This is the combination of the liṅga of gnosis.

Commentary

The support is *bindu* and the supported is the *nāda;* this is one of the principles or *kalās* from the *mēdhakala.* They exist and appear one over the other. The support or *bindu* is the pedestal, and upon it is positioned the *nāda.* While *bindu* is Śakti, *nāda* is Śiva. In their union appears the Liṅga of gnosis.

According to Śaiva Śiddhānta doctrine, *bindu* or Śakti has the symbol 'o.' *Nādam* or Śivam, is a vertical line. When those two are united it forms the Śiva Liṅga.

The *kalās* commencing from *mēdha* are: *ukārakala, akārakalā, bindu kalā, ardhachandrakalā, nirōdhini* and *nāda*. The *mēdhakalā* is positioned twelve inches above the navel, as a flame four inches in length, abiding in the heart region. Other kalās are positioned above this.

Mandiram 1755

சத்தி சிவமாம் இலிங்கமே தாபரஞ்
சத்தி சிவமாம் இலிங்கமே சங்கமஞ்
சத்தி சிவமாம் இலிங்கஞ் சதாசிவஞ்
சத்தி சிவமாகுந் தாபரந் தானே.

Transliteration

Satti Sivamām iliṅkamē tāparañ
Satti Sivamām iliṅkamē sankamañ
Satti Sivamām iliṅkañ Sadāsivan
Satti Sivamākun tāparan tānē.

Translation

The liṅgam made of Śakti and Śivam is immoveable
The liṅgam made of Śakti and Śivam is moveable
The liṅgam made of Śakti and Śivam is Sadāśivan
The immoveable becomes Śakti and Śivam.

Commentary

The "tāpara" is immoveable, the permanent and stable principle, the Liṅga. The Liṅga is sanctified in temples. Śakti and Śiva

unite to constitute the stable principle. Moving principles are also made by Śakti and Śivam. Devotees are considered the moveable liṅgam. The form and formless state of God-head in the Liṅga, or *tāpara Liṅga,* is Sadāśivam, which is the combination of Śakti and Śiva.

Mandiram 1756

தானே ரெழுகின்ற சோதியைக் காணலாம்
    வானே ரெழுகின்ற ஐம்ப தமர்ந்திடம்
பூநே ரெழுகின்ற பொற்கொடி தன்னுடன்
    தானே ரெழுகின்ற வகாரம தாமே.

Transliteration

Tānē relukinṟa cōtiyaik kāṇalām
    Vānē reḷukinṟa aimpa tamarntiṭam
Pūnē relukinṟa poṟkoti tannuṭan
    Tānē relukinṟa vakārama tāmē.

Translation

With the golden vine which springs straight from the flower
    Siva remains as *akāra* that arises there
Therein the yōgin could behold the self-illumined light
    That is the place where the fifty letters emerging from space abide.

Commentary

Śakti Manōnmaṇi is personified as the golden vine. She arises from the thousand petal lotus of the sahasrāra. Sadāśiva together with Manōnmaṇi remains as *akāra,* which also means *nāda* or mystic sound.

The yōgin can visualize the self illumined light in the *akāra*; this is the state of gnosis. The *akāra* is the seat of fifty holy letters that emerge from the space.

By another interpretation, the golden vine is construed as kuṇḍalini sakti.

The place mentioned in the last line is the sahasrāra, at the crown, which awakens when kuṇḍalini sakti rises to the top of the head.

Mandiram 1757

விந்துவும் நாதமும் மேவு மிலிங்கமாம்
　　விந்துவ தேபீட நாத மிலிங்கமாம்
அந்த இரண்டையும் ஆதார தெய்வமாய்
　　வந்த கருவைந்துஞ் செய்யு மவையைந்தே.

Transliteration

Vinduvum nādamum mevu miliṅkamām
　　Vinduva tēpīta nāda miliṅkamām
Anta iraṇṭaiyum ātāra deyvamāy
　　Vanda karuvaintun ceyyu mavaiyaintē.

Translation

Bindu and *nāda* are the venerated Liṅga
　　Bindu is the pedestal, *nādam* is the Liṅga
Holding those two as the supporting deities
　　Emerging five subtle principles will perform the five.

Commentary

The *bindu* and the *nāda* form the adored and venerated Liṅga. *Bindu* is the pedestal and *nāda* is the Liṅga. *Bindu* means point,

and refers to the point where nature first manifests. *Nāda* means the original sound, the first manifestation from the formless truth, beginning the process of evolution. With the support and grace of these two principles, five subtle principles (*tanmātras*) emerge. From these five principles, twenty-five principles of nature (tattvas) come into being. Tirumūlar directs readers to the one source of everything, by illuminating the hierārchy of Nature's principles.

There is another view with regards to the five as advanced by Aruṇai Vaḍivēl. Accordingly Śiva, Śakti, Sadāśiva, Mahēśwara and Vidyēswara emerge from the two-*bindu* and *nāda*. They in turn issue forth Śivam, Śakti, Sādākya, Īswara, Śudda Vidyā.

Mandiram 1758

சத்திநற் பீடந் தகுநல்ல ஆன்மா
சத்திநற் கண்டந் தகுவித்தை தானாகுஞ்
சத்திநல் லிங்கந் தகுஞ்சிவ தத்துவஞ்
சத்திநல் லான்மாச் சதாசிவன் தானே.

Transliteration

Satti naṟ pīṭan takunalla ānmā
Satti naṟ kaṇṭan takuvittai tānākuñ
Satti nal linkan takuñsiva tattuvañ
Satti nal lānmā Sadāsivam tānē.

Translation

The good pedestal of Śakti is the worthy soul
The good throat of Śakti will become the worthy *vidyā*
The good liṅgam of Śakti is the worthy principle of Śiva
The good super soul of Śakti is Sadāśiva.

Commentary

Śakti here means Śiva-Śakti. The good pedestal of Śivaliṅga, the form of Śiva-Śakti, denotes the principle of soul. The throat or central portion of Śivaliṅga is the worthy principle of *vidyā*, wisdom and knowledge. The upper portion of Śivaliṅga (*bhāṇam*) stands for the principle of Śiva *(Siva tattvam)*. The Super soul in association with Śakti is Sadāśiva. Patañjali refers to Īsvara as the special Self, in the *Yōga Sūtras* I.23.

The principles of soul are twenty-four: elements (bhuta) 5, subtle principles (*tanmātras*) 5; The organs of action (*karmēndriyas*) 5, The organs of sense (*jnanēndriyas*) 5; and the inner organs (*antakaraṇas*) 4; totalling 24.

The principles of *vidyā* are seven: *kāla, niyati, kāla, vidyā*, *rāga*, puruṣa and māyai. The principles of Śiva are five: *suddha vidyā*, Īsvara, Sādākya, Śakti and Śivam.

Mandiram 1759

மணம்புகுந் தென்னுயிர் மன்னிய வாழ்க்கை
மனம்புகுந் தின்பம் பொழிகின்ற போது
நலம்புகுந் தென்னொடு நாதனை நாடும்
இலம்புகுந் தாதியு மேற்கொண்ட வாறே.

Transliteration

Manampukun tennuyir manniya vāḻkkai
Manam pukun tinpam poḻikinṟa pōtu
Nalampukun tennoṭu nātanai nāṭum
Ilampukun tātiyu mēṟkoṇṭa vāṟē.

Translation

Entering my mind the originator is steeped in my life's being
Entering my mind when He showered bliss
Entered the well being, seeking to know me and the Lord
Entered the abode, that is the way He adopted.

Commentary

Śiva is the origin, the primary principle. Tirumūlar speaks of his own experience of God-realization: "He entered my mind and thereby permeates my life's being. He entered my mind's experience to enjoy the bliss He is showering upon my life, providing all prosperity and comfort. He made me seek to know myself first, and then to know Him, my Master, by entering the portal of supreme knowledge. That is the way the Master has shown me."

When the yōgin raises his consciousness to the crown or "abode" of Śiva, the Master bestows bliss. The yōgin's egoistic perspective gets replaced with that of the Lord within. He enters the mind of the yōgin.

When ParaŚiva entering the yōgin's mind, blessed the soul with supreme knowledge, the yōgin is shown the way to seek knowledge of himself and the Lord.

Mandiram 1760

பராபரன் எந்தை பனிமதி சூடி
தராபரன் தன்னடி யார்மனக் கோயிற்
சிராபரன் தேவர்கள் சென்னியின் மன்னு
மராமரன் மன்னி மனத்துறைந் தானே.

Transliteration

Parāparan entai panimati cūti
Tarā paran tannaṭi yārmanak kōyiṟ
Cirāparan tēvarkaḷ cenniyin mannu
Marāmaran manni manattuṟain tānē.

Translation

The Supreme most principle, my father, one who wears the cool crescent
The Supreme who bears the earth; in the temple of his devotees earth
The Supreme who is at the crest; flourishing on the heads of the celestials
Is Hara with whom He dwells firm in the mind.

Commentary

Śiva is the supreme principle. By His loving care and affection He is a father to all souls. He wears the crescent on His head, representing the lunar principle, Śakti, or Mother Nature. It is a mark of His love, compassion, and omnipresence. He bears the entire burden of the cosmos with infinite strength, or omnipotence. He is enshrined in the minds of devotees; they hold Him at their crowns as a mark of highest veneration. He flourishes at the crowns of celestials as they know Him as Śiva Sūrya (the Sun). His abode is the crest where the yōgin centers his consciousness and attains Self-realization.

Mandiram 1761

பிரானல்ல நாமெனிற் பேதை யுலகங்
குராலென்னு மென்மனங் கோயில்கொள் ஈசன்

அராநின்ற செஞ்சடை அங்கியும் நீரும்
பொராநின் றவர்செய்யப் புண்ணியன் தானே.

Transliteration

Pirānalla nāmeni̱r pētai yulakaṅ
Kurālennu menmanaṅ kōyilkoḷ īsan
Arāninṟa ceñcaṭai aṅkiyum nīrum
Porānin ṟavar ceyyap puṇṇiyan tānē.

Translation

Foolish are those that say that He is not the Lord, but that we are,
The Lord who enshrines my mind a cow that I am called
Who bears the red-matted hair where stands the snake and the fire and water
Who stands for all virtuous acts performed is the Lord.

Commentary

Tirumūlar expresses humility for himself and humanity, comparing souls to a cow roped and chained by the *malas* (the impurities). Śiva takes the mind of the yōgin as temple. He wears the red-matted hair adorned by the snake of kuṇḍalini. He also bears fire and water, used to purify oneself of the *malas* through yōgic *tapas*. Siva personifies all virtuous acts performed in the world, for He is the Lord and master.

But there are ignorant people in the world (the *Brahma Vādins*) who claim they are the Brahman; indicating they are the Lord and not Śiva. They do not realize souls are exalted to the position of God, because God chose to be enshrined in their hearts. It is the Lord who raises the consciousness of souls by virtue of His presence in their lives. Tirumūlar appears to be criticizing the *māyā*

vādins, who adhere to the doctrine of Advaita; they claim to be the supreme Being, Brahman, and ignore the existence of the Lord (Īsvara), who leads souls from ignorance to Self-realization.

Mandiram 1762

அன்றுநின் றான்கிடந் தானவன் என்று
    சென்றுநின் றெண்டிசை ஏத்துவர் தேவர்கள்
என்றுநின் றேத்துவன்எம்பெரு மான்தன்னை
    ஒன்றியென் உள்ளத்தின் உள்ளிருந் தானே.

Transliteration

Anṛunin ṛānkitan tānavan enṛu
    Cenṛunir renṭisai ēttuvar tēvarkaḷ
Enṛunin rēttuvan emperu māntannai
    Onṛiyen uḷḷattin uḷḷirun tānē.

Translation

Speaking to me that day He stood within and laid flat
    The celestials ran in eight directions and praised
I constantly praised my Lord for ever
    He remained at One with the interior of my mind.

Commentary

According to Śaiva Siddhānta doctrine, celestials are those human souls who have performed prescribed virtuous acts, but before dying have not yet completed the process of purification required for complete God realization. Those acts constitute the *paśu puṇṇiyam,* the soul virtues. The celestials have not reached the upper levels of realization, so they continue to worship the Lord in various temples where the idols are in standing or lying position.

But the yōgin worships the Lord within his mind, for the Lord has taken the the yōgin as His temple, making his soul a Liṅga; the *Ātma-Liṅga*. Celestials must wait until they again take human birth, before they can reach the goal through practice of yōgic sādhana. This is why human birth, with its opportunity to practice Yōga, is held to be so precious by Siddhas like Tirumūlar.

6. The Liṅga of Gnosis

Jñāna is consciousness, awareness of the Absolute. When the consciousness of the yōgin transcends the limits of mind and matter, and reaches the Absolute consciousness, He has attained jñāna. According to the tenents of Śaivism, he has reached the stage when he becomes Śiva-consciousness. That consciousness can be visualized as the Liṅga, referred to as "Jñāna-liṅga."

This section deals with this subject in ten verses.

Mandiram 1763

உருவும் அருவும் உருவோ டருவும்
    மருவு பரசிவன் மன்பல் லுயிர்க்குங்
குருவு மெனநிற்குங் கொள்கைய னாகுந்
    தருவென நல்குஞ் சதாசிவன் தானே.

Transliteration

Uruvum aruvum uruvō ṭaruvum
    Maruvu parasivan manpal luyirkkuṅ
Kuruvu menaniṟkun kolkaiya nākun
    Taruvena nalkuñ Sadāsivam tānē.

Translation

The form, the formless and the formless-form,
    The supreme Śiva adopts for the many flourishing souls
He pursues the object of becoming the preceptor too
    He is Sadāśivam bestowing like the tree.

Commentary

The supreme Śiva (Para Śiva) assumes the threefold aspect of the form, the formless, and the formless-form, in order to bestow grace to souls in accordance with their respective levels of spiritual ripeness. He also assumes the form of preceptor or guru.

He is Sadāśiva and bestows grace on souls like a *kaṟpaga*, the celestial tree which grants all requests of prayer.

The three kinds of form are as follows:

1) The form *(uru)*; twenty five Srikaṇṭa Rudras, and sixty four forms of Mahēśwara.

2) The formless *(aru)*; The state of gnosis manifesting in the consciousness of Śiva-Yōgin.

3) The formless-form *(aru-uru)*: The form of Śivaliṅga which represents both the form and the formless.

The three kinds of souls classified according to their spiritual attainments are *sakalas, vijñānakalas* and *praḷayākalās*; qualifications defined by the *malas* of egoism, delusion and karma they retain.

Here the preceptor is esteemed as jñāna liṅgam. Water, of which the human body is mostly made, can also take form as ice, formlessness as vapor, and formless form in its liquid state. Depending upon one's psychological state and needs, the Lord appears uniquely to each soul.

Mandiram 1764

நாலான கீழதுருவ நடுநிற்க
மேலான நான்கு மருவு மிக நாப்பண்

நாலான ஒன்று மருவுரு நண்ணலாற்
    பாலா மிவையாம் பரசிவன் தானே.

Transliteration

Nālāna kīla turuva natuniṟka
    Mēlāna nānku maruvu mika nāppaṇ
Nālāna onṛu maruvuru naṇṇalaṟ
    Pālā mivaiyām parasivan tānē.

Translation

The four forms that are lower stand at the center
    The four that are upper verily encircle the middle
The one that is four assumes the form, as such
    All these classifications are the Supreme Śivan.

Commentary

The four deities or principles that are below Sadāśiva have form; the four above have no form. The one in the middle is the formless-form. Thus these nine deities are personifications or representations of supreme Śiva (Para Siva).

The lower four deities with form are Brahma, Viṣṇu, Rudra and Mahēśwara. Alternatively, without reference to deities but to the suddha tattvas or 12 pure principles that lie above the 24 impure principles, these four are Purusha or soul incarnated in form, Māyā (the delusion of separation between the soul and nature, and the soul and Siva), Sad Vidyā (knowledge of Truth, expressed when in the supreme objective perspective of "That I am"), and Īsvara (the Lord, expressed in the supreme subjective perspective "I am That"). The middle, the formless form is both subjective and objective, with and without form, and is known as

Sadā Siva, (the supreme consciousness perspective of "I am That I am."). The upper four that are formless are *bindu, nādam,* Śakti and Śivam.

The Śaiva Siddhānta treatise *Sivajñāna Siddhiyār*, calls this, the nine-fold form.

Mandiram 1765

தேவர் பிரானைத் திசைமுக நாதனை
நால்வர் பிரானை நடுவுற்ற நந்தியை
ஏவர் பிரானென் றிறைஞ்சுவா ரவ்வழி
யாவர் பிரானடி அண்ணலு மாமே.

Transliteration

Tēvar pirānait tisai muka nātanai
Nālvar pirānai natuvuṟṟa nantiyai
Ēvar pirānen riṟaiñcuvā ravvaḻi
Yāvar pirānaṭi aṇṇalu māmē.

Translation

The Lord of the celestials, the chief of the directions
The Lord of the four gods, Nandi positioned in the middle
Whosoever adorns as the Lord, in that way
He will become the Lord, easy to reach.

Commentary

Śiva is the Lord of all celestial gods. The chief of all gods guarding the eight directons, He is the pre-eminent leader of the four deities, Brahma, Viṣṇu, Rudra and Mahēsvara. He is Nandi, Sadāśiva, expressed as the state of consciousness: "I am That I am." He is enthroned at the centre of the nine deities. Whosoever adorns

and identifies with this middle principle Sadāśiva, can realize Him. The yōgin's sādhana of purification enables him or her to ultimately realize That.

Since Śiva bestows all benefits to the gods, they all reverentially worship Him as their chief. Since Śiva is the overlord of the entire cosmos, all gods guarding the eight directions accept Him. It is Śiva who distributed various functions among the four gods; thus they hail Him as their Lord.

Mandiram 1766

வேண்டிநின் றேதொழு தேன்வினை போயற
    ஆண்டொரு திங்களும் நாளும் அளக்கின்ற
காண்டகை யானொடுங் கண்ணி உணரினும்
    மூண்டகை மாறினும் ஒன்றது வாமே.

Transliteration

Vēṇṭinin ṟētoḻu tēnvinai pōyaṟa
    Āṇṭoru tiṅkaḷum nāḷum aḷakkinṟa
Kāṇṭakai yānoṭuṅ kaṇṇi uṇarinum
    Mūṇṭakai māṟinum onṟatu vāmē.

Translation

I stood supplicating and praying so that the karma vanishes
    Contemplating on One who measures the year, a month and day
And on One who is beautiful to look and the maiden
    Or even changing it is one only.

Commentary

It is Śiva who has created time. It is He who divides and measures a year, month and day, and allots their respective duration. He is kāla: the principle of time. Change is only apparent, on the surface. The yōgin looks beyond change and time, to see the absolute, Śiva. He is beautiful to behold, claims Tirumūlar. "Maiden" means Manōnmaṇi Śakti. If the yōgin contemplates Śiva (the formless) and Manōnmaṇi (the world of form and change) separately, or both together, or Śiva Jñāna Liṅga which represents unity of Śiva and Manōnmaṇi, the results are one and the same. The yōgin "supplicates" and "prays" to the Jñānaliṅga so the effects of past deeds vanish by concentrating on the true Self, and the wisdom within.

Mandiram 1767

ஆதி பரந்தெய்வம் அண்டத்து நற்றெய்வஞ்
    சோதி யடியார் தொடரும் பெருந்தெய்வம்
நீதியுள் மாதெய்வ நின்மலன் எம்மிறை
    பாதியுள் மன்னும் பராசத்தி யாமே.

Transliteration

Āti paranteivam aṇṭattu naṟṟeivan
    Cōti yatiyār toṭarum perunteivam
Nītiyuḷ mādeiva ninmalan emmiṟai
    Pāṭiyuḷ mannum parāsatti yāmē.

Translation

The primordial supreme God; the benign God of the cosmos
    The supreme God whom the enlightened devotees constantly seek

The great God abiding in justice, our Lord bereft of impurities
Parāśakti flourishes in His part.

Commentary

Śiva is the primordial principle, the first and foremost: there is none over or above Him. He has created the cosmos and bestows benign grace on all beings. Enlightened devotees seek Him incessantly and constantly worship Him as the noble God. He is realized when one's consciousness rises to the highest Self-realization. He assumes the very form of *Nīti* which is justice and equanimity. Sambandhar adores Him as one who embodies all aspects of justice (3.329.4.). While the soul and Lord share consciousness, He is distinguished in the freedom from all blemishes or impurities. That is one of His eight fold traits *(eṇguṇam)*. Parāśakti flourishes in His left part. The union of Śiva-Śakti is the Jñāna-Liṅgam, realized by the yōgin freed of delusion.

Mandiram 1768

சத்திக்கு மேலே பராசத்தி தன்னுள்ளே
சுத்த சிவபதந் தோயாத தூவொளி
அத்தன் திருவடிக் கப்பாலைக் கப்பாலாம்
ஒத்தவு மாமீசன் தானான வுண்மையே.

Transliteration

Sattikku mēlē parāsatti tannuḷḷe
Sutta civapatan tōyāta tūvoḷi
Attan tiruvaṭik kappālaik kappālām
Ottavu māmīsan tānāna vuṇmaiyē.

Translation

Above Śakti is Parāśakti, within that
    Śiva's pure feet remain, there is unattached pure light
That is beyond and beyond God's holy feet
    It is also amenable, that is the reality of Lord's singularity.

Commentary

Śakti denotes the principle of Śakti (Śakti tattva). Parāśakti is the potentiality of Śiva which energizes the Śakti tattva. That is why it is said to be above the state of Śakti tattva.

The pure or holy feet of Śiva stands for His infinite presence, which manifests through five functions of creation, preservation, destruction, obscuration and grace. The unattached pure light is the gnosis of a Śiva-yōgin; it is not affected by anything and remains absolute knowledge. This light is beyond all things, and is represented by God's holy feet. Yet it is amenable because it falls within the experience of the Śiva-yōgin; in other words, all that flows from it is amenable. That is the fundamental unity which is the unique state of Śiva.

Mandiram 1769

கொழுந்தினைக் காணிற் குவலயந் தோன்றும்
    எழுந்திடங் காணில் இருக்கலு மாகும்
பரந்திடங் காணிற் பார்ப்பதி மேலே
    திரண்டெழக் கண்டவன் சிந்தையு ளானே.

Transliteration

Ko̱luntinaik kāṇiṟ kuvalayan tōnṟum
    E̱luntiṭam kāṇil irukkalu mākum

Parantiṭam kāniṛ pārppati mēlē
Tiranṭeḷak kaṇṭavan ciñtaiyu lānē.

Translation

If the tender shoot is comprehended, the planets will be known,
If, by rising up, the space is seen, it is possible to sit in contemplation,
If the supreme is realized, Pārvati would be seen,
One, who finds them united will remain in the minds.

Commentary

The tender shoot is the Liṅgam of gnosis, which stands for the microcosm, symbolizing the process of life. By concentrating on the inherent wisdom of his true Self, the yōgin gains transcendental knowledge. If the yōgin comprehends the Liṅga of gnosis, all planets would be known. That is, in this state of consciousness, the macrocosm will be seen within the microcosm (this reference to knowing the planets may also indicate the yōgin would gain knowledge of astrology). The yōgin would realize the nature of all matter and related principles. Upon realization that Śiva acts through Śakti, the yōgin would contemplate them together. When the yōgin comprehends the supreme principle, Parāśakti would manifest. If the yōgin realizes the union of Śiva and Parāśakti, then he would be esteemed by all wise persons.

Mandiram 1770

எந்தை பரமனும் என்னம்மை கூட்டமும்
முந்த வுரைத்து முறைசொல்லின் ஞானமாஞ்
சந்தித் திருந்த விடம்பெருங் கண்ணியை
உந்தியின் மேல்வைத் துகந்திருந் தானே.

Transliteration

Entai paramaum ennammai kūttamum
Munda vuraittu muṛai collin jñānamāñ
Candit tirunta vitam peruñ kaṇṇiyai
Undiyin mēlvait tukantirun tānē.

Translation

The alliance of my father and mother.
At the outset, to explain their relationship it is gnosis
The large-eyed one whom He met
He placed above the navel and remained in joy.

Commentary

The yōgin realizes that Śiva the father and Parāśakti the mother remain united. To comprehend their intimate union is a state of wisdom, or Jñāna-liṅgam. The yōgin through specific methods of practice, keeps the experience of Parasiva united with Parāśakti above the navel or maṇipūra ādhāra, and contemplates this unity from a perspective rooted in truth. In the higher ādhāras, one transcends the ego perspective, which feels separation from everything. At the heart and above, one transcends the dualities of subject and object, higher and lower, this and that. Raising one's energies and consciousness through the practice of kuṇḍalini yōga, the "large eyed one" bestows great bliss upon the yōgin. This is when Rudra and Umā are united; and the yōgin experiences union with the Lord.

Mandiram 1771

சத்தி சிவன்விளை யாட்டாம் உயிராகி
ஒத்த இருமாயா கூட்டத் திடைஊட்டிச்

சுத்தம தாகுந் துரியம் பிறிவித்துச்
    சித்தம் புகுந்து சிவமக மாக்குமே.

Transliteration

Satti civanviḷai yāttām uyirāki
    Otta irumāyā kūṭṭat titaiyuttic
Cuttama tākun turiyam piṟivittuc
    Cittam pukuntu civamaka mākkumē.

Translation

Creating life by the play of Śakti-Śivam
    Nurturing within the group of two identical delusions
Detaching the pure super consciousness
    Śivam entering the intellect will manifest Himself.

Commentary

The play of Śiva and Śakti is the five-fold function of, creation, preservation, destruction, obscuration and grace. As a result of their play, souls are embodied in order to be cleansed of impurities, by associating them with māyā (delusion) and karma (effects of past actions). It purifies souls and enables them to attain God-realization.

That is why the Lord is said to have nurtured souls within the group of identical delusions. They are said to be identical because their purpose is the same, i.e., purification of souls. He does so by entering their minds and guiding them from within, revealing wisdom through life's experience.

The super-conscious state is *turiya*. Souls are detached or liberated in the state of super consciousness, wherein Śiva enters the intellect of the yōgin and bestows perfect union. The yōgin becomes Śiva-conscious.

Mandiram 1772

சத்தி சிவன்றன் விளையாட்டுத்தாரணி
சத்தி சிவமுமாஞ் சிவன்சத் தியுமாகுஞ்
சத்தி சிவமன்றித் தாபரம் வேறில்லை
சத்திதான் என்றுஞ் சமைந்துரு வாகுமே.

Transliteration

Satti Sivanṛan vilaiyāṭṭut tāraṇi
Satti Sivamumāñ Sivansat tiyumākun
Satti Sivamanṛit tāparam vēṛillai
Sattitān enṛuñ camainturu vākumē.

Translation

World is the outcome of the play of Śakti-Śivam
Śakti is also Śivam. Śivam also becomes Śakti
Without Śakti-Śivam there is no immovable
Only Śakti takes the abiding form of Śivam.

Commentary

The world is the place where souls are called upon to experience the effects of past action (karma). Śiva and His association with Śakti create the world for the sake of souls. The world is created by the will of God, and is said to be the play of Śiva and Śakti as one. The *Sivajñāna Siddhiyār* calls it sport of the primordial principle.

Śiva is the possessor of quality and Śakti is that. It is like fire and its heat, there is no difference between Śiva and Śakti.

The Liṅga is the immoveable one. It is *tāparam* which stands for the union of Śiva and Śakti. Therefore there is no liṅga without the union of Śiva and Śakti. Between the two, it is always Śakti that assumes the form.

7. Śivaliṅgam

Śiva is the limitless, infinite, transcendental principle. Yet with infinite grace and compassion for souls, He descends and assumes various forms of the cosmos *(aṇḍa)*, such as the human body *(piṇḍa)*, Sadāśiva, self *(ātman)*, supreme knowledge *(jñāna)*, etc. These forms and their respective aspects have been dealt with in the preceeding sections. This section tells us how the infinite principle is symbolized in the liṅga, and also about the methods of worship.

Mandiram 1773

குரைக்கின்ற வாரிக் குவலய நீரும்
பரக்கின்ற காற்றுப் பயில்கின்றதீயும்
நிரைக்கின்ற வாறிவை நீண்டகன்றானை
வரைத்து வலஞ்செயு மாறறி யேனே.

Transliteration

Kuraikkinṛa vārik kuvalaya nīrum
Parakkinṛa kāṛṛup payilkinṛa tīyum
Niraikkinṛa vāṛivai nīṇṭakan ṛānai
Varaittu valañceyu māṛaṛi yēnē.

Translation

The barking ocean-bound earth and water
The moving wind and the fire used
The all-comprising space, one who transcends all these
Whom to confine and circumambulate I know not the way.

Commentary

The earth surrounded by the roaring oceans of water, the ever moving wind, the fire used in all sacred rites and in the mundane hearth, and the space which provides room to these elements are all embodiments of Śiva, the Lord. Tirumūlar suggests that it is impossible to confine or circumambulate the Lord, and that it would be futile to try.

Confirming the omnipresent and transcendental principle in the symbol of Liṅga is done by the yōgin through chanting the Śiva Mantra.

Mandiram 1774

வரைத்து வலஞ்செய்யு மாறிங்கொன் றுண்டு
நிரைத்து வடுகங்கை நீர்மல ரேந்தி
உரைத்தவன் நாமம் உணரவல் லார்க்குப்
புரைத் தெங்கும் போகான் புரிசடை யோனே.

Transliteration

Varittu valñceyyu māṛinkon ṛuṇṭu
Niraittu varukaṅkai nīrmala rēnti
Uraittavan nāmam uṇaraval lārkkup
Purait teṅkum pōkān puricaṭai yōnē.

Translation

Here there is a method of confirming and circumambulating
Carrying the flowing water of Ganges and flower
From those who are competent to chant His name and meditate
The one with matted hair will not go anywhere holding up.

Commentary

In this verse, Tirumūlar suggests that there is a method to grasp the transcendental Lord. It is by conveying the ever-flowing water of the Ganges and flower in one's hands, by chanting His holy name, and by meditating upon Him steadily. If one is capable of doing that, then one will always be blessed by Him. The Lord Śiva, with matted hair, will never leave such devotees Tirumūlar says.

Mandiram 1775

ஒன்றெனக் கண்டேயெம் ஈசன் ஒருவனை
    நன்றென் றடியினை நானவனைத் தொழ
வென்றைம் புலனு மிகக்கிடந் தின்புற
    அன்றென் றருள்செய்யும் ஆதிப் பிரானே.

Transliteration

Onṛenak kaṇṭēyem īsan oruvanai
    Nanṛen ṛaṭiyinai nānava naittoḻa
Venṛaim pulanu mikakkiṭan tinpuṛa
    Anṛen ṛaruḷ ceyyum ātippirānē.

Translation

I have found as the one my singular Lord
    Realizing as noble His pair of feet. I salute Him
The conquered five senses remain verily enjoying the bliss
    The primordial Lord bestows His grace then and forever.

Commentary

Tirumūlar says he realized his peerless Guru is the absolute, and that all is His grace. He saw this benign grace in everything, and conceived this grace as his holy feet. His experience was the

grace-filled teaching, bringing him home to the Lord. His five senses were consequently conquered, diverted from the worldly pleasures, and firmly rooted in God-consciousness. Thus they enjoy the bliss of the Absolute at His feet. The primordial principle bestows His grace now and for ever.

Mandiram 1776

மலர்ந்த அயன்மால் உருத்திரன் மகேசன்
    பலந்தரும் ஐம்முகன் பரவிந்து நாதம்
நலந்தரும் சத்தி சிவன்வடி வாகிப்
    பலந்தரு லிங்கம் பராநந்தி யாமே.

Transliteration

Malarnta ayanmāl uruttiran makēsan
    Palantarum aimmugan paravindu nātam
Nalantarum Satti Sivanvaṭi vākip
    Palantaru Liṅgam Parā nandi yāmē.

Translation

Flower seated Ayan, Māl, Rudra and Mahēsa
    Strength giving five-faced, God, the Supreme *bindu* and the mystic sound
The benign Śakti and Śiva assuming their forms
    Śiva with Parāśakti will become the beneficial Liṅgam.

Commentary

Brahmā who is seated on the lotus flower, along with Viṣṇu, Rudra, Mahēśwara, and Sadāśiva are the five-faced gods representing the five functions of the Lord: creation, preservation, destruction, obscuration and grace; by which the soul reaches God

realization. *Bindu* is the 'seed point,' and *Nādam* is the mystical sound. They are "supreme" because they are the point of departure and the last stage of the soul in its contemplation of the Divine. Śakti empowers the soul through the process of discovery and realization that Śiva is inseparable from Śakti.

Śiva with Parāśakti manifests so, souls can pass through the cycle of birth and death, thereby being cleansed of impurities to finally obtain liberation.

Mandiram 1777

மேவி யெழுகின்ற செஞ்சுட ரூடுசென்
    றாவி எழுமள வன்றே உடலுற
மேவப் படுவதும் விட்டு நிகழ்வதும்
    பாவித் தடக்கிற் பரகதி தானே.

Transliteration

Mēvi yeḷukinṛa ceñcuṭa rūṭucen
    Ṛāvi elumaḷa vanṛe uṭaluṛa
Mēvap paṭuvatum vittu nikaḻvatum
    Pāvit taṭakkiṟ parakati tānē.

Translation

As long as the wind progresses through the uprising red flame
    It will remain within the body
Whatever experienced above and whatever is left out
    If restrained in contemplation there is the supreme state.

Commentary

The uprising red flame may represent the kuṇḍalini sakti which courses from the mūlādhāra up the suṣumnā to the *brahmarandra.*

When the breath (wind) is raised with the kuṇḍalini, there the life will remain in the body.

When the breath reaches the region twelve inches above the *brahmarandra* or crown of the head, the soul unites in the effulgence of Śiva. In this instance, the breath ceases and one abides in samādhi, the breathless state of communion with God. The yōgin experiences the bliss of this union, and whatever is left out; meaning he transcends all, yet is aware of all. In other words he has become aware of what is aware.

If he is able to sustain this awareness, then he will obtain the state of supreme consciousness, which is liberation.

8. The Sacred Tradition

This section deals with the worship of Śiva Liṅgam as ordained in the traditional Āgamic principles. According to tradition Śiva assumes the form of a preceptor *(ācārya)* and imparts his esoteric teachings to the disciples as Guru.

Mandiram 1778

உடல்பொரு ள் ஆவி உதகத்தால் கொண்டு
    படர்வினை பற்றறப் பார்த்துக் கை வைத்து
நொடியின் அடிவைத்து ண்ணுணர் வாக்கிக்
    கடியப் பிறப்பறக் காட்டின ன் நந்தியே.

Transliteration

Uṭaḷ poruḷ āvi udakattāl koṇṭu
    Paṭarvinai paṛṛaṛap pārttukkai vaittu
Noṭiyin aṭivaittu nuṇṇunar vākkik
    Kaṭiyap piṛappaṛak kāttinan Nandiyē.

Translation

Securing the body, wealth and life by means of water
    Glancing so as to break the spreading karma, laying the hand
By initiating instruction, putting the foot, instilling finer consciousness
    Nandi demonstated the termination of birth expeditiously.

Commentary

Śiva assumes the form and function of a preceptor (guru) and initiates His aspiring disciple into the Yōga path. The mind-set of the disciple is ascertained by the Guru, observing the physical

alertness, wealth and very life of his disciple, so that the latter does not succumb to the vagaries of temptation. This He secures by a religious rite of offering and pouring water.

Then various methods of initiation are observed, such as the act of seeing with his eyes *(nayana dīkṣa)*, the act of touch *(sparśa dīkṣa)*, the act of imparting knowledge *(vācaka dīkṣa)*, the act of placing the foot on the head, and the act of instilling finer-consciousness *(mānasa dīkṣa)*.

By the act of seeing *(nayana dīkṣa)*, the disciple's impurities *(malas)* are removed, making him pure.

By the act of touch, the disciple's attachments are dissolved.

By the act of imparting knowledge *(vācaka dīkṣa)*, the significance of the Five letter word (Pañcākṣara) is revealed to the disciple.

By the act of placing the foot, the disciple becomes a Śiva-jñāni.

By the act of instilling a finer consciousness, the Guru enters the mind of the disciple and makes him God-conscious.

Mandiram 1779

உயிருஞ் சரீரமும் ஒண்பொரு ளான
　　வியவார் பரமும்பின் மேவும் பிராணன்
செயலார் சிவமுஞ் சிற்சத்தி யாதிக்கே
　　உயலார் குருபரன் உய்யக் கொண்டானே.

Transliteration

Uyirun carīramum oṇporu ḷāna
　　Viyavār paramumpin mēvum pirāṇan

Ceyalār civamun ciṟsatti yātikkē
Uyalār kuruparan uyyak koṇṭānē.

Translation

Life, body, the principle that is effulgent,
The marvelous supreme and the vital wind that follows
The operating Śiva, *cit sakti* and others
The supreme guru who makes them comprehensible has salvaged.

Commentary

The soul is everlasting. It receives a body (the product of māyā or delusion) according to merits of karma.

The effulgent and magnificent principle is Śiva who bestows knowledge to the souls. The three entities are the triple principles of soul, matter and God.

The vital wind carries the prāṇa which is observed in the breath. It is operated by Śiva and *Cit-Śakti.*

It is the supreme guru who makes the soul understand and thus salvages its divine potential, sending it towards liberation.

Mandiram 1780

பச்சிம திக்கிலே வைத்தஆ சாரியன்
நிச்சலும் என்னை நினையென்ற வப்பொருள்
உச்சிக்குங் கீழது வுண்ணாக்கு மேலது
வைச்ச பதமிது வாய்திற வாதே.

Transliteration

Paccima tikkilē vaittaā cāriyan
Niccalum ennai ninaiyenṛa vapporul
Uccikkun kīḻatu vuṇṇākku mēlatu
Vaicca paṭamitu vāytiṛa vātē.

Translation

The preceptor who positioned in the western direction
Directed, 'think me daily', that principle
Is below the crest, above the uvula
That is the position laid, the mouth will not open.

Commentary

The preceptor or guru is seated facing north. He asks the disciple to sit facing east; that is, the latter is seated west of the preceptor. Having arranged thus, the preceptor directs the disciple, 'think of me daily.' Since the preceptor is Śiva embodied and personified, He is envisioned seated above the head. The principle which the disciple continuously concentrates upon is *kēchari mudra,* in which the tip of the tongue is curled upwards and backwards, against the soft palate or uvula. This prevents the mouth from opening, and directs the prāṇa upwards, focusing it at the ājñā centre.

Mandiram 1781

பிட்டடித் தெங்கும் பிதற்றித் திரிவேனை
யொட்டடித் துள்ளமர் மாசெலாம் வாங்கித்
தட்டொக்க மாறினன் தன்னையும் என்னையும்
வட்டம தொத்தது வாணிபம் வாய்த்ததே.

Transliteration

Piṭṭatit teṅkum pitaṟṟit tirivēnai
Yoṭṭaṭit tuḷḷamar māselām vāṅkit
Taṭṭokka māṟinan tannaiyum ennaiyum
Vaṭṭama tottatu vāṇipam vāyttatē.

Translation

I was vainly blabbering and wondering
Whom He has thoroughly cleansed the impurities in the mind
He has exchanged himself and me on an even scale
The commission is secured, the transaction accomplished.

Commentary

Tirumūlar reflects that he went about making vain talks and unnecessary speech in the world. But after coming in contact with the great guru, his mind was cleansed of impurities by various acts of initiation.

Śiva exchanges Himself for the disciple's soul on an even scale. He makes his disciple equal in station, bestowing a state of spiritual attainment equivalent to His own. This is the trade transacted between master and disciple, and the commission accrued in this transaction is the enlightenment of the disciple.

Mandiram 1782

தரிக்கின்ற பல்லுயிர்க் கெல்லாந் தலைவன்
இருக்கின்ற தன்மையை யேதும் உணரார்
பிரிக்கின்ற விந்து பிணக்கறுத் தெல்லாங்
கருக்கொண்ட ஈசனைக் கண்டு கொண்டேனே.

Transliteration

Tarikkinṛa palluyirk kellāñ talaivan
Irukkinṛa tanmaiyai yētum uṇarār
Pirikkinṛa vindu piṇakkaṛut tellāṅ
Karukkoṇṭa īsanaik kaṇṭu koṇṭēnē.

Translation

He is the chief of all lives being endured
They do not comprehend the nature of His state
By resolving the conflicts of the differentiating seed of the delusion
I realized the Lord who conceives all.

Commentary

Multitudes of living beings endure the world. Śiva is their Lord, chief of all. Those engrossed in the earthly delusion do not comprehend His real state, that He abides in the life-breaṭh of each creature and that He also abides externally in their parts.

The seed point of māyā (delusion) is the *bindu*, and its trait consists in differentiation or separation. It produces all inner conflicts for souls. When consciousness is confined to a point of individuality, it experiences separation from all other points, resulting in the delusion of ego and separation.

The yōgin, by expanding his consciousness beyond the ego perspective, removes all conflicts and realizes the Lord who contains all things.

Mandiram 1783

கூடும் உடல்பொருள் ஆவிகுறிக் கொண்டு
நாடி யடிவைத் தருண்ஞான சத்தியால்
பாடல் உடலினிற் பற்றற நீக்கியே
கூடிய தானவ னாங்குளிக் கொண்டே.

Transliteration

Kūtum uṭalporuḷ āvi kuṛikkoṇṭu
Nāti yativait taruṇjñāna sattiyāl
Pātal utaliniṛ paṛṛaṛa nīkkiyē
Kūtiya tānava nāṅkuḷik koṇṭē.

Translation

By aiming to protect the accrued body, wealth and the life-breath
By contemplating upon to put the feet above, with the sakti of gnosis that is grace
By removing thoroughly the attachments in the body of misery
He plunges into me and we unite.

Commentary

The body, wealth and life-breath are accrued to one individual as a result of karma. Tirumūlar suggests that one should aim to preserve and protect them to become absolved of all impurities that affect the soul.

In meditation one can place the feet of the guru on one's head, demonstrating the disciple's highest respect and adulation of one's master.

With the Śakti of gnosis, one should strive to remove attachment to the body so the soul can achieve Śiva Jñāna, the gnosis of

Śiva Śakti. Since the body is the repository of all miseries, it is described as the body of misery.

When the soul is thus purified, Śiva plunges into it and bestows union. 'Jīva becomes Śiva' is the *mahavakya* of Siddhas like Tirumūlar. This emphasizes the view that both the soul's experience of the world and its intrinsic Divinity, are both real. Tirumūlar asserts that the world is not illusory or wholly false, a view which contrasts with most *māyāvādins,* who maintain that the world is illusion. The soul's condition can evolve and progress towards God-realization. The world exists for souls' edification, revealing the wisdom to return to Godhead.

Mandiram 1784

கொண்டா னடியேன் அடிமை குறிக் கொள்ளக்
    கொண்டான் உயிர்பொருள் காயக் குழாத்தினைக்
கொண்டான் பலமுற்றுந் தந்தவன் கோடலாற்
    கொண்டா னென வொன்றுங் கூறகிலேனே.

Transliteration

Koṇṭā naṭiyēn aṭimai kuṟikkoḷḷak
    Koṇṭān uyirporuḷ kāyak kuḻāttinaik
Koṇṭān palamuṟṟun tantavan kōṭalāṟ
    Koṇṭā nenavonṟuṅ kūṟakilēnē.

Translation

He has secured the vassalage of me a vassal
    He has secured the host of life, possession and body
He has taken away the strength in full, he who has given
    Has taken, that I could not say anything.

Commentary

Tirumūlar exclaims that God has taken him (a soul) as a bond-servant; he became His vassal. He says the Lord secured him so well that he could not deny his vassalage. He also secured all his life, possession and body, and it was He who gave him all strength. As He is the source of all these things, when they are lost, how could one say 'He has taken them back,' for it was He who had given all these things? The ego lives in the delusion of "mine" and "thine," and suffers due to possessiveness and attachment to objects with which it has temporary contact. Wisdom is to know the cause of suffering, and the source of joy.

Mandiram 1785

குறிக்கின்ற தேகமும் தேகியுங் கூடி
    நெறிக்கும் பிராணன் நிலைபெற்ற சீவன்
பறிக்கின்ற காயத்தைப் பற்றிய நேர்மை
    பிறக்க அறியாதார் பேயுடன் ஒப்பரே.

Transliteration

Kuṛikkinṛa tēkamun tēkiyun kūṭi
    Neṛikkum pirāṇan nilaipeṛṛa cīvan
Paṛikkinṛa kāyattaip paṛṛiya nērmai
    Piṛakka aṛiyātār pēyuṭan opparē.

Translation

The life sustained by the vital wind will flourish
    When the presumptive body and its content unite
The judicious purpose of the body being robbed
    Those who know not are similar to ghosts.

Commentary

The life in the body is sustained by prāṇa, or vital wind. It flourishes if the body and breath are combined with mastery, known as prāṇāyāma. The body is described as presumptive, because it is inferred that the existence of life in the body is due to the breath. As such, the body is robbed of the breath when death occurs. Those who do not realize the divine purpose of the body are similar to ghosts, who do not know that they are dead.

It is strongly implied here the purpose of life in the body is to realize God. This is the wisdom imparted by the guru.

Mandiram 1786

உணர்வுடை யார்கட் குலகமுந் தோன்றும்
    உணர்வுடை யார்கட் குறுதுய ரில்லை
உணர்வுடை யார்கள் உணர்ந்தவக் காலம்
    உணர்வுடை யார்கள் உணர்ந்து கண்டாரே.

Transliteration

Uṇarvuṭai yārkaṭ kulakamun tōnṟum
    Uṇarvuṭai yārkaṭ kuṟutuya rillai
Uṇarvuṭai yārkaḷ uṇarntavak kālam
    Uṇarvuṭai yārkaḷ uṇarntu kaṇṭārē.

Translation

To those who have awareness the world will appear
    To those who have awareness there befalls no hard misery
At the time those who have awareness realize
    Those who have awareness comprehend and see.

Commentary

Yōgins have awareness of God with an inner knowing, gnosis or God-consciousness. Yōgins with such wisdom are aware that the world exists in appearance only. They see the absolute existence-consciousness-bliss that pervades it. Therefore they do not suffer the delusion of egoistic perspective. They remain as water particles that smoothly slide on the surface of lotus leaves.

Wise yōgins realize they are one with the Absolute. When they realize the truth, they are aware of their true self and also have comprehended the Absolute principle.

Mandiram 1787

காயப் பரப்பில் அலைந்து துரியத்துச்
    சால விரிந்து குவிந்து சகலத்தில்
ஆயவவ் வாறா யடைந்து திரிந்தோர்க்குத்
    தூய அருள்தந்த நந்திக்கென் சொல்வதே.

Transliteration

Kāyap parappil alaintu turiyattuc
    Cāla virintu kuvindu sakalattil
Āyavav vārā yaṭaintu tirintōrkkut
    Tūya aruḷ tanta Nandikken solvatē.

Translation

Wandering in the body wide and at *turiya*
    Spreading widely, then converging at the primary state
Reaching the sixty six, to those who wander
    Nandi who bestows pure grace, what shall we say?

Commentary

The realized soul wanders far and wide in the body, meaning it contains awareness of the subtle bodies and has access to super consciousness *(turiya)*. Therefore, it gains a wide transcendental perspective, centered six inches above the crest, the abode of super consciousness. Yet it may still be tied to the human condition: while its consciousness expands, it also then contracts or returns to the primary state *(sakala)* of ego consciousness in the physical body, associating itself with the sixty-six principles of nature (tattvas). When it is wandering, Śiva manifests as the sacred preceptor (guru) and bestows infinite and pure grace to the soul. The soul may find itself unable to utter a word of gratitude in praise of the Lord.

The body-state denotes experience of the entire body and its subtle layers, from mūlādhāra up to *brahmarandra* (all the six centers); for the soul wanders along the six centres. Then at the state of *turiya* and beyond, *turiyādīta*, it reaches a state beyond the sixty-six principles of nature and envisions Śiva, its ultimate goal and preceptor, who bestows infinite grace.

Mandiram 1788

நானென நீயென வேறில்லை நண்ணுதல்
ஊனென வூனுயிர் என்ன வுடனின்று
வானென வானவர் நின்று மனிதர்கள்
தேனென இன்பந் திளைக்கின்ற வாறே.

Transliteration

Nānena nīena vēṛillai naṇṇutal
Ūnena vūnuyir enna vuṭaninṛu

Vānena vānavar ninṛu manitarkaḷ
Tēnena inban tiḷaikkinṛa vārē.

Translation

There is no approach to Him, nor any difference between I and you;
Like the body and soul we remain together
Like heaven and celestials, it is the way men
Indulge in honey and its sweetness.

Commentary

Śiva-Guru, the preceptor, remains united with His disciple in a state of non-difference. There is no difference, nor distance between them, so there is no need for the soul to approach Him. Their state is like the body and soul existing in union and non-difference.

Some celestials may enjoy heaven from a point of separation. Similarly, men, not educated to develop consciousness of non-difference, enjoy the sweetness of honey thinking they and the honey are different. Most men believe the enjoyer and the objects of enjoyment are two different things. But if they realize God is within them, like the soul abides in the body, then they realize the non-difference between God and soul.

Mandiram 1789

அவனும் அவனும் அவனை யறியார்
அவனை யறியில் அறிவானும் இல்லை
அவனும் அவனும் அவனை யறியில்
அவனும் அவனும் அவனிவ னாமே.

Transliteration

Avanum avanum avanai yaṛiyār
Avanai yaṛiyil aṛivānum illai
Avanum avanum avanai yaṛiyil
Avanum avanum avaniva nāmē.

Translation

He and He knows Him not
If He is known there is no knower
If He and He knows Him
He and He are He and He only.

Commentary

He is the observer (soul).

He is the object (God).

In the state of the observer, the object (God) cannot be comprehended by objective knowledge. He may be comprehended only in direct experience and union. This is knowledge by identity. It is only the experience of union, where there is no observer (knower). The knower and known become one.

In samādhi, one becomes aware of what is aware. It is literally not what you think. It is the light of consciousness itself. Those who know it, do not speak of it, for it cannot be expressed.

Mandiram 1790

நானிது தானென நின்றிவ னாடோறும்
ஊனிது தானுயிர் போலுணர் வானுளன்
வானிரு மாமுகில் போற்பொழி வானுளன்
நானிது வம்பர நாதனு மாமே.

Transliteration

Nānitu tānena ninṟiva nāṭōṟum
Ūnitu tānuyir pōluṇar vānuḷan
Vāniru māmukil pōṟpoḻi vānuḷan
Nānitu vamparanātanu māmē.

Translation

As the soul identifies with the body, there is He who feels,
That I am this body only every day
Then He showers like the great cloud in the sky
I become the Lord of the stage of space.

Commentary

God identifies with the soul even as the soul identifies with the body. He is graceful towards the soul to cleanse it of impurities. He showers grace abundantly, "every day," through all life experiences, bringing edification to the soul like the water-laden cloud that pours rain on creation without discrimination. Tirumūlar exclaims that as God was merciful to treat his soul as Himself, he became the Lord of space or *citākāśa*, Chidambaram.

Mandiram 1791

பெருந்தன்மை தானென யானென வேறாய்
இருந்தது மில்லைய தீசன் அறியும்
பொருந்தும் உடலுயிர் போலுமை மெய்யே
திருந்தமுன் செய்கின்ற தேவர் பிரானே.

Transliteration

Peruntanmai tānena yānena vēṟāy
Iruntatu millaiya tīsan aṟiyum

Poruntum uṭaluyir pōlumai meyyē
Tiruntamun ceykinṛa tēvar pirānē.

Translation

In magnanimity, Himself and I as different
He never has been, the Lord knows this
You and He are like the appropriate body and soul indeed
He is the Lord of the celestials who perfects you in advance.

Commentary

Śiva is the transcendental principle, and the soul appears to be a finite entity. Still in His magnanimity, He never treats the soul as different from Himself, for they are not. The soul and the Lord are like the body and life indeed. He knows this relationship, and "perfects" the soul "in advance" by conceiving it as part of Himself: pure consciousness. Through the five functions of the Lord, and in His role as preceptor, He removes the malas and grants realization of His perfection.

9. Bestowal of Grace

This section deals with how Siva grants His infinite grace to souls cultivated well according to the tradition *(sampradāya)*.

Mandiram 1792

இருபத மாவ திரவும் பகலும்
உருவது வாவ துயிரும் உடலும்
அருளது வாவ தறமுந் தவமும்
பொருளது வுள்நின்ற போகம தாமே.

Transliteration

Irupata māva tiravum pakalum
Uruvatu vāva tuyirum uṭalum
Aruḷatu vāva taṛamun tavamum
Poruḷatu vuḷninṛa pōkama tāmē.

Translation

The two states are day and night.
The form is life and body
The grace is righteousness and penance
The gain is enjoyment that abides within.

Commentary

The souls have two states: one is the night of ignorance, and the other is the state of enlightenment represented by day. They take form when the life and body unite. The grace is the righteous conduct prescribed in the scriptures (i.e. the Sivāgamas) and the penance that evolves with the cultivation of righteous acts.

The benefit of these two is the enjoyment of Śiva's bliss *(Sivānanda)* which springs from within.

The state of ignorance is when the soul is entangled in the delusion and its products, such as impurities (malas) and the effects of karma.

When Siva bestows grace, the soul is released from ignorance. This occurs as a consequence of one's sincere aspiration expressed through ripened devotion, meditation and yōga. Śiva's bliss sets in when the soul is thus cultivated.

Mandiram 1793

காண்டற் கரியன் கருத்திலன் நந்தியும்
　　தீண்டற்குஞ் சார்தற்குஞ் சேயனாத் தோன்றிடும்
வேண்டிக் கிடந்து விளக்கொளியா நெஞ்சம்
　　ஈண்டுக் கிடந்தங் கிருளறு மாமே.

Transliteration

Kānṭaṛ kariyan karuttilan nandiyum
　　Tīnṭaṛkkun cārtārkun cēyanāt tōnṛiṭum
Vēṇṭik kiṭantu viḷakkoḷiyā neñcam
　　Īnṭuk kiṭantaṅ kiruḷaṛu māmē.

Translation

Nandi is seldom comprehended, nor lying in thought
　　He will appear beyond the touch and approach
If one aspires lying in surrender, He will become a bright light in the mind
　　The accumulated darkness lying there will be removed.

Commentary

Śiva exists beyond the comprehension of the undeveloped soul, nor does He lie in their thought process. He transcends the body's touch and the mind's reach. But if the devoted souls aspire for Him in total surrender, He will manifest as the effulgent light in their minds, dispelling accumulated darkness from their minds. The idea is best illustrated in the episode of Brahma and Viṣṇu, who both failed at first to reach Him with an egoistic approach, and finally when they sought Him with intense devotion, visualized Him as a bright column of light. One must seek Him, and not that which he may confer. He is the special Self, within, beyond all that is imperfect.

Mandiram 1794

குறிப்பினின் உள்ளே குவலயந் தோன்றும்
　　வெறுப்பிருள் நீங்கில் விகிர்தனும் நிற்குஞ்
செறிப்புறு சிந்தையைச் சிக்கென நாடில்
　　அறிப்புறு காட்சி அமரரு மாமே.

Transliteration

Kuṛippinin uḷḷē kuvalayan tōnṛum
　　Veṛuppiruḷ nīṅkil vikirtanum niṛkun
Cērippuṟu cintaiyaic cikkena nāṭil
　　Ārippuṟu kātchi amararu māmē.

Translation

In close meditation, in you, all worlds will appear
　　If the detestable darkness is removed the truth will manifest
If the intense meditation is closely sought
　　The vision of wisdom will surface; deathlessness will also emerge.

Commentary

If the yōgin (soul) meditates upon Śiva, products of māyā will be witnessed. In Śaiva Siddhānta parlanace, darkness is the metaphor for ignorance or āṇava mala, which is always avoided by the wise. If ignorance is removed from the soul, then Śiva, who is the life of life, will be witnessed within.

If the meditation on one's true identify is intently practiced, the vision of supreme wisdom or gnosis, will be acquired along with deathlessness and immortality. This type of meditation is called Self-enquiry, or *vicāra ātman.*

Mandiram 1795

தேர்ந்தறி யாமையின் சென்றன காலங்கள்
    பேர்ந்தறி வானெங்கள் பிஞ்ஞகன் எம்மிறை
ஆர்ந்தறி வாரறி வேதுணை யாமெனச்
    சார்ந்தறி வான்பெருந் தன்மைவல் லானே.

Transliteration

Tērntaṛi yāmaiyin, cenṛana kālaṅkaḷ
    Pērntaṛi vāneṅkaḷ piññnakan emmiṛai
Ārntaṛi vāraṛi vētuṇai yāmenac
    Cārnataṛi vānperun tanmaival lānē.

Translation

Having not realized the time passed by
    My lord wearing the feather will be known again
Taking knowledge alone as support they intensely know
    One who knows associating with them is greatly talented.

Commentary

There are many days in the course of life, but most souls do not realize Śiva is the Absolute Principle underlying all. Even as one wasted many days in vain, Śiva can still be known. The Lord who wears the peacock feather on his crest, can be comprehended. The wise verily depend on gnosis or direct intuitive wisdom as their support. With gnosis they realize truth by intensely meditating upon Him through Self-enquiry. One enquires repeatedly 'Who Am I?' 'Who is it that feels and thinks?' This brings about continuous awareness of the presence of the Lord. Even association with such souls brings wisdom.

Mandiram 1796

தானே யறியும் வினைகள் அழிந்தபின்
  நானே யறிகிலன் நந்தி யறியுங் கொல்
ஊனேயுருகி யுணர்வை யுணர்ந்தபின்
  தேனே யனையனந் தேவர் பிரானே.

Transliteration

Tānē yaṛiyum vinaikaḷ aḻintapin
  Nānē yaṛikilan nandi yaṛiyun kol
Ūne yuruki yuṇarvai yuṇarntapin
  Tēnē yanaiyanan tēvar pirānē.

Translation

After the karmas perish He himself will know
  I, of my own accord know not, Nandi will know
When the flesh is melted and I comprehend the consciousness
  The Lord of the celestials is similar to nectar.

Commentary

Using the term 'I,' Tirumūlar expresses that without the presence and guidance of the Lord, as an individual soul he would not understand the states of divine experience, nor when the karmas (the effects of past action both good and bad) will perish. He declares that the Lord alone comprehends his state of awareness. He is Nandi, Siva, who knows everything. When the soul melts in devotion to Him, body-consciousness is transcended, and realization of the divine inner consciousness dawns. There the Lord remains as sweet as honey.

Mandiram 1797

நானறிந் தன்றே யிருக்கின்ற தீசனை
    வானறிந் தாரறியாது மயங்கினர்
ஊனறிந் துள்ளே யுயிர்க்கின்ற ஒண்சுடர்
    தானறி யான்பின்னை யாரறி வாரே.

Transliteration

Nānaṟin tanṟē yirukkinṟa tīsanai
    Vānarin tāraṟi yātu mayaṅkinar
Ūnaṟin tuḷḷē yuyirkkinṟa oṇcutar
    Tānaṟi yān pinnai yāraṟi vārē.

Translation

I remain knowing the Lord
    Those who know the heaven are deluded without knowing
The luminous light which lurks in the consciousness of the body
    If one knows not, then who will know?

Commentary

Tirumūlar says that he has comprehended the Lord, but celestials who know heaven do not realize God and the ever-present light which transcends and is the source of all heavens. They are deluded by the distractions of heaven.

He says, however, the Lord can be comprehended within one's own body as luminous light. Mystics attest to this universally. Light is not a metaphor but a literal description of pure consciousness. If one does not realize and know this, then who will comprehend reality? It is ineffectual to seek knowledge and yet remain ignorant of this inner truth, the gnosis, or direct intuitive knowledge.

Mandiram 1798

அருளெங்கு மான அளவை யறியார்
    அருளை கரஅமுது தானதுந் தேரார்
அருளைங் கருமத் ததிசூக்க முன்னார்
    அருளெங்குங் கண்ணான தாரறி வாரே.

Transliteration

Aruḷeṅku māna aḷavai yaṛiyār
    Aruḷai nukaramu tānatun tērār
Aruḷaiṅ karumat taticūkka munnār
    Aruḷeṅkuṅ kaṇṇāna tāraṛi vārē.

Translation

They know not the extent of grace prevailing everywhere
    They realize not how grace becomes ambrosia when
    experienced

They ponder not the subtle five fold functions of grace
None realizes that grace becomes the eyes beholding everywhere.

Commentary

In this verse the omnipotence and omnipresence of Śiva's grace are highlighted.

Few souls know to what extent His grace pervades. If one is blessed to experience grace, then one will realize it yields nectar or ambrosia which will bestow incomparable bliss and immortality. It is the grace which activates the subtle five-fold functions of Śiva: creation, preservation, annihilation, obscuration and grace. But only wise men realize that truth. It is the Lord as grace who sees everything and everywhere as the eternal all-seeing Witness.

Mandiram 1799

அறிவில் அணுக அறிவது நல்கிப்
பொறிவழி யாசை புகுத்திப் புணர்ந்திட்
டறிவது வாக்கி அடியருள் நல்குஞ்
செறிவொடு நின்றார் சிவமாயி னாரே.

Transliteration

Aṛivil aṇuka aṛivatu nalkip
Poṛivaḻi yāsai pukttip puṇarntiṭ
Taṟivatu vākki aṭiyaruḷ nalkuñ
Ceṛivoṭu ninṛār civamāyinārē.

Translation

The all comprising principle remaining with which they will become Śiva,

Bestows wisdom to reach the absolute consciousness,
Thrusting desire through organs and merging,
Shapes it as wisdom placing amongst the servants.

Commentary

Grace pervades everywhere. Through life experience, grace edifies the soul with the wisdom needed to reach absolute consciousness, which is Śiva. It creates desire through various sense organs, opening opportunities for the soul to experience life for the ultimate purpose of purification and union with the Lord. Grace merges with purified souls and transforms them into expressions of wisdom. Then it places the souls who have attained wisdom in the company of others, who are wise and who work as the Lord's servants. Those associated with and blessed by grace will attain the stature of Śiva.

Mandiram 1800

அருளிற் பிறந்திட் டருளில் வளர்ந்திட்
டருளில் அழிந்திளைப் பாறி மறைந்திட்
டருளான ஆனந்தத் தாரமு தூட்டி
அருளால் என்நந்தி யகம்புகுந் தானே.

Transliteration

Aruḷir̲ pir̤antiṭ ṭaruḷil vaḷarntiṭ
Ṭaruḷil al̲intiḷaip pār̤i mar̤aintiṭ
Ṭaruḷāna ānantat tāramu tūṭṭi
Aruḷāl ennandi yakampukun tānē.

Translation

In grace the soul is formed, in grace it grew
 In grace it dies and rests and is obscured
It is fed with the bliss of ambrosia which is grace
 In grace my Nandi entered the inner chamber.

Commentary

With infinite grace, the Lord causes the soul to be born into the form of the human body. In His grace, the soul dies and takes rest from the ever-revolving cycle of birth and death. And with His grace the soul undergoes obscuration so it must seek Him beyond the dualities of attachment and aversion.

The Lord bestows the bliss of ambrosia to the souls in the state of *anugraha* - grace.

It is His grace which grants the soul liberation when He enters its inner chamber, the spiritual heart of the individual. While the Lord is all pervasive, He enters the soul and from within He guides it as guru.

Thus grace is responsible for the five-fold actions of the Lord.

Mandiram 1801

அருளால் அமுதப் பெருங்கடல் ஆட்டி
 அருளால் அடிபுனைந் தார்வமுந் தந்திட்
டருளான ஆனந்தத் தாரமு தூட்டி
 அருளால் என்நந்தி யகம்புகுந் தானே.

Transliteration

Aruḷāl amtap peruṅkaṭal āṭṭi
 Aruḷāl aṭipunain tārvamum tantiṭ

Ṭaruḷāna ānantat tāramu tūṭṭi
Aruḷāl ennandi yakampukun tānē.

Translation

By grace bathing in the ocean of ambrosia
By grace adorning with feet and bestowing the love too
Feeding with the bliss of ambrosia which is grace
By grace my Nandi entered the inner chamber.

Commentary

Tirumūlar explains that Nandi, Śiva, in the form of guru, bathed him in the ocean of supreme bliss. He set His holy feet on his head, and bestowed love and affection. With infinite grace He fed him (as feeding a child) with the supreme bliss of Śivānanda, and the ambrosia of supreme enjoyment, Śivabhōga. With grace He united with him, entering the inner chamber of his heart, the interior of his consciousness.

Mandiram 1802

பாசத்தி லிட்ட தருளந்தப் பாசத்தின்
நேசத்தை விட்ட தருளந்த நேசத்திற்
கூசற்ற முத்தி யருளந்தக் கூட்டத்தின்
நேசத்துத் தோன்றா நிலையரு ளாமே.

Transliteration

Pāsatti liṭṭa taruḷantap pāsattin
Nēsattai viṭṭa taruḷanta nēsattiṟ
Kūsaṟṟa mutti yaruḷantak kūṭṭattin
Nēsattut tōnṟā nilaiyaru ḷāmē.

Translation

It is His grace that put me in attachment, it is grace
    That freed me from the bonds of attachment; in that alliance
It is His grace that granted liberation; in that union of
    Ties it is His grace that formed the state of non-difference.

Commentary

Tirumūlar says that Siva's grace put him in the bonds of attachments to the body and its deeds. It was His grace that then freed him from all bondage and attachment. When worldly attachment was detached, it was His grace that made Tirumūlar fasten ties with Him, which provided liberation. In that association, all differences between him and the Lord were removed and a state of non-dual consciousness was attained.

Mandiram 1803

பிறவா நெறிதந்த பேரரு ளாளன்
    மறவா அருள்தந்த மாதவன் நந்தி
அறவாழி அந்தணன் ஆதிப் பராபரன்
    உறவாகி வந்தென் உளம்புகுந் தானே.

Transliteration

Piṛavā neṛitanta pēraru ḷāḷan
    Maṛavā arūltanta mātavan nandi
Aravāḻi antaṇan ātip parāparan
    Uṛavāki vanten uḷampukun tānē.

Translation

He is of bountiful grace who showed the way to birthlessness
    Nandi of great austerity who granted grace for remembrance.

He is the sage of ocean-like rightfulness, the primordial principle
He came in close affinity and entered my heart.

Commentary

Śiva is of limitless grace. Tirumūlar explains that the Lord granted grace and showed the path of liberation, removing him from the ever-revolving cycle of birth and death. He describes Nandi as an epitome of austerity, and his venerable guru. He granted Tirumūlar a state of consciousness wherein he remembers the Lord always, endowed with a state of Śiva-consciousness.

An epitome of righteousness, His *aṛam* (righteousness) is limitless, described as ocean. He is *antaṇan*, the ultimate principle of Vedānta. He is the primordial one, the supreme principle, the One.

As the relationship between Him and the soul is without separation, He comes with intimacy, entering the heart, which is consciousness, *citākāśa*.

Mandiram 1804

அகம்புகுந் தானடி யேற்கரு ளாலே
அகம்புகுந் துந்தெரி யானரு ளில்லோர்க்
ககம்புகுந் தானந்த மாக்கிச் சிவமாய்
அகம்புகுந் தானந்தி யானந்தி யாமே.

Transliteration

Akampukun tānaṭi yēṛkaru ḷālē
Akampukum tunteri yānaru ḷillōrkk
Kakampukun tānanta mākkic civamāy
Akampukun tānanti yānanti yāmē.

Translation

In grace He entered my interior, His servant
Even when He entered the interior, of those who bear not His grace He will not be known
He entered the interior bringing bliss as Śiva
Nandi entered the interior, I have emerged joyous.

Commentary

Nandi, the supreme preceptor, in infinite grace entered Tirumular's heart, though he was only His humble servant. But for those who have not developed wisdom, He remains unknown though He abides within them as well. Tirumūlar says He entered the inner core of his life and blessed him with bountiful bliss, filling him with divinity. His life became the bearer of Śiva. Consequently, he emerged as one filled with happiness born of His grace.

Mandiram 1805

ஆயும் அறிவோ டறியாத மாமாயை
ஆய கரணம் படைக்கும்ஐம் பூதமு
மாய பலவிந் திரிய மவற்றுடன்
ஆய வருளைந்து மாமருட் செய்கையே.

Transliteration

Āyum aṛivō ṭaṛiyāta māmāyai
Āya karaṇan paṭaikkuaim pūtamu
Māya palavin tiriya mavaṛṛuṭan
Āya vaṛuḷaintu māmaruṭ ceykaiyē.

Translation

The discerning consciousness, the great insentient māyā
The constituent organs, the five created elements

The many constituent instruments along with them
The constituent five graces are the acts of grace.

Commentary

The world of elements is the field in which grace edifies the soul and brings it to the Lord. It presents many obstacles that prevent the soul from knowing the Lord, which serve as lessons. The delusion of mind consists of āṇava, or ignorance of one's true Self, which is egoism. Earth, water, fire, wind and space are the five created elements, which constitute everything in the material world, including the body. The body includes the five cognitive senses and the five organs of actions with which the individual identifies, experiences duality, and must ultimately transcend.

Mandiram 1806

அருளே சகலமு மாய பவுதிகம்
அருளே சராசர மாய வமலமே
இருளே வெளியே யெனுமெங்கும் ஈசன்
அருளே சகளத்த னன்றியின் றாமே.

Transliteration

Aruḷē sakalamu māya pavutikam
Aruḷē carācara māya vamalamē
Iruḷē veḷiyē enumeṅkum īsan
Aruḷē sakaḷatta nanṟiyin ṟāmē.

Translation

His grace is all forms of matter
His grace comprises the movable and immovable, the impurity

Consists of the dark and light, everywhere is the Lord
Whose form is nothing but His grace.

Commentary

All forms of matter which are products of the elements are manifestations of Śiva's grace. They are meant for blessing souls. Likewise all movable and immovable things are the form of His grace. The impurities are malas, which consist of ignorance, egoism (āṇava), and delusion (māyā). Created by His grace, they too are meant for the enlightenment and salvation of souls.

The whole world is His gift of grace. The Lord is everywhere. His very form is grace and nothing but grace. In this verse, Tirumūlar stresses that grace is everything.

Mandiram 1807

சிவமொடு சத்தி திகழ்நாதம் விந்து
தவமான ஐம்முகன் ஈசன் அரனும்
பவமுறு மாலும் பதுமத்தோன் ஈறா
நவமவை யாகி நடிப்பவன் தானே.

Transliteration

Sivamoṭu satti tikaḻnātam vindu
Tavamāna aimmukan īsan aranum
Pavamuṛu mālum patumattōn īṛa
Navamavai yāki naṭippavan tānē.

Translation

Śiva together with Śakti, the glowing sound and the seed-point,
The ascetic five faced One, Īsa and Hara and

Māl who take birth and up to the lotus-seated One
Nine are they whose roll He only plays.

Commentary

Śivam, Śakti, *Nādam* (the mystic sound) *Bindu* (the seed-point), Sadāśivam, Mahēśwara, Rudra, Viṣṇu and Brahma are nine different forms that Para Śiva Himself (the Supreme Śiva) assumed to fulfill various functions.

Śivam is the one principle inseparably united with Śakti to compassionately help the soul absolve itself of the malas (impurities).

Śakti gives force to Śiva's will. *Nāda,* the mystic sound, is the first cause of māyā (delusion).

Bindu is the seed point which inspires the functions of the pure māyā.

When these *nāda* and *bindu* are associated with māyā they are called *apara nāda* and *apara vindu* respectively. Sometimes they are also considered as Śiva and Śakti. Sadāśivam is a state in which Śiva and Śakti are combined. Sadāśivam is the union of consciousness and power, the supreme nature of the Lord, and is the source of the five functions of the Lord.

Mahēśwara allows souls to enjoy the fruits of their karmas, etc.

Rudra annihilates everything.

Viṣṇu preserves the lives in their respective bodies.

Brahma creates for souls the bodies, the world and the objects therein.

Of these nine manifestations Śiva, Śakti, *Nāda* and Viṣṇu are the formless states of God. Sadāśivam is the formless form while the other four are forms.

According to the *Tirumandiram* (verses 2417 and 1810), besides these nine manifestations, Para Śiva is the tenth, who takes the nine forms.

Mandiram 1808

அருட்கண் ணிலாதார்க் கரும்பொருள் தோன்றா
அருட்கண் ணுளோர்க்கெதிர் தோன்றும் அரனே
இருட்கண்ணி னோர்க்கங் கிரவியுந் தோன்றாத்
தெருட்கண்ணி னோர்க்கெங்குஞ் சீரொளியாமே.

Transliteration

Aruṭkaṇ ṇilātārk karum poruḷ tōnṛā
Aruṭkaṇ ṇulōrketir tōnṛum aranē
Iruṭkaṇṇi nōrkkaṅ kiraviyun tōnṛāt
Teruṭkaṇṇi nōrkkenkuñ cīroḷi yāmē.

Translation

To those who have not the vision of grace, the subtle principle will not appear;
To those who have the vision of grace, Hara will appear face to face;
To those who have dark vision, even the sun will not be visible;
To those who have clear vision, the divine light will manifest.

Commentary

Tirumūlar here says that God will be visible only to those who are blessed with His grace. Those not blessed with grace, will not

see through the grandeur of intuitive vision. But to those who see intuitively by the grace of God, He will appear directly, face to face. For those affected by spiritual blindness, even the light of the radiant sun will not be visible. But for those holding clear vision without defect, all things are visible clearly.

Mandiram 1809

தானே படைத்திடுந் தானே அளித்திடுந்
தானே துடைத்திடுந் தானே மறைத்திடுந்
தானே யிவை செய்து தான்முத்தி தந்திடுந்
தானே வியாபித் தலைவனு மாமே.

Transliteration

Tānē paṭaittiṭun tānē aḷittiṭun
Tānē tuṭaittiṭun tānē maṛaittiṭun
Tānē evaiceytu tānmutti tantiṭun
Tānē viyāpit talaivanu māmē.

Translation

Himself will create, Himself will protect,
Himself will annhilate, Himself will obscure,
Himself having done these, He will bestow liberation
Himself will pervade and be the chief too.

Commentary

God in His infinite grace creates the world, preserves, obscures, and annihilates. After doing these acts He bestows liberation upon souls. He is the Lord, pervasive through everything and in the heart of all souls.

Through *aruḷ*, grace, He performs the five fold functions and remains the Lord of all.

Mandiram 1810

தலையான நான்குந் தனதரு வாகும்
அலையா வருவுரு வாகுஞ் சதாசிவம்
நிலையான கீழ்நான்கு நீடுரு வாகுந்
துலையா இவைமுற்று மாயல்ல தொன்றே.

Transliteration

Talaiyāna nānkun tanataru vākum
Alaiyā varuvuru vākuñ Sadāsivam
Nilaiyāna kīḻnānku nīṭuru vākun
Tulaiyā ivaimuṟṟu māyalla tonṟē.

Translation

The pre-eminent four are Śiva's formlessness;
The unmoving formless form is Sadāśivam;
The lower forms that are stable are the lofty forms
All these unending ones and the one is He.

Commentary

Of the nine forms of Śiva, the pre-eminent four are Śiva, Śakti, *Nāda* and *Bindu*: they represent His formless state. The unmoving and stable formless form is Sadāśivam. The lower stable forms are Mahēśwara, Hara, Hari and Brahma. These four have form. Śiva abides in these nine forms and remains the One that transcends all.

Mandiram 1811

ஒன்றது வாலே உலப்பிலி தானாகி
நின்றது தான்போல் உயிர்க்குயி ராய்நிலை
துன்றி யவையல்ல வாகுந் துணையென்ன
நின்றது தான்விளை யாட்டென்னுள் நேயமே.

Transliteration

Onṛatu vālē ulappili tānāki
Ninṛatu tānpol uyirkkuyi rāy nilai
Tunṛi yavaiyalla vākun tuṇai yenna
Ninṛatu tānviḷai yāṭṭennuḷ nēyamē.

Translation

As the only one Being He remains imperishable;
As He stands by Himself His state is like life to life
He is united and is different; as support
He stands; it is His game; He is affable to my consciousness.

Commentary

Śiva is the one and only being, without beginning or end, imperishable. He stands alone. Yet He remains one with ignorant souls while abiding in complete transcendence.

Sambandhar highlights this point saying, He manifests in all and yet is different from them altogether. (*muṟṟumāki veṟumānān* 1-53-2.)

Tirumūlar says He remained within his consciousness "affably," as a loving support that was continuous. Bestowing compassion He effortlessly remains with souls as their support. It is said this is His play or game.

Mandiram 1812

நேயத்தே நின்றிடும் நின்மலன் சத்தியோ
    டாயக் குடிலையுள் நாதம் அடைந் திட்டுப்
போயக் கலைபல வாகப் புணர்ந்திட்டு
    வீயத் தகாவிந்து வாக விளையுமே.

Transliteration

Nēyatte ninṛiṭum ninmalan sattiyō
    Ṭāyak kuṭilaiyuḷ nādam aṭain tiṭṭup
Pōyak kalaipala vākap puṇarn tiṭṭu
    Vīyat takāvindu vāka viḷaiyumē.

Translation

He, remaining in consciousness, is bereft of impurities uniting with Śakti
    He activates the pure delusion to produce the sound
It expands and unites with many parts and
    Develops as an imperishable seed point.

Commentary

Śiva is comprehended through continuous consciousness (meditation) by becoming aware of what is aware, in the state of samādhi. He is bereft of impurities and absolutely free in the state of *swarūpa*. He unites with Śakti and activates the pure delusion *(suddha māyā)*, thereby producing the mystic sound *(nāda)* as the first evolute. Of that sound five parts *(kalās)* are produced, which in turn, unite together. As an effect of unification of these kalās, the imperishable seed point (*bindu*) is developed (pure māyā flows outward into all forms of creations). The five kalās are *nivritti, pratiṣṭa, vidyā, sānthi, sānthi adīta*. *Bindu* is *bindu-sakti*. Tirumūlar

here infers the aspirant can reunite with the Lord by tracing the mystic sound back to its source, which is Him.

Mandiram 1813

விளையும் பரவிந்து தானே வியாபி
　　விளையுந் தனிமாயை மிக்கமா மாயை
கிளையொன்று தேவர் கிளர்மனு வேதம்
　　அளாவொன் றிலாவண்ட கோடிக ளாமே.

Transliteration

Viḷaiyun paravindu tānē viyāpi
　　Viḷaiyun tanimāyai mikkamā māyai
Kiḷaiyonṛu tēvar kiḷarmanu vēdam
　　Aḷavon ṛilāvaṇṭa kōṭika lāmē.

Translation

Śiva-Śakti manifesting everywhere is all pervading;
　　From it emerges the māyā proper and the mighty māyā
Evolve swarming crores of celestials and the revealed mantras and Vēdas
　　And the countless crores of the worlds.

Commentary

Para Vindu is Śiva-Śakti, pervading everywhere it manifests in all forms. Out of Śiva-Śakti emerge the impure delusion (māyā) and the pure māyā. The grace of Śiva-Śakti activates the pure māyā, which is AUM. As a result, all sounds including those of the Vēdas and Āgamas, all thirty three crores of celestials, and countless crores of the worlds evolve.

10. The Glow of Grace

In the previous section the bestowal of grace on souls has been stated. It showed how through the onset of grace, the world of sound and matter emerge and also how the souls enjoy them.

In this section, the glow or effulgence of grace is described in nine verses.

Mandiram 1814

அருளிற் றலைநின் றறிந்தழுந் தாதார்
    அருளிற் றலைநில்லார் ஐம்பாச நீங்கார்
அருளிற் பெருமை யறியார் செறியார்
    அருளிற் பிறந்திட் டறிந்தறி வாரே.

Transliteration

Aruḷiṟ ṟalainin ṟaṟintaḻun tātār
    Aruḷiṟ ralainillār aimpāsa nīṅkār
Aruḷiṟ perumai yaṟiyār ceṟiyār
    Aruḷiṟ piṟantiṭ ṭaṟintaṟi vārē.

Translation

Those not steadfast and consciously immersed in grace
    Will not steadily abide by grace; nor will they remove the five impediments;
Will not realize the greatness of grace; nor be steeped in it;
    Those born with grace will comprehend it consciously.

Commentary

One must bear steadfast faith and devotion to grace, remembering it the only support for one's well being and salvation. If one abides

by the way of grace, only then will one be able to get rid of the five impediments, the *āṇava, karma, māyā,* the three impurities, the *māyēyam* and tirōdāyi (*māyēyam* is the tangible manifestation of māyā or delusion; *tirōda* is the stain of obscuration).

Those born by with grace will remember and realize the greatness of grace and abide in it.

Mandiram 1815

வாரா வழிதந்த மாநந்தி பேர்நந்தி
ஆரா அமுதளித் தானந்தி பேர்நந்தி
பேரா யிரமுடைப் பெம்மான்பே ரொன்றினில்
ஆரா அருட்கடல் ஆடுகென் றானே.

Transliteration

Vārā vaḻitanta mānandi pērnandi
Ārā amutaḷit tānandi pērnandi
Pērā yiramuṭaip pemmānpē ronṛinil
Ārā aruṭkaṭal āṭuken ṛānē.

Translation

Nandi the great, Nandi the famed one, bestowed the way of no return
Nandi the master conferred unlimited ambrosia
He is the Lord of a thousand names; in one name
He bade me bathe in the ocean of unlimited grace.

Commentary

Siva is Nandi. He is the master guru. He reveals the way to liberation, the ultimate destination, wherein there is no return to the world of birth and death. He gave the way of no return.

The famed Nandi conferred on souls unlimited ambrosia or *amrita*, which grants immortality and limitless bliss as a result of awakened kuṇḍalini.

"The Lord of a thousand names," means Śiva cannot be contained by the finitude of words and names, and is worshipped by His devotees using countless names; many forms too are attributed to Him. In traditions of Śaiva Siddhānta, amongst many names the five-letter word "NamaŚivāya" is potent with all significance and meaning. It translates as: "Siva, That Supreme Being I am."

He commands souls to dive deep into the ocean of grace by chanting the name Śiva and so realize divinity

Mandiram 1816

ஆடியும் பாடியும் அழுதும் அரற்றியுந்
தேடியுங் கண்டேன் சிவன்பெருந் தன்மையைக்
கூடிய வாறே குறியாக் குறிதந்தென்
ஊடுநின் றானவன் தன்னரு ளுற்றே.

Transliteration

Āṭiyum pāṭiyum a̠lutum ararṛiyun
Tēṭiyun kaṇṭēn Sivanperun tanmaiyaik
Kūṭiya vārē kuṛiyāk kuṛitanten
Ūṭunin ṛānavan tannaru luṛṛē.

Translation

By dancing, singing, weeping, lamenting and
By seeking, I found the greatness of Śiva
As I meditate, by giving the unmarked target,
He stood close through its grace.

Commentary

God in the transcendental state is beyond the reach of even men with great wisdom. But when devotees with profound love seek him, reality is found. There are many ways of expressing devotion and love to Him such as dancing and singing His glory, weeping and by lamenting over separation from Him. All these acts are associated with devotees who long for His union and who suffer pangs of separation. The devotional literature, especially in Tamil, presents a vivid picture of those kinds of aspiration

In their experience of the Lord, devotees realize fulfilment.

When they meditate with pointed attention, with the Lord Himself as their only focus and goal, He confers a state of non-duality between the observer, and the object observed; granting union through the dissolution of differentiation between God, the devotee, and the act of observation. That is what is meant by the unmarked target. God confers this through infinite grace, uniting with the devotees.

Mandiram 1817

உற்ற பிறப்பும் உறுமல மானதும்
　　பற்றிய மாயாப் படல மெனப்பண்ணி
அத்தனை நீயென் றடிவைத்தான் பேர்நந்தி
　　கற்றன விட்டேன் கழல்பணிந் தேனே.

Transliteration

Uṟṟa piṟappum uṟumala mānatum
　　Paṟṟiya māyāp paṭala menappaṇṇi
Attanai nīyen ṟaṭivaittān pērnandi
　　Kaṟṟana viṭṭēn kaḻalpaṇin tēnē.

Translation

The birth occurred and the impurity attached
Making them as the cluster of delusion
The great Nandi placed the feet, commanding, leave everything
I gave up what I have learnt and saluted the feet decked with anklets.

Commentary

Tirumūlar claims that the great Nandi guru made him realize his birth was a consequence of karma (past deeds), āṇava (egoism), and māyā (delusion). He also revealed that nature and its principles are meant for controlling the effects of *āṇava mala,* and providing self-realization

He commanded Tirumūlar to renounce everything; body, attachments, etc. When the attachment is removed, the soul clearly sees the Lord. Abiding by the command, Tirumūlar says he gave up all worldly learning which eventuates in attachment to worldly matter.

As the realization dawned, Tirumūlar saluted His feet, the supreme symbol of His grace. He had shed ego-consciousness and surrendered to His will.

Mandiram 1818

விளக்கினை யேற்றி வெளியை அறிமின்
விளக்கினின் முன்னே வேதனை மாறும்
விளக்கை விளக்கும் விளக்குடை யார்கள்
விளக்கில் விளங்கும் விளக்கவர் தாமே.

Transliteration

Viḷakkinai yēṛṛi veḷiyai aṛimin
Viḷakkinin munnē vētanai māṛum
Viḷakkai viḷakkum viḷakkuṭai yārkāḷ
Viḷakkil viḷaṅkum viḷakkavar tāmē.

Translation

Light the lamp and comprehend the space
In front of the lamp affliction will vanish
Those who have the lamp which brightens the light
Light there is that is shining in the lamp.

Commentary

The lamp is that of supreme wisdom or gnosis. The practitioner is ordained to light the lamp of wisdom so he becomes competent to comprehend the space which represents the Supreme Being who dwells in *citākāśa* (the space of consciousness) at the crown of the head. In the presence of the lamp which is the Supreme Being, all afflictions caused by the impurities of karma, āṇava, and māyā vanish just as the darkness is dispelled by the sun.

The lamp is the grace of the Supreme Being. Those blessed with the grace which brightens other lamps, are themselves the lights of gnosis.

Mandiram 1819

ஒளியும் இருளும் ஒருகாலுந் தீரா
ஒளியுளோர்க் கன்றோ ஒழியா தொளியும்
ஒளியிருள் கண்டகண் போலவே றாயுள்
ஒளியிருள் நீங்க வுயிர்சிவ மாமே.

Transliteration

Oḷiyum iruḷum orukālum tīrā
Oḷiyuḷōrk kanṟō oḷiyā toḷiyum
Oḷiyiruḷ kaṇṭakaṇ pōlavē ṟāyuḷ
Oḷiyiruḷ nīnka vuyirsiva māmē.

Translation

Light and dark will never cease;
Only to those who have the light, the light will cease not;
Like the eye that sees the light and dark, turning different
The soul becomes Śiva when the inner light dispels darkness.

Commentary

Light is not a metaphor but a literal description of consciousness. When it is awakened and witnessed within the yōgin, he becomes conscious of the true Self, soul, by direct intuitive perception. Hence, it is called *paśu-jñānam,* knowledge of the soul, *paśu,* that which is in bondage.

Darkness is again not a metaphor but a literal description of ignorance brought about by the veil of karma, egoism (*āṇava mala*), and māyā; it is the inability to see the ever-present light of God.

Both the light and dark are interminable. When light arises, the darkness never dies: it is only obscured. But only when the soul is free from the dualities of light (*pāsa jñāna*) and dark (*āṇavamala*), it becomes pure and absolute consciousness, or Śiva Himself. That is brought about only by Śiva's grace. Only when the soul is free from duality, does the light of grace remain without cessation.

2001

While the eye sees light it becomes light, and while seeing darkness it becomes dark. The soul also becomes intelligent when consciousness is awakened, and in darkness it becomes ignorant. Only when the inner light of consciousness awakens within, does the soul become free of darkness.

Mandiram 1820

புறமே திரிந்தேனைப் பொற்கழல் சூட்டி
    நிறமே புகுந்தென்னை நின்மல னாக்கி
அறமே புகுந்தெனக் காரமு தீந்த
    திறமேதென் றெண்ணித் திகைத்திருந் தேனே.

Transliteration

Puṛamē tirintēnaip porkaḻal cūṭṭi
    Niṛamē pukun tennai ninmala nākki
Aṛamē pukuntenak kāramu tīnta
    Tiṛamēten ṛeṇṇit tikaittirun tēnē.

Translation

He decked me who wandered astray with His golden feet
    He entered my chest and made me purified
He entered in righteousness and bestowed the exceptional ambrosia
    I am perplexed to think what His character is.

Commentary

Tirumūlar describes that when he was without righteous conduct or dharma, the Lord sanctified him by planting His Golden feet decked with anklet on his head. He entered his inner consciousness and cleansed him of all impurities, infusing righteousness, thereby removing amorality and that which was alien to his true self.

He bestowed the exceptional and difficult to attain secretion of *amrita* or ambrosia. Tirumūlar expresses wonder at what His character must be, to grant him all these benefits.

Mandiram 1821

அருளது வென்ற அகலிடம் ஒன்றும்
    பொருளது வென்ற புகலிடம் ஒன்றும்
மருளது நீங்க மனம்புகுந் தானைத்
    தெருளுறும் பின்னைச் சிவகதி யாமே.

Transliteration

Aruḷatu venṛa akaliṭam onṛum
    Poruḷatu venṛa pukaliṭam onṛum
Maruḷatu nīnka manampukun tānait
    Teruḷuṛum pinnaic civakati yāmē.

Translation

One wide space which is called grace, and
    One principle which is called refuge
My Lord entered the mind to dispel the illusion;
    The soul will realize, henceforth there will be the state of Śiva.

Commentary

The Lord enters the mind to dispel illusion caused by ignorance. Therefore the soul fully realizes the significance of His grace, which can feel like an immense space, and that the Lord alone is the absolute principle in which refuge is found. When this realization occurs, the soul attains the state of Śiva, Śivagati.

Mandiram 1822

கூறுமின் னீர்முன் பிறந்திங் கிறந்தமை
வேறொரு தெய்வத்தின் மெய்ப்பொருள் நீக்கிடும்
பாறணி யும்முடல் வீழவிட் டாருயிர்
தேறணி வோமிது செப்பவல் லீரே.

Transliteration

Kūṛumin nīrmun piṛantiṅ kiṛantamai
Vēṛoru teivattin meypporuḷ nīkkiṭum
Paṛaṇi yummuṭal vīḻaviṭṭ tāruyir
Tēṛaṇi vōmitu ceppaval līrē.

Translation

On account of being born and passing away
The absolutism of any other deity will dissipate;
By letting fall their bodies, hounded by the hovering vultures, their lives
We reorganize not; those capable to speak, speak out.

Commentary

There may be many deities, but here Tirumūlar suggests that they come into existence, stay and pass away in due course. As beings subject to mortality, they do not possess absolute realization of the highest principle.

They shed their mortal remains so the vultures may feed. This implies there are negative forces which absorb whatever remains even of deities. Such deities continue to have impurities that must be cleansed for the highest liberation to be attained.

Tirumūlar exhorts people to think on this truth and proclaim their views. This verse is characteristic of the Siddha's view that deity and temple worship is no substitute for Yōga, and the conception of God as the Supreme Abstraction. No where in the Siddha's writings do the Siddhas sing in praise of local deities.

11. Worship of Śiva

This section deals with various rites connected with the worship of Śiva. Placing Śiva's icon on the chosen pedestal after performing five types of cleansing rites, waving the camphor flame and incense of various perfumes, and offering oblations, etc, are the salient acts of worship. The most important aspect of worship is the mental visualization of Śiva, in the form of a chosen image.

The worship consists of two types: one is mental or interior worship, and the other is done externally. *The Tirumandiram* speaks of these two types of worship.

Mandiram 1823

உள்ளம் பெருங்கோயில் ஊனுடம் பாலயம்
வள்ளற் பிரானார்க்கு வாய்கோ புரவாசல்
தெள்ளித் தெளிவார்க்குச் சீவன் சிவலிங்கம்
கள்ளப் புலனைந்துங் காளா மணிவிளக்கே.

Transliteration

Uḷḷam peruṅkōyil ūnuṭam pālayam
Vaḷḷaṟ pirānarkku vāykō puravāsal
Teḷḷit teḷivārkkuc cīvan sivalingam
Kaḷḷap pulanaintun kāḷā maṇiviḷakkē.

Translation

The mind is the temple high, the fleshy body is the shrine
To the magnificent Lord the mouth is the tower-gate
To those who indubitably realize the soul is Śiva Liṅga
The deceitful senses five are the elegant lamp.

Commentary

For realized souls, the temple and the deity are all within oneself. The body made of flesh is the shrine, or the temple proper. The mind is the temple high, which means the sanctum or elevated structure in the temple. The Lord's grace is bounteous, and like a true philanthropist He showers love without any discrimination or reservation. The temple's tower-gate is the personification of His mouth.

Those who discern and realize the reality in an indubitable manner, identify Śiva Liṅga in the soul. All the five senses are deceitful, preventing the soul from having true vision of the Lord. But in the presence of the Lord, purified, they serve as elegant lamps which show the Lord clearly.

Mandiram 1824

வேட்டவி யுண்ணும் விரிசடை நந்திக்குக்
    காட்டவும் நாமிலங் காலையும் மாலையும்
ஊட்டவி யாவன வுள்ளங் குளிர்விக்கும்
    பாட்டவி காட்டுதும் பாலவி யாகுமே.

Transliteration

Vēṭṭavi yuṇṇum viricaṭai nandikkuk
    Kāṭṭavum nāmilaṅ kālaiyum mālaiyum
Ūṭṭavi yāvana vuḷḷaṅ kuḷirvikkum
    Pāṭṭavi kāṭṭutum pālavi yākumē.

Translation

To Nandi of spreading matted locks, who eats the oblations of sacrifice
    To dedicate we have nothing; morn and eve

The oblation to feed Him is the heart pleasing
Food of songs we offer, that is the food of milk.

Commentary

Tirumūlar tells us if we really want to realize the Lord, then inner worship is required. In Śaiva traditions, Śiva is commonly considered the supreme God of sacrifices. He has sprawling matted locks, and consumes oblations offered by the sages, who perform the fire offerings to please Him and to purify themselves of attachments.

Tirumūlar argues there is nothing we can do to please the Lord except cultivation of inner aspiration. This reflects a view that the Lord is not someone to fear or to try and please, but that love is the only worthy offering. Aspiration is a spiritual enthusiasm to unite with the Lord, and to surrender the ego perspective, rejecting selfish and limited impulses. Tirumūlar seeks to raise the consciousness of the reader from the traditional view of the Lord, to that of the Yōgin.

Mandiram 1825

பான்மொழி பாகன் பராபரன் தானாகு
மான சதாசிவன் தன்னையா வாகித்து
மேன்முகம் ஈசான மாகவே கைக்கொண்டு
சீன்முகஞ் செய்யச் சிவனவ னாகுமே.

Transliteration

Pānmoḻi pākan parāparan tānāku
Māna sadāsivan tannaiyā vākittu
Mēnmukam īsāna mākavē kaikkoṇṭu
Cinmukañ ceyyac civanava nākumē.

Translation

Invoking to be present Sadāśivam, in whom manifests
The supreme being who keeps in His part His consort of sweet speech
And by conceiving the upward face north east
And by conceiving other faces in order, Śiva manifests.

Commentary

Sadāśivam is the manifestation of Śiva Himself. It is "I am That I am," reflecting the ultimate state of consciousness wherein subject and object are one. Śiva is the Parāpara, the supreme and pre-eminent Being. "He keeps in His own part His consort of sweet speech" expresses the idea that all Nature exists for the gracious elevation of souls. By "conceiving the upward face northeast" expresses the idea we must first look to see His Presence in everything, and then we will see His "other faces" everywhere, pointing in all directions.

There are two ways of worship. One is practice of gnosis, or *jñāna pūja* in which the worshipper invokes the Supreme Being to be present in himself. The other is the worship of the Liṅga, where the worshipper invokes the presence of the deity in the Liṅga. The worshipper invokes by incantation Sadāśiva, who is none else than Śiva. In the worship of gnosis, if the soul is conceived as Śiva, then it will become Śiva Himself. In Liṅga worship, if the Liṅga is conceived as Śiva, He will manifest in the Śiva Liṅga.

The worshipper conceives the upward face (face in the crest) in the Īsāna or the north-eastern quarter. Then he also conceives other faces in their respective positions which are as follows:

Tatpuruṣa faces east, Agōra faces south, Vāmadēva faces west, and Sadyōjāta faces north.

Mandiram 1826

நினைவதும் வாய்மை மொழிவது மல்லாற்
  கனைகழல் ஈசனைக் காண வலிதாங்
கனைகழல் ஈசனைக் காண்குற வல்லார்
  புனைமலர் நீர்கொண்டு போற்றவல் லாரே.

Transliteration

Ninaivatum vāymai mo̱livatu mallāṟ
  Kanaikaḻal īsanaik kāṇa valitāṅ
Kanaikaḻal īsanaik kāṇkuṟa vallār
  Punaimalar nīrkoṇṭu pōṟṟaval lārē.

Translation

Thinking and chanting the truthful glory apart
  It is seldom easy to envision the Lord whose feet are decked with resounding anklets
Those who are efficient to envision the Lord whose feet are decked with resounding anklets
  Are competent to adorn with decorative flowers and water.

Commentary

Tirumūlar here refers to the incessant contemplation of God. He voices that the glory of God is the real glory and all other forms of fame are not of truth. God can be comprehended by constantly thinking of Him and praising His true glory. Other than these means He cannot easily be comprehended.

Devotees who envision Him through constant prayer, meditation and sincere praise, will adore His feet with decorative flowers and pure water.

Mandiram 1827

மஞ்சன மாலை நிலாவிய வானவர்
　　நெஞ்சினுள் ஈசன் நிலைபெறு காரணம்
அஞ்சமுதாம்உப சாரம்எட் டெட்டோடும்
　　அஞ்சலி யோடுங் கலந்தர்ச்சித் தார்களே.

Transliteration

Mañcana mālai nilāviya vānavar
　　Neñcinuḷ īsan nilaiperu kāranam
Añcamu tāmupa cāramet ṭeṭṭōṭum
　　Añcali yōṭuṅ kalan tarccit tārkaḷē.

Translation

The reason for the Lord to remain firmly in the hearts of
　　The celestials noted for the holy water and garland is
The five sweet dishes and the sixteen homage rituals
　　And the uplifted hands with which they worship.

Commentary

The celestials are distinguished for their worship using consecrated holy water for the Lord's bath and garlands. As a result, God is pleased to remain in their bosom. More over they worship the Lord by offering the ambrosia like dish prepared with a mixture of five sweet materials such as fruits, coconuts, honey, ghee and sugar (jaggery). They pay homage and honor to the Lord by doing sixteen forms of rituals:

dhyāna - meditation; *āvāhana* - invocation; *simhāsana* - enthronement; *pādya* - worshipping the feet; *arghya* - offering hospitality; *snāna* - ablution; *vastra* - presenting vestments; *yajñōpavīta* - investing with sacred thread; *candana* - offering of sandal paste; *puṣpa* - offering of flowers; *dhūpa* - burning the incense; *dīpa* - lighting the lamp; *naivēdya* - offering food; *tāmbūla* - offering betel; *niranjana* - waving lights; *svarnapuṣpa* - making a gift of gold or money.

They pay their salutation to Him by lifting their arms over head.

Mandiram 1828

புண்ணியஞ் செய்வார்க்குப் பூவுண்டு நீருண்டு
அண்ணல் அதுகண் டருள்புரியா நிற்கும்
எண்ணிலி பாவிகள் எம்மிறை ஈசனை
நண்ணறி யாமல் நழுவுகின் றாரே.

Transliteration

Puṇṇiyan ceyvārkkup pūvuṇṭu nīruṇṭu
Aṇṇal atukaṇ ṭaruḷ puriyā niṛkum
Eṇṇili pāvikaḷ emmiṛai Īsanai
Naṇṇaṛi yāmal naḻuvkin rārē.

Translation

For those who render merits there is flower, there is water
The Lord perceives it and confers grace
Countless sinners knowing not to reach
My God, my lord slips away.

Commentary

In religious parlance, meritorious act *(puṇṇiyam)* means the acts performed in the name of Śiva, which can be very simple. They consist of offering flower and water to Śiva in a dedicated spirit, of which the Lord has provided plenty of flower and water for true devotees to collect and offer. What is important is the aspiration and love with which devotees express devotion. Śiva responds to the love and devotion of their acts. He is pleased to confer limitless grace.

However countless persons fail to take advantage of God's bounteous grace, and commit sinful acts ignoring His presence. They do not make efforts to go near Him and therefore remain lost.

Mandiram 1829

அத்த னவ தீர்த்த மாடும் பரிசு கேள்
ஒத்த மெய்ஞ் ஞானத் துயர்ந்தார் பதத்தைச்
சுத்தம தாக விளக்கித் தெளிக்கவே
முத்தியா மென்றுநம் மூலன் மொழிந்ததே.

Transliteration

Atta nava tīrtta māṭum paricu kēḷ
Otta mey jñanat tuyarntār padattai
Cuttama tāka viḷakkit teḷikkavē
Muttiyā menṛunam mūlan moḻintatē.

Translation

Hear about the Lord's fruits of bathing in the nine holy waters
By clearly washing the feet of those

Steeped in gnosis and equanimity and
By sprinkling, salvation will materialize, so said our Mulan.

Commentary

Traditionally, there are nine sacred rivers blessed by Lord Siva. To bathe in these rivers cleanses the kārmic demerits of devotees.

However there is still easier way of purification. Tirumūlar exhorts the devotees to find noble personages steeped in the highest wisdom and equanimity, regarding all as one, even amidst dualities of pleasure and pain.

Mūlan advises devotees to wash their feet with holy water and sprinkle the residue of that water on one's head. That will make one fit for liberation. While some may consider this to be superstition, recent studies in Japan have verified that properties of water are changed when blessed.

The nine holy rivers are as follows: The Gaṅga, Yamunā, the mystical Saraswati, Narmadā, Sindu, Kāvēri, Gōdāvari, Sōṇa, and Thuṅgabadra.

Mandiram 1830

மறப்புற்று விவ்வழி மன்னி நின்றாலும்
சிறப்பொடு பூநீர் திருந்தமுன் ஏந்தி
மறப்பின்றி யுன்னை வழிபடும் வண்ணம்
அறப்பெற வேண்டும் அமரர் பிரானே.

Transliteration

Maṛapuṛṛu vivvaḻi manni ninṟālum
Cirappoṭu pūnīr tiruntamun ēnti

Maṛappinṛi yunnai vaḻipaṭum vaṇṇam
Aṛappeṛa vēṇṭum amarar pirānē.

Translation

While remaining stable in the world even if I often forget You
Carrying refined flowers and water with grandeur
Without forgetting the way of adoring you
I should get in full O! The Lord of celestials!

Commentary

In this verse Tirumūlar appeals to the Lord who is God of all gods. He emphasizes about the human tendency to forget God because of ignorance or delusion. Yet if one can remember to regularly adorn the image of God with flowers and water, God will grant a state of unceasing remembrance. Tirumūlar proclaims to seek that state of unceasing devotion.

Tirunāvkkarasar, the great Tamil hymnist, also prays in similar fashion, says "O God, even if I were to be born a worm on this earth, I should not forget your sacred feet." He again supplicates, "I should get birthless-ness! But if I were to get another birth, I should be blessed with the boon of unforgetful consciousness."

Mandiram 1831

ஆரா தனையும் அமரர் குழாங்களுந்
தீராக் கடலும் நிலத்தும தாய் நிற்கும்
பேரா யிரமும் பிரான்திரு நாமமும்
ஆரா வழியெங்கள் ஆதிப் பிரானே.

Transliteration

Ārā danaiyum amarar kulāṅkaḷun
Tīrāk kaṭalum nilattuma tāyniṟkum
Pērā yiramum pirāntiru nāmamum
Ārā vaḻiyenkaḷ ātip pirānē.

Translation

Acts of worship and the groups of celestials and
The oceans of unending waves and the land will remain yours.
The names one thousand and the sacred name of the Lord
On the path of meditation our primal Lord will manifest.

Commentary

Śiva has neither name nor form, but His devotees attribute thousands of names to Him. There are other significant names such as Śivāya, Bavāya, Dēvāya, etc., that are considered special or sacred names.

If these names are meditated upon and chanted with concentration, the primal Lord will reveal Himself. Meditation on the Lord in this way is believed to be the highest, most effective form of worship.

Consequently, Tirumūlar promises one will possess, transcend, and become one with all types of worship to Śiva, all groups of celestials, the endless ocean, and the entire extent of the land.

Mandiram 1832

ஆனைந்தும் ஆட்டி அமரர் கணந்தொழத்
தானந்த மில்லாத் தலைவன் அருளது

தேனுந்து மாமலர் உள்ளே தெளிந்ததோர்
    பாரைங் குணமும் படைத்துநின் றானே.

Transliteration

Ānaintum āṭṭi, amarar kaṇantoḻat
    Tānanda millāt talaivan aruḷatu
Tēnundu māmalar uḷḷē teḷintatōr
    Pāraiṅ kuṇamum paṭaittunin ṟānē.

Translation

The class of celestials adoring and anointing Him with five cow-products
    The grace of the Lord who has no end, abides.
In the honey secreting lotus
    He infused lucidly the five qualities to the earth and other elements.

Commentary

Śiva is the Lord of all gods. They adore Him ardently by anointing Him with five products of the cow, milk, curd, buttermilk, ghee and urine. Śiva is said to be pleased with this anointment.

Śiva has no end. At the time of the total annihilation, Śiva holds or carries everything in His Being. As He has no end, so He has no beginning. His grace is infinite and abides in the hearts of those with pre-eminent wisdom and love. Their hearts are like the lotus flower, which is praised above all other flowers. Hence it is mentioned in the text as the *māmalar*, or great flower, noted for its purity and beauty. The minds of wise men are compared to the lotus flower.

Śiva creates the five elements and infuses them with respective qualities. All are "lucidly' intended for the enlightenment and salvation of souls.

Mandiram 1833

உழைக் கொண்ட பூநீர் ஒருங்குடன் ஏந்தி
மழைக் கொண்ட மாமுகின் மேற்சென்று வானோர்
தழைக்கொண்ட பாசந் தஞீங்கிநின் றேத்தப்
பிழைப்பின்றி எம்பெரு மானாரு ளாமே.

Transliteration

Ulaikkoṇṭa pūnīr oruṅkuṭan ēnti
Ma̱laikkoṇṭa māmukin mēṟcenṟu vānōr
Ta̱laikkoṇṭa pācan tayankinin ṟēttap
Pi̱laippinṟi emperu mānaru ḷāmē.

Translation

Holding the flowers and water collected from the blessed place
The celestials rising up like a rain-laden cloud
With flourishing devotion adore and remain lingering,
Our lord's grace abides unfailingly.

Commentary

Celestials collect flowers and water fervently from places that are pure and conducive to prayer and purification. They carry them in flourishing devotion and rise up like rain-laden clouds to adorn and adore the Lord. They stand in front of Him and hesitate to leave His presence. They dislike separation from Him.

Such devotion and sincerity in selecting and collecting flowers and water worthy enough to be offered, pleases the Lord. His grace

manifests instantly and without fail. The constant aspiration of celestials is exemplary. While being discarnate and (supposedly) unable to evolve as rapidly as humans, nevertheless they are believed to interact with the physical plane in benevolent ways.

Mandiram 1834

வெள்ளக் கடலுள் விரிசடை நந்திக்கு
உள்ளக் கடற்புக்கு வார்சுமை பூக் கொண்டு
கள்ளக் கடல்விட்டுக் கைதொழ மாட்டாதார்
அள்ளற் கடலுள் அழுந்துகின் றாரே.

Transliteration

Veḷḷak kaṭaluḷ viricaṭai nandikku
Uḷḷak kaṭarpukku vārcumai pūkkoṇṭu
Kaḷḷak kaṭalviṭṭuk kaitoḻa māttātār
Aḷḷaṟ kaṭaluḷ aḻuntukin ṟārē.

Translation

To Nandi who has swelling sea-like matted locks
Entering the sea of mind and holding large load of flowers
Discarding the sea of deceit those who could salute not with hands
Are drowning in the sea of mud.

Commentary

Śiva is often described with matted locks which spread in a manner similar to the sea. Tirumūlar indicates that meditating upon Śiva is like entering the sea of mind, and one must do so with loving hearts, offering an abundant load of flowers with which to adorn the Lord. In so doing one can discard the mind's "sea of deceit" that comprise ordinary negative thoughts. To such people

Śiva responds with grace. Those who do not discard deceitful thinking, and who do not meditate upon Him, will drown in the "sea of mud" or life's miseries.

Mandiram 1835

கழிப்படுந் தண்கடற் கௌவை யுடைத்து
　　வழிப்படு வார்மலர் மொட்டறி யார்கள்
பழிப்படு வார்பல ரும்பழி வீழ
　　வெளிப்படு வோருச்சி மேவிநின்றானே.

Transliteration

Kaḻippaṭun taṇkaṭaṟ kauvai yuṭaittu
　　Vaḻippaṭu vārmalar moṭṭaṟi yārkaḷ
Paḻippaṭu vārpala rumpaḻi vīḻa
　　Veḷippaṭu vōrucci mēvinin ṟānē.

Translation

Smashing the back water studded sea of woes
　　Those who adore, know not the flowers and buds
Those who incur censure are many, making the censure drop
　　Those who emerge out, on their crest He will manifest.

Commentary

The woes and perils of life are many, and here are compared to a vast sea with many back waters, which represent the numerous sufferings of human existence. Those who seek to dry up this sea of suffering can succeed by adoring the Lord with fully-blossomed flowers and buds. Those who fail to follow this easy crossing are condemned by consequences of bad karma. The wise seek to escape such condemnation, and with such devotion emerge

from their woes. The Lord will manifest in their crest of the *sahasrāra*, the thousand petal lotus. Here is an allusion to the internal worship practiced in Kuṇḍalini Yōga, which involves 'watering the flowers' of the cakras through the practice of breathing techniques.

Mandiram 1836

பயனறி வொன்றுண்டு பன்மலர் தூவிப்
பயனறி வார்க்கரன் தானே பயிலும்ந
யனங்கள் மூன்றுடை யானடி சேர
வயனங்க ளாலென்றும் வந்துநின் றானே.

Transliteration

Payanaṛi vonṛuṇṭu panmalar tūvi
Payanaṛi vārkkaran tāne payilum,
Nayanaṅkaḷ mūnṛutai yānati cēra
Vayanaṅka ḷālenṛum vantunin ṛānē.

Translation

There is one productive wisdom, by sprinkling many flowers
To those who know the advantage Hara will manifest by Himself
By reaching the feet of One who has three eyes
By means of the devices will come and manifest.

Commentary

In continuation of the previous verse, here are further allusions to Kuṇḍalini Yōga. The flowers are cakras, and the "devices" are specific methods of this Yōga. The true productive wisdom is one realized by internally worshipping the Lord through awaken-

ing the cakras, which are said to look like flowers. For those with this knowledge, God will readily manifest. Therefore the best instrument to realize the feet (which represent His grace) of, 'One who has three eyes,' is to acquire wisdom. When that is achieved, Śiva will appear before His devotees.

The celebrated *Tirukkural* (verse 2) stresses the point as follows

What is the benefit of one's learning,

If one does not adore the feet of the one who has the greatest wisdom?

Mandiram 1837

ஏத்துவர் மாமலர் தூவித் தொழுதுநின்
றார்த்தெம தீசன் அருட்சே வடியென்றன்
மூர்த்தியை மூவா முதலுரு வாய்நின்ற
தீர்த்தனை யாருந் துதித்துண ராரே.

Transliteration

Ēttuvar māmalar tūvit toḻutunin
Ṟārttema tīsan aruṭcē vaṭiyenṟan
Mūrttiyai mūvā mutaluru vāyninṟa
Tīrttanai yārun tutittuṇa ṟārē.

Translation

Holding with ostentation our Lord's graceful feet
They praise and adore strewing large flowers
My icon, who abides as the timeless first Principle form
The noblest, none comprehends in meditation

Commentary

Tirumūlar explains that none meditates sincerely and comprehend the Lord, the ageless first Principle, the primal Being, who abides as the noblest and perfect One. Yet, exhibiting vanity and ignorance, many adore and praise Him with all ostentation, sprinkling elegant flowers. Only when true devotees sincerely meditate on Him, offering flowers, can they fully realize Him.

In the hymn on the Lord of Tiruccāykkaṭu (2.38.1), Tirujñana Sambandar very clearly brings out this idea.

"To those who daily observe the rules of worship sprinkling the sacred water around and being steeped in mental meditation Śiva accords His grace."

The last line of the verse indicates, one must go beyond visualization in meditation if one is to reach the formless, First principle that is Śiva.

Mandiram 1838

தேவர்க ளோடிசை வந்துமண் ணோடுறும்
    பூவொடு நீர்சுமந் தேத்திப் புனிதனை
மூவரிற் பன்மை முதல்வனாய் நின்றாருள்
    நீர்மைய யாவர் நினைக்கவல் லாரே.

Transliteration

Tēvarka ḷōṭisai vantuman ṇōṭuṛum
    Pūvoṭu nīrcuman tēttip puni tanai
Mūvariṛ panmai mutalvanāy ninṛāruḷ
    Nīrmaiyai yāvar ninaikkaval lārē.

Translation

As the celestials descending here praise the pure One
Carrying flowers and water, honor will materialize on the earth
But who are the eminent to realize His graceful status as
The triad and principal amongst many manifestations.

Commentary

Honor and glory will occur on the earth as celestials descend here carrying flowers and water in worship of the Lord who is One. But people on this earth seldom realize His greatness and grace, the Trinity, the One amongst many manifestations: He is the Creator, Preserver, and Destroyer. Śiva is described in the Śaiva scriptures as the Trinity, and the chief of the Trinity.

Mandiram 1839

உழைக்கவல் லோர்நடு நீர்மல ரேந்திப்
பிழைப்பின்றி யீசன் பெருந்தவம் பேணி
இழைக் கொண்ட பாதத் தினமலர் தூவி
மழைக் கொண்டல் போலவே மன்னிநில் லீரே.

Transliteration

U̱laikkaval lōrnaṭu nīrmala rēntip
Pi̱laippinṟi īsan peruntavam pēṇi
I̱laikkoṇṭa pāṭat tinamalar tūvi
Ma̱laikkoṇṭal pōlavē manninil līrē.

Translation

Amidst those capable of striving, carrying flowers and water
Faulting not, dedicating extensive penance to the Lord
Strewing assorted flowers at the endeared feet
Remain shedding tears like rain clouds.

Commentary

The venerable sage Tirumūlar, in this verse praises people who strive to realize God. It is always the yearning of people in spiritual pursuit to be in the company of great men who work to achieve realization by meditation on Śiva (Śivadyānam), which calls for strict mental concentration. This is association with the spiritual servants.

In the company of holy men, practitioners carry flowers and water to adore the Lord. They perform extensive penance to the Lord without shrinking from any prescription laid down in the Āgamas (such as the mantras, tantras, rituals, earnestness, etc.). Then they offer various flowers to the feet of the Lord with love and endearment. They melt in supreme love and shed tears like rain clouds.

Mandiram 1840

வென்று விரைந்து விரைப்பணி யென்றனர்
நின்று பொருந்த இறைபணி நேர்படத்
துன்று சலமலர் தூவித் தொழுதிடிற்
கொண்டிடு நித்தலுங் கூறிய வன்றே.

Transliteration

Venṛu viraintu viraippaṇi yenṛanar
Ninṛu porunta iṛaipaṇi nērpaṭat
Tunṛu calamalar tūvit toḻutiṭiṛ
Koṇṭiṭu nittalun kūṛiya vanṛē.

Translation

You pursue the incense service, after quickly conquering the senses
To get direct benefit of service to the Lord

If you worship strewing water and flowers,
Keep it daily, that is what I exhort.

Commentary

Here Tirumūlar praises those who religiously perform worship to Lord Śiva by daily strewing flowers and sprinkling pure water. Pūja may involve the service of waving incense to the Lord. It should be done in a mind-set without impurities caused by sensual habits. One can achieve complete conquest of the senses when consciousness is verily steeped and rooted in God.

Sambandar points out that Śiva resides in the Lotus hearts of such noble souls.

They remain with God's love in their minds
They extinguish the six mental aberration and
Control the five senses. They take resort to God consciousness
In their lotus heart abides the ancient One: (1.132-6)

Mandiram 1841

சாத்தியும் வைத்துஞ் சயம்புவென் றேத்தியும்
ஏத்தியு நாளு மிறையை யறிகிலார்
ஆத்தி மலக்கிட் டகத்திழுக் கற்றக்கான்
மாத்திக்கே செல்லும் வழியது வாமே.

Transliteration

Cāttiyum vaittuñ cayampuven ṛēttiyum
Ēttiyu nāḷu miṛaiyai yaṛikilār
Ātti malakkiṭ ṭakattiḻuk karrakkān
Māttikkē cellum vaḻiyatu vāmē.

Translation

Even by decorating, placing the offerings, and praising Him as self-existent Being
And adoring the Lord daily, none comprehend Him;
When impurities in the mind are removed by deluding desire
That is the path leading to the great destination.

Commentary

The people of the world adore the Lord by performing many religious acts. They decorate Him with beautiful and fragrant flower garlands, placing before Him all offerings. Daily they praise Him as the self-existent and self-emergent Being, yet do not comprehend His true nature.

If they can be cleansed of impurities in their hearts by controlling their desires (deluding desire), then they will envision the path leading to realization of Reality.

Mandiram 1842

ஆவிக் கமலத்தின் அப்புறத் தின்புற
மேவித் திரியும் விரிசடை நந்தியைக்
கூவிக் கருதிக் கொடுபோய்ச் சிவத்திடைத்
தாவிக்கு மந்திரந் தாமறி யாரே.

Transliteration

Āvik kamalattin appuṛat tinpuṟa
Mēvit tiriyum viricaṭai nandiyaik
Kūvik karutik koṭupōyc civattiṭait
Tāvikku mandiram tāmaṛi yārē.

Translation

Nandi of spreading matted-locks who is willfully moving
In the exterior region of the lotus heart happily;
Who knows the mantra to take and install Him in the Śivaliṅga
By invoking Him in meditation.

Commentary

Nandi is Śiva. His spreading matted-locks symbolize supreme wisdom, which pervades the cosmos. Ilankōaḍikaḷ, celebrated author of the great Tamil epic *Silappatikāram*, glorifies the matted-locks in the following words: "His red matted-locks sweep all the corners of the quarters (3.28.70)" He willfully moves (abides) in the region beyond the lotus heart (the *nirādāra*) and the space beyond it (*dwādasānta*).

He is invoked and installed in the Śivaliṅga by means of mantra. But who knows the mantra?

The *Śivāgrapadati* and *Agorasivapāṭati*, two treaties quoted in the *Sri Pañcākṣara Deepam commentary* (p. 183), give details of rules pertaining to the mantra; a translation into English is given below:

Take the flowers in the hands and close the hands in the shape of a flower bud. Then chant the *Śivamūla mantra* and the sixteen *prasāda mantras*. Then make the sign (mudra) for the installation and place the flowers on the crest of the Liṅga which is the form of Sadāśiva. Then meditate on the One who is luminous, formless, the bliss absolute. He is the supreme Śiva (Para Śiva). Assume that He abides in the *karma sādākya*. Then perform the six fold cleansing rituals *(niyāsas)*, and install Him in the heart of the Liṅga.

Mandiram 1843

சாணாகத் துள்ளே அழுந்திய மாணிக்கங்
    காணு மளவுங் கருத்தறி வாரில்லை
பேணிப் பெருக்கிப் பெருக்கி நினைவோர்க்கு
    மாணிக்க மாலை மனம்புகுந் தானே.

Transliteration

Cāṇākat tuḷḷē aḻuntiya māṇikkaṅ
    Kāṇu maḷavuṅ karuttaṟi vārillai
Pēṇip perukkip perukki ninaivōrkku
    Māṇikka mālai manampukkun tānē.

Translation

The gem buried in the body of eight spams
    None knows its value till it is discovered;
To those who comprehend it by cherishing, cleansing and cleansing
    He enters the mind like the garland of gems.

Commentary

The gem referred to is the Lord. He is the peerless gem as Māṇikkavāsgar describes Him ('*oppilā maṇi*'): He is not explicitly visible. God is hidden in the body of eight spans (span = a measure of eight inches). No one knows the value of the gem that is Śiva, unless He is comprehended by supreme wisdom.

Those who cherish Him in their being by cleansing body and soul again and again will envision Him as the garland of gems embedded in the inner chamber of their spirit.

Mandiram 1844

பெருந்தன்மை நந்தி பிணங்கிருள் நேமி
இருந்தன்மை யாலுமென் நெஞ்சிடங் கொள்ள
வருந்தன்மை யாளனை வானவர் தேவர்
தருந்தன்மை யாளனைத் தாங்கிநின் றாரே.

Transliteration

Peruntanmai Nandi piṇaṅkiruḷ nēmi
Irumtanmai yālumen neñciṭaṅ koḷḷa
Varuntanmai yāḷanai vānavar tēvar
Taruntanmai yāḷanait tāṅkinin ṟārē.

Translation

Nandi the magnanimous, the discus like One
He who out of His large heart enters my bosom
He who is well disposed to come, and He who grants boons
Him the celestials and gods stand to uphold.

Commentary

Tirumūlar reminds us of why aspiration for the Lord is alone worthy of our concern. The soul is finite and small. Śiva who is Nandi, with magnanimity descends to bestow grace to souls. The discus is the weapon that kills enemies. Śiva is like the discus cutting the dark impurity (āṇava mala) to size.

He is so gracious to enter the bosom of souls. Out of generosity, He is disposed to abide in souls and grant blessings on them. This is why the celestials and gods praise and keep Him with veneration and admiration.

Mandiram 1845

சமைய மலசுத்தி தன்செயல் அற்றிடும்
அமையும் விசேடமு மானமந் திரசுத்தி
சமையநிர் வாணங் கலாசுத்தி யாகும்
அமைமன்னு ஞான மானார்க் கபிடேகமே.

Transliteration

Camaiya malacutti tanceyal aṟṟiṭum
Amaiyum vicēṭamu mānaman tiracutti
Camayanir vāṇaṅ kalācutti yākum
Amaimannu jñāna mānārk kapiṭēkamē.

Translation

By *samaya* initiation there is purification of impurity by losing its potency
By the special one there will occur purification of mantra also
By *Nirvana* of *samaya* the *kalās* will be purified
For amicable ones who gained gnosis there is consecration.

Commentary

This verse deals with types of initiation such as *samaya, viṣēṣa, nirvāṇa* and consecration by the preceptor or guru.

By *samaya* initiation primal impurity (the *āṇavamala*) is purified by diminishment of its potency.

By performance of special *(viṣēṣa)* initiation, all karmas attached to the soul will be discarded and there is purification of the mantra too.

By *nirvāṇa* initiation, the preeminent ritual of the *samaya*, the *kalās* receive purification.

The *abishēka* or consecration ceremony is performed by preceptors credited with the attainment of gnosis.

Mandiram 1846

ஊழிதோறு றூழி உணர்ந்தவர்க் கல்லது
ஊழில் உயிரை யுணர்வுந் தானொட்டா
ஆழி யமரும் அரியயன் என்றுளோர்
ஊழி கடந்துமோ ருச்சியு ளானே.

Transliteration

Ūḻi tor ṟūli uṇarntavark kallatu
Uḻil uyirai yuṇarvun tānoṭṭā
Aḻi yamarum ariyayan enṟuḷōr
Ūḻi kaṭantumō rucciyu ḷānē.

Translation

Except for those who have realized through aeons and aeons
It is impossible to comprehend the soul absent of karma
Even Hari resting in the sea, Brahma and others,
Have spent ages but He abides at the crest.

Commentary

Except for those who are God-realized after worshipping Śiva through aeons, it is seldom possible to comprehend a soul which is without karma.

Even Viṣṇu resting in the sea, Brahma, and other gods have spent ages to realize the reality. The supreme Śiva ever dwells at the crest of those who have attained gnosis.

This verse states that Śiva willfully abides in the *citākāśa* of the wise, emphasizes the opportunity human incarnation affords for God-realization.

12. Worship of the Preceptor

The previous section dealt-with the guru's roll in initiating the disciple in performing Śiva's worship and also about the various forms of initiation such as *samaya, viṣēṣa, nirvāṇa* and *ācārya abishekam.*

This section narrates how such a guru is venerated by his disciple. Here the guru is assumed to be Śiva Himself. He is loved, adored and praised by the disciple. This section consists of ten verses.

Mandiram 1847

ஆகின்ற நந்தி யடித்தா மரைப் பற்றிப்
    போகின் றுபதேசம் பூசிக்கும் பூசையும்
ஆகின்ற ஆதார மாறா றதனின் மேற்
    போகின்ற பொற்பையும் போற்றுவன் யானே.

Transliteration

Ākinṛa Nandi yaṭittā maraip paṛṛip
    Pōkin ṛupatēsam pūcikkum pūcaiyum
Ākinṛa ātāra māṛā ṛatanin mēṛ
    Pōkinṛa poṛpaiyum pōrruvan yānē.

Translation

Grasping the lotus feet of Nandi, who remains the support
    The teaching that leads the worship performed and
The thirty-six principles and beyond
    The elegance that reaches I cherish.

Commentary

Nandi is Śiva, who is the preceptor or guru. He is the sole support of the disciple pursuing the spiritual path. Grasping his lotus feet, which represent infinite grace and wisdom, the disciple faithfully follows his teachings which lead to ultimate realization. He adheres to the instruction given by the guru regarding performance of worship. The supreme principle transcends the thirty-six principles of nature. The disciple comprehends the elegant path that leads to the supreme principle. When he learns these from the guru, he cherishes them as precious jewels.

Mandiram 1848

கானுறு கோடி கடிகமழ் சந்தனம்
வானுற மாமலரிட்டு வணங்கினும்
ஊனினை நீக்கி யுணர்பவர்க் கல்லது
தேனமர் பூங்கழல் சேரவொண் ணாதே.

Transliteration

Kānuṛu kōṭi kaṭikamal̲ cantanam
Vānuṛa māmala riṭṭu vaṇaṅkinum
Ūninai nīkki uṇarpavark kallatu
Tēnamar pūṅkal̲al cēravoṇ ṇātē.

Translation

The forest-growing sandal, whose fragrance smells crores of miles
The flowers heaped to the sky, if they are offered and worshipped
Except for those who discard flesh and comprehend
The beautiful feet bedecked with honey flowers could not be reached.

Commentary

People worship the Lord with sandal paste and heaps of flowers. Sandal trees grow in the forest with pristine purity, and a sweet fragrance that exudes aroma for miles and miles. Devotees bring this sandal wood and its paste to be used in worship. Heaps of flowers are also offered. But the external form of worship is not sufficient to please the Lord.

A true devotee melts in the warmth of love and his or her consciousness transcends the fleshy body. The devotee sheds body-consciousness and acquires God-consciousness. Only for these true souls will God's feet be realized.

Mandiram 1849

மேவிய ஞானத்தின் மிக்கிடின் மெய்ப்பரன்
ஆவயின் ஞான நெறிநிற்றல் அர்ச்சனை
ஓவற வுட்பூ சனைசெய்யில் உத்தமஞ்
சேவடி சேரல் செயலறல் தானே.

Transliteration

Mēviya gñānattin mikkiṭin meypparan
Āvayin jñāna neṟiniṟṟal arccanai
Ōvaṟa vuṭpū sanaiseyyil uttamañ
Cēvaṭi cēral ceyalaral tānē.

Translation

If one is steeped in supreme gnosis, adherence
To the gnosis of the pre-eminent one is homage.
If the interminable internal worship is done, that is excellent,
Reaching the holy feet means the termination of action.

Commentary

To attain pre-eminence in gnosis is the highest goal of a spiritual aspirant. If that is attained it should be sustained by following the path of the supreme wisdom revealed by the guru. Adherence to the path of wisdom is the real homage one can offer to that supreme principle.

Besides external forms of worship, the individual must perform internal worship, contemplation, and concentration. It is called jñāna worship and consists of mentally assuming the practice of worship.

Aruḷ Nandi Dēvar's *Sivajñāna Siddiyār, Supakkam* - verse 23, enumerates the following spiritual exercises as comprising jñāna worship:

Learning and teaching spiritual sacred books, listening to the words of supreme wisdom, teaching the same to others, and meditation on the unstained principle; these five-fold spiritual exercises will lead one to the feet of God. This exercise is prescribed to people who perform physical pursuits.

To those who pursue the path of Yōga, the following is indicated. Keeping the mind cleansed by means of the *mūlamantra,* concentrating on the navel as the sacrifical pyre, and the anāhata (heart) centre, and the ājñā at the centre of the brows, these are the domain of Śiva.

The termination of action consists in keeping the mind still, rooted in Śiva- consciousness, awareness remaining quiet and relaxed. This is samādhi, and leads the individual to realization of God.

Mandiram 1850

உச்சியுங் காலையும் மாலையும் ஈசனை
 நச்சுமின் நச்சி நமவென்று நாமத்தை
விச்சுமின் விச்சி விரிசுடர் மூன்றினும்
 நச்சுமின் பேர்நந்தி நாயக னாகுமே.

Transliteration

Ucciyuṅ kālaiyum mālaiyum īsanai
 Naccumin nacci namavenṛu nāmattai
Viccumin vicci viricuṭar mūnṛinum
 Naccumin pērnandi nāyaka nākumē.

Translation

In the noon, morn and eve love the lord
 Having loved chant the name as 'praise'
Adore, adoring Him who is greater than
 The spreading lights three, love Nandi, who is the chief.

Commentary

This verse extols us to love the Lord at all times, morning, noon and evening. With the same intensity of love, chant His name, Śivāyanama, and praise. While praising Him, realize He is more luminous than all three spreading lights of the sun, moon and fire which sustain and cherish the world. Thereby Śiva remains the Master of the entire cosmos.

Mandiram 1851

புண்ணிய மண்டலம் பூசைநூ றாகுமாம்
 பண்ணிய மேனியும் பத்துநூ றாகுமாம்
எண்ணிலிக் கைய மிடிற்கோடி யாகுமாற்
 பண்ணிடில் ஞானி ண் பார்க்கில் விசேடமே.

Transliteration

Puṇṇiya maṇṭalam pūsainū rākumām
Paṇṇiya mēniyum pattunū rākumām
Eṇṇilik kaiya miṭiṛkōṭi yākumāṛ
Paṇṇiṭil jñāniūn pārkkil visēṭamē.

Translation

To perform worship in holy places is hundred times more blessed
To adore persons that performed penance is ten hundred times greater
If alms are given to the thought-silent souls it is crore times greater
To see men of wisdom eat it is par excellence.

Commentary

To perform worship at holy places is more blessed action than to worship in other places. To worship holy men who have performed sacred penance is still greater. Holy men whose consciousness is always riveted in God, in Samādhi, are venerable persons, and to offer them alms is even far greater.

But it is a holy act, par-excellence, to see that great men of wisdom are fed to contentment. We approach our own Divinity best when in the company of truly wise persons, who while in the world are not limited by it, and who have realized themselves as Śiva. Such persons show us the way.

The implication here is that the wise are greater than those lost to the world in trance; this is characteristic of the Siddha's dedication to the world, rather than its renunciation.

Mandiram 1852

இந்துவும் பானுவும் இலங்குந் தலத்திடை
வந்தித்த தெல்லாம் அசுரர்க்கு வாரியாம்
இந்துவும் பானுவும் இலங்காத் தலத்திடை
வந்தித்தல் நந்திக்கு மாபூசை யாமே.

Transliteration

Induvum bānuvum ilaṅkun talattiṭai
Vanditta tellām acurarkku vāriyām
Induvum bānuvum ilankāt talattiṭai
Vandittal nandikku māpūcai yāmē.

Translation

In the place where moon and sun prevail
Whatever worship performed is a boon to demons
In the place where moon and sun prevail-not
The veneration done is a great worship to Nandi.

Commentary

The place where there is moon and sun is the place of differing phenomena. It denotes the state of duality. It is not necessarily a physical place, but a state of consciousness in which duality is present.

Where the state of duality prevails, whatever worship is performed will gratify forces opposed to godliness, which represent the *asuras*, or demons. This means that desires and aversions may be strengthened if the worship is done with attachment for results.

But in the place where there is no moon or sun, there is only light, without a shade of darkness. This is a state of non-duality,

equanimity, sattva, cultivated by a consistent and non-attachment to the results. In such a state, veneration offered is the great pūja, worship performed to Nandi who is Śiva, and it will invoke His presence.

Mandiram 1853

இந்துவும் பானுவு மென்றெழு கின்றதோர்
    விந்துவும் நாதமு மாகிமீ தானத்தே
சிந்தனை சரக்கிரா தீதத்தே சென்றிட்டு
    நந்தியைப் பூசிக்க நற்பூசை யாமே.

Transliteration

Induvum bānuvu menṛeḻu kinṛatōr
    Vinduvum nādamu mākimī tānattē
Cintanai cākkirā tītattē cenṛiṭṭu
    Nandiyaip pūcikka naṛpūcai yāmē.

Translation

When consciousness in the higher region
    Passes the state beyond the wakeful state
When the seed point and sound raise as the moon and sun
    To worship Nandi is worship proper.

Commentary

In continuation of the previous verses, when equanimity is developed through internal worship and practice of Kuṇḍalini Yōga, *bindu*, ("the seed point") and *nāda* (the "sound") awaken the iḍa and piṅgala nādis. Consequently the conscious energy or Kuṇḍalini ascends the central channel or sushumna to the center of the eyebrows, the ājñā, where Śiva is realized. To worship Śiva here is the proper worship.

Mandiram 1854

மனபவ னங்களை மூலத்தான் மாற்றி
அனித வுடற்பூத மாக்கி யகற்றிப்
புனிதன் அருள்தனிற் புக்கிருந் தின்பத்
தனியுறு பூசை சதாசிவற் காமே.

Transliteration

Manabava naṅkaḷai mūlattān māṟṟi
Anita vutaṟpūta mākki yakaṟṟip
Punitan aruḷtaniṟ pukkirun tinpat
Taniyuru pūsai sadāsivaṟ kāmē.

Translation

Coursing the winds that make the mind move through the main channel
Transmuting the impermanent body into elements and removing it
Entering into the grace of the perfect one and remaining in bliss
The peerless adoration thus performed is amenable to Sadāśiva.

Commentary

The vital energy or "wind" ordinarily passes through the left and the right (iḍa and piṅgala) subtle channels in an alternating manner. Through the practice of Kuṇḍalini Yōga, complete equanimity develops as indicated in previous verses, and its course passes upwards through the main channel (*mūla nāḍi*). Consequently the physical body's elements are transmuted and one attains an immortal, divine body. When the transmuted body enters the sphere of God's grace, it becomes a body that bears this

grace. As such it enjoys the bliss of Śiva, Sivānanda. This is the highest form of worship and adoration of the Lord. It reflects the Siddha's view that perfection and God-realization must ultimately include all parts of our being, including the physical.

Mandiram 1855

பகலும் இரவும் பயில்கின்ற பூசை
இயல்புடை யீசர்க் கினை மல ராகப்
பகலும் இரவும் பயிலாத பூசை
சகலமுந் தான்கொள்வன் தாழ்சடை யோனே.

Transliteration

Pakalum iravum payilkinṛa pūcai
Iyalpuṭai yīsark kiṇaimala rākap
Pakalum iravum payilāta pucai
Sakalamun tānkoḷvan tāḻcatai yōnē.

Translation

The worship performed day and night
Will materialize as endearing flowers to the Lord
The worship not performed day and night
Everything the One with flowing matted locks will accept.

Commentary

Adoration performed at different times of the day and night will materialize as flowers that are pleasing to the Lord. This refers to external worship which is always acceptable and endearing.

However, adoration done at any time without specification will be accepted in totality by the Lord, who has flowing matted-locks.

This worship is considered the worship of gnosis, *jñānapūja*. It involves unceasing contemplation of the Lord's presence in everything.

Mandiram 1856

இராப்பகல் அற்ற இடத்தே யிருந்து
    பராக்கற ஆனந்தத் தேறல் பருகி
இராப்பக லற்ற இறையடி யின்பத்
    திராப்பகல் மாயை இரண்டிடத் தேனே.

Transliteration

Irāppakal aṟṟa iṭattē yiruntu
    Parākkaṟa ānantat tēṟal paruki
Irāppaka laṟṟa iṟaiyaṭi yinpat
    Tirāppakal māyai iraṇṭiṭat tēne.

Translation

Being steeped in meditation where there is no night and day
    Imbibing the nectar of bliss without distraction
At the bliss of divine feet where there is no night and day
    Will I remain in two delusions of night and day?

Commentary

If the individual remains deeply rooted in meditation, samādhi, it is said there is no sense of time such as night and day; one does not feel the passage of time.

Where the yōgin remains in that state, he imbibes the nectar of divine bliss of the Lord's grace (embodied in His holy feet). Here too there is no awareness of time, for the yōgin abides in a space without change, a place of permanence and eternity.

When he remains in this frame of mind, he may slip or revert into a state affected by the two delusions (pure māyā and impure māyā), but will ultimately discard both delusions.

13. Worship of the Spiritual Servants

It is tradition to consider and treat devotees of Śiva as Śiva Himself. A devotee is Śiva. The term "Mahēśwara" stands for the devotee of Śiva.

This section deals with methods of worship of such beings and the spiritual fruits thereof.

According to the tradition, Mahēśwara (devotee or spiritual servant) is one who constantly meditates on Śiva and engages in His worship with loving devotion.

Mandiram 1857

படமாடக் கோயிற் பகவற் கொன்றீயில்
    நடமாடக் கோயில் நம்பர்க்கங் காகா
நடமாடக் கோயில் நம்பர்க் கொன்றீயில்
    படமாடக் கோயிற் பகவற்க தாமே.

Transliteration

Paṭamāṭak kōyiṟ pakavaṟ koṉṟīyil
    Naṭamāṭak kōyil namparkkaṅ kākā
Naṭamāṭak kōyil nampark koṉṟīyil
    Paṭamāṭak kōyiṟ pakavaṟka tāmē.

Translation

If one thing is offered to the supreme in the temple of imposing structures
    Then it will not benefit the dear ones who are walking temples;
If one thing is offered to the walking temples,
    That will be beneficial to the supreme in the temple of imposing structures.

Commentary

Generally lovers of God go to temple and make offerings, for He is the supreme one. He dwells in temples with imposing towers and picturesque structures.

However, those oblations will not benefit true devotees, described here as the 'dear ones' of God. They themselves are perceived as walking temples, for in their bosom God dwells. If they are offered food and clothes, the Supreme one will be as pleased as though they are offered to Him.

Mandiram 1858

தண்டறு சிந்தை தபோதனர் தாமகிழ்ந்
    துண்டது மூன்று புவனமும் உண்டது
கொண்டது மூன்று புவனமுங் கொண்டதென்
    றெண்டிசை நந்தி எடுத்துரைத் தானே.

Transliteration

Taṇṭaṟu cintai tapōtanar tāmakiḻn
    Tuṇṭatu mūnṟu puvanamum uṇṭatu
Koṇṭatu mūnṟu puvanamun koṇṭaten
    Ṟeṇṭisai nandi eṭutturait tānē.

Translation

Whatever offerings are happily consumed by hermits of evil-free thoughts
    Are also consumed by all three worlds.
Whatever is accepted by them is accepted by all three worlds
    So declared Nandi to the eight quarters.

Commentary

Hermits are pure souls who live austere lives. Their minds become free from evil thoughts, and are filled with God-consciousness. Whatever food and things are offered to and consumed by them is equated to feeding the whole world; for their presence in the world is vastly influential.

"Whatever is accepted is accepted by all three worlds," means that when offerings are made to such great souls, they are made to Śiva Himself.

Nandi, the divine preceptor, has declared this message to all humanity residing in the eight directions of the world.

Mandiram 1859

மாத்திரை யொன்றினின் மன்னி யமர்ந்துறை
　　யாத்தனுக் கீந்த அரும்பொரு ளானது
மூர்த்திகள் மூவர்க்கு மூவேழ் குரவர்க்குந்
　　தீர்த்தம தாமது தேர்ந்துகொள் வீரே.

Transliteration

Māttirai yonṛinin manni yamarntuṛai
　　Yāttanuk kīnta arumporu lānatu
Mūrttikaḷ mūvarkku mūveḻ kuravarkkun
　　Tīrttama tāmatu tērntukoḷ vīrē.

Translation

The rare object presented to the intimate ones
　　Who remain flourishing by difference of one unit
Is the privilege given to the triad three
　　Twenty one elders apprehend it clearly.

Commentary

The difference between devotees and the Lord (Mahēśwara) is simply one unit of time. In other words, they are nearly indistinguishable from Him, and remain flourishing by their acts of devotion and continual awareness.

If rare material is presented to devotees, it is equal to the rightful honor and privilege shown to the Triad of Śiva, Viṣṇu and Brahma, and also to the twenty-one departed souls: seven of the father's lineage, seven of the mother's, and seven of the wife's family.

The triad also means the Laya Śiva, Bōga Śiva and Adikāra Śiva.

Mandiram 1860

அகரம் ஆயிரம் அந்தணர்க் கீயிலென்
　　சிகரம் ஆயிரஞ் செய்து முடிக்கிலென்
பகரு ஞானி பகலூண் பலத்துக்கு
　　நிகரிலை என்பது நிச்சயந் தானே.

Transliteration

Akaram āyiram antaṇark kīyilen
　　Cikaram ayirañ ceytu muṭikkilen
Pakaru jñāni pakalūṇ palattukku
　　Nikarilai enpatu niccayañ tānē.

Translation

What if a thousand colonies are given to the brahmins.
　　What if building a thousand towers is accomplished
To the merit of the noon meal given to a wise renunciate
　　There is nothing comparable, it is certainty indeed!

Commentary

Building colonies *(agrahārams)* and dedicating them to brahmins, and building a thousand towers for temples are meritorious service. But it is much more meritorious to see that a noble and renowned Śiva jñāni (a man of wisdom) is fed at noon everyday. The tradition stipulates that a Śiva-yōgin takes only one meal a day. The merit accrued in such a noble act is a certainty indeed.

Mandiram 1861

ஆறிடும் வேள்வி அருமறை நூலவர்
    கூறிடும் அந்தணர் கோடியே ருண்பதில்
நீறிடுந் தொண்டர் நினைவின் பயனிலை
    பேறெனில் ஓர்பிடி பேறது வாகுமே.

Transliteration

Āṟiṭum vēḷvi arumaṟai nūlavar
    Kūṟiṭum antaṇar kōṭiyē ruṇpatil
Nīriṭun toṇṭar ninaivin payanilai
    Pēṟenil ōrpiṭi pēṟatu vākumē.

Translation

If it is merit when crores of renowned Brahmins eat,
    Who are of rare Vēdas, wearing thread and performing sacri
    fice prescribed by the six
There is no benefit; to think of the servants wearing holy ash eat
    A morsel is more meritorious.

Commentary

The brahmins who are well-versed in the Vēdas and wear threads on their chests and perform sacrifices prescribed by the six

integral parts of the Vēdas (Vedāngas) are verily held in high esteem. To feed them is meritorious.

But it is more meritorious to think or desire of feeding spiritual servants, devotees of Śiva wearing the holy ash, even if the food they consume is a morsel or handful. It is more beneficial to feed devotees of Śiva than feeding brahmins (though both are meritorious acts).

Mandiram 1862

ஏறுடை யாயிறை வாஎம்பிரா னென்று
நீறிடு வாரடி யார்நிகழ் தேவர்கள்
ஆறணி செஞ்சடை யண்ண லிவரென்று
வேறணி வார்க்கு வினையில்லை தானே.

Transliteration

Ēṛuṭai yāyiṛai vāempirā nenṛu
Nīṛiṭu vāraṭi yārnikal̲ tēvarkaḷ
Āṛaṇi ceñcaṭai yaṇṇa livarenṛu
Vēraṇi vārkku vinaiyillai tānē.

Translation

The servants who smear the holy ash chanting
Our Lord, Master who has the bull, are the celestials who tread;
Those who perceive them differently as they are the Lord
Holding the river in the red matted locks bear no karma at all.

Commentary

Spiritual servants or devotees who smear the holy ash upon their bodies while chanting names of Śiva (with the bull as His conveyance), are like gods who walk the earth. People worshipping them

with the perception that they are Śiva's manifestations, are cleansed of the effects of past deeds.

Mandiram 1863

சீர்நந்தி கொண்டு திருமுக மாய்விட்ட
 பேர்நந்தி யென்னும் பிறங்கு சடையனை
நானொந்து நொந்து வருமள வுஞ்சொல்லப்
 பேர்நந்தி யென்னும் பிதற் றொழியேனே.

Transliteration

Cīrnandi koṇṭu tirumuka māyviṭṭa
 Pērnandi yennum piṟaṅku caṭaiyanai
Nānontu nontu varumaḷa vuñcollap
 Pērnandi yennum pitaṟ ṟoḻiyēnē.

Translation

Keeping in mind the glow of Nandi that leads to His holy presence
 The name of Nandi, who has resplendent matted locks
I repine and repine till He comes I repeat
 The name of Nandi I cease not to babble.

Commentary

The name of Nandi is glorious. The yōgin keeps the glow of Nandi in his consciousness. This glow is the light of higher consciousness that leads him to the holy presence. The yōgin feels the anguish of his separation from the Lord and will continue to long for union until the Lord manifests within his consciousness. He is not tired of repeating the name of Nandi. He repeats the mantra unceasingly.

Mandiram 1864

அழிதக வில்லா அரனடி யாரைத்
    தொழுதகை ஞாலத்துத் தூங்கிருள் நீங்கும்
பழுது படாவண்ணம் பண்பனை நாடித்
    தொழுதெழ வையகத் தோரின்ப மாமே.

Transliteration

Aḻitaka villā aranaṭi yārai
    Toḻutakai jñālattut tūnkiruḷ nīṅkum
Paḻutu paṭāvaṇṇam paṇpanai nāṭit
    Toḻuteḻa vaiyakat tōrinpa māmē.

Translation

Those competent to adore the deathless servants of Śiva
    Will on earth get rid of the hanging darkness
Seeking the noble One so that it harms not
    And rising up adoring there occurs bliss in the world.

Commentary

The deathless servants of Śiva are the Siddhas. "Those competent to adore" them are practitioners or *sādhaks* of Kuṇḍalini yōga, for they alone appreciate their greatness. Emulating such Siddhas, they are cleansed of darkness (ignorance of egoity or *āṇava mala*) which has lingered for many cycles of birth and death.

After the dissolution of ignorance there arises the light of wisdom. To sustain the light of wisdom without being damaged by worldly illusions, the individual must seek the grace of the noble One, the Lord, and remember Him. If that is accomplished there will occur everlasting bliss for the yōgin; even in the world. This implies one need not escape from this world, but should emulate

the Siddhas who have brought divinity into it through their own bodies.

Mandiram 1865

பகவற்கே தாகிலும் பண்பில ராகிப்
புகுமத்த ராய்நின்று பூசனை செய்யும்
முகமத்தோ டொத்துநின் றூழிதோ றூழி
அகமத்த ராகிநின் றாய்ந் தொழிந்தாரே.

Transliteration

Pakavaṛkē tākilum paṇpila rākip
Pukumatta rāyninṛu pūcanai ceyyum
Mukamattō ṭottunin ṛūḻitō ṛūḻi
Akamatta rākinin ṛāyntoḻin tārē.

Translation

Without bearing any susceptibility to the devotees *(pakavar)*
Remaining frantically involved and in the pursuit of
Worship through aeons and aeons
Exploring the scriptures they are exhausted.

Commentary

The word *pakavar* in Tamil means both the Lord with six qualities and the spiritual servants who are devotees. In the context of this verse, the word *pakavar* refers to devotees.

Tirumūlar laments that devotees may forget to develop love, affection and veneration towards servants of God. They move frantically involved and in the pursuit of worship to God. They explore the scriptures (āgamas) to discover the true essence of God, but in the process their energies and time are exhausted. They do not

realize that by loving and venerating devotees they can comprehend the true essence of God.

Mandiram 1866

வித்தக மாகிய வேடத்தர் உண்டவூண்
அத்தன் அயன்மால் அருந்திய வண்ணமாஞ்
சித்தந் தெளிந்தவர் சேடம் பருகிடின்
முத்தியா மென்றுநம் மூலன் மொழிந்ததே.

Transliteration

Vittaka mākiya vēṭattar uṇṭa vūṇ
Attan ayanmāl aruntiya vaṇṇamāñ
Cittan teḷintavar cēṭam parukiṭin
Muttiyā menṛunam mūlan moḻintatē.

Translation

The food consumed by the adept men in attire
Is the food consumed by Rudra, Brahma and Viṣṇu
If the remnants (food) of men clear in thought are eaten
It is liberation, it is what Mulan said.

Commentary

The Śiva yōgins adept in avoiding temptations of the world may be dressed in a particular way, with matted locks, the holy ash, garlands of *rudrākṣa,* etc. They are the Mahēśwaras. If solicited to eat, then it is an offering to the holy triad of Rudra, Brahma and Viṣṇu.

Mahēśwaras are men of wisdom, clear in their God consciousness. It is considered a holy act to eat the remnants of what these sages were eating. It is suggested this is a path to liberation. Mūlan, (who is Tirumūlar), has declared it so.

Mandiram 1867

தாழ்விலர் பின்னும் முயல்வ ரருந்தவம்
　　ஆழ்வினை யாழ அவர்க்கே அறஞ்செய்யும்
ஆள்வினை நீக்கி அருவினை தன்னொடும்
　　போழ்வினை தீர்க்கும்அப் பொன்னுல காமே.

Transliteration

Tāḻvilar pinnum muyalva raruntavam
　　Āḻvinai yāḻa avarkkē arañceyyum
Āḻvinai nīkki aruvinai tannoṭum
　　Pōḻvinai tīrkkumap ponnula kāmē.

Translation

They fail not, they further endeavor to penance
　　The inundating karma will sink, do perform charity to them only
The inundating karma will be removed; the unique karma together with
　　The piercing karma will be dislodged; the golden world will materialize.

Commentary

Śivayōgins do not fail, nor fall short in their duties. They have attained God realization in the spiritual plane. But, in order to bring Divinity into all five bodies and attain perfection as Siddhas, they continue with yōgic austerities and practices. To such holy persons one should give charity. This great act will cause *prārabda karma,* the effects of past life karma, to be weakened. The accumulated effects of all of one's karma *(sañcita)* and the effect of present actions *(āgāmi)* will also vanish.

They will know and materialize the golden world or heaven. Thus the charity made to the Śivayōgin will benefit the individual by removing the effects of karmas past, accumulated and present, but also grant the bliss of the heaven.

14. The Greatness of the Spiritual Servants

All ardent devotees of Śiva are *aḍiyārs* (spiritual servants). They are also *toṇṭars*, i.e., those who serve Śiva by serving His creation. In the context of the *Tirumandiram*, the Śiva-yōgins are considered *aḍiyārs*. In the preceeding section the worship of Śiva-yōgins as Śiva Himself was examined. The present section speaks of their greatness in respect to their devotion, gnosis and spiritual status attained.

Mandiram 1868

திகைக்குரி யானொரு தேவனை நாடும்
    வகைக்குரி யானொரு வாதி யிருக்கிற்
பகைக்குரி யாரில்லைப் பார்மழை பெய்யும்
    அகக்குறை கேடில்லை யவ்வுல குக்கே.

Transliteration

Tikaikkuri yānoru tēvanai nāṭum
    Vakaikkuri yānoru vāti yirukkiṟ
Pakaikkuri yārillaip pārmaḻai peyyum
    Akakkuṟai kēṭillai yavvula kukkē.

Translation

If there lives an adept member and exponent of Śiva yōga tradition,
    Aspiring for the Lord who abides in all directions
There is no one being hostile; in the world it will rain
    There is no dearth of wealth, no decay in the land.

Commentary

If the land is blessed by the presence of true Śivayōgins who are part of a lineage and aspire to realize the universal Lord, and teach the path of Śiva yōga, for them there will never appear a hostile force in opposition. There will be ample rain and the country will not suffer from any shortage of wealth or commodity. There will never appear adverse conditions in the land.

'The Lord of eight directions' implies that a person will not worship any local deities or lesser conceptions of God. His Lord is the supreme abstraction, universal in nature.

Mandiram 1869

அவ்வுல கத்தே பிறந்தவ் வுடலொடும்
    அவ்வுல கத்தே அருந்தவ நாடுவர்
அவ்வுல கத்தே அரனடி கூடுவர்
    அவ்வுல கத்தே அருள்பெறு வாரே.

Transliteration

Avvula kattē piṟantav vuṭalōṭum
    Avvula kattē aruntava nāṭuvar
Avvula kattē aranaṭi kūṭuvar
    Avvula kattē aruḷpeṟu vārē.

Translation

They will take birth in that world and with that body
    They will seek the singular penance in that world
They will unite with Śiva's feet in that world
    They will obtain the grace in that world.

Commentary

"That world" referred to in the verse is the world of gnosis or Śiva-jñāna. If people take birth in the world of Śiva-jñāna, they seek to perform the unique penances or yōgic practices which lead to Śiva's presence in the world of gnosis. This is Kuṇḍalini Yōga.

Thus in that world of supreme wisdom, they will unite with the feet of Śiva. As Śiva's feet are the personification of His Grace, they will at once obtain His grace in the world of wisdom.

Mandiram 1870

கொண்ட குறியுங் குலவரை யுச்சியும்
    அண்டரும் அண்டத் தமரரும் ஆதியும்
எண்டிசை யோரும்வந் தென்கைத் தலத்தினுள்
    உண்டெனில் நாமினி உய்ந்தொழிந் தோமே.

Transliteration

Koṇṭa kuṟiyuṅ kulavarai yucciyum
    Aṇṭarum aṇṭat tamararum ātiyum
Eṇṭicai yōrumvan tenkait talattinuḷ
    Uṇṭenil nāmini uyntoḻin tōmē.

Translation

The aim taken and the peaks of mountain groups and
    The cosmos, the immortals of the cosmos and the primal One
The people of the quarters eight having come into the palm of my hand
    If all are there then I am redeemed forever.

Commentary

In this verse Tirumūlar speaks in the first person, acknowledging himself to be the Śiva-Yōgin. The aim of the yōgin is to reach the feet of God.

For the realization of that aim, the peaks of mountains represent the *sahasrāra.* The entire cosmos and all immortals dwelling there, and the primal One too, and the entire created world of eight quarters all come into the grasp of the yōgin due to his yōgic realization. When the creation is realized, the yōgin attains salvation.

This verse thus gives the powers of a yōgin, a Mahēśwara.

Mandiram 1871

அண்டங்கள் ஏழும் அகண்டமும் ஆவியுங்
 கொண்ட சராசர முற்றுங் குணங்களும்
பண்டை மறையும் படைப்பளிப் பாதியுங்
 கண்ட சிவனுமென் கண்ணன்றி யில்லையே.

Transliteration

Aṇṭaṅkaḷ ē̱lum akaṇṭamum āviyun
 Koṇṭa carācara muṟṟum kuṇaṅkaḷum
Paṇṭai maṟaiyum paṭaippaḷip pātiyuṅ
 Kaṇṭa Sivanumen kaṇṇanṟi yillaiyē.

Translation

The cosmos seven and limitless space and the lives
 The entire comprised movable and immovable and the traits
The ancient Vēdas and the creation, substances and so forth
 Śiva who created, all are but abiding in me only.

Commentary

The great saint realizes that all creation and the creator abide in him. He is the Śivajñānin. In a transcendental state of consciousness one becomes the Seer or Witness of all. In the ordinary state, one is identified with a point, an object, the body-mind.

All of the things named in the verse, the entire creation (and its preservation), grace, and Śiva who accomplishes all, abide within the Śiva-jñānin, who is Mahēśwara, the aḍiyār, or spiritual servant of Śiva.

Mandiram 1872

பெண்ணல்ல ஆணல்ல பேடல்ல மூடத்துள்
உள்நின்ற சோதி ஒருவர்க் கறியொண்ணாக்
கண்ணின் றிக்காணுஞ் செவியின்றிக் கேட்டிடும்
அண்ணல் பெருமையை ஆய்ந்தது மூப்பே.

Transliteration

Peṇṇalla āṇalla pēṭalla mūṭattul
Uḷninṟa cōti oruvark kaṟi yoṇṇāk
Kaṇṇin ṟikkāṇuñ ceviyinṟik kēṭṭiṭum
Aṇṇal perumaiyai āyntatu mūppē.

Translation

He is not male; nor female; nor a hermaphrodite; in the benightedness
He abides as light within; cognizable to none;
He sees without eyes; hears without ears
Lord's greatness is explored by maturity.

Commentary

Śiva is not a male, nor female; not even a hermaphrodite. He defies all these distinctions. He is a transcendent being. Yet out of infinite compassion He abides as a beam of light in souls when they are in the state of samādhi. He cannot be comprehended by any mental action. He is not embodied, has no eyes or ears, yet He is omniscient, seeing and hearing all. Only those who enter samādhi are able to explore His true greatness throughout creation. They are the *aḍiyārs* or Mahēśwaras, spiritual servants of the Lord. Their greatness lies in the wisdom of God's greatness.

Mandiram 1873

இயங்கும் உலகினில் ஈசன் அடியார்
மயங்கா வழிசெல்வர் வானுல காள்வர்
புயங்களு மெண்டிசை போதுபா தாள
மயங்காப் பகிரண்ட மாமுடி தானே.

Transliteration

Iyaṅkum ulakinil īsan aṭiyār
Mayaṅkā vaḻicelvar vānula kāḷvar
Puyaṅkaḷu meṇṭicai pōtupā tāḷa
Mayaṅkāp pakiraṇṭa māmuṭi tānē.

Translation

In the progressing world, the Lord's servants
Will tred the right path, and rule the heaven
The quarters eight are their arms; the lotus feet are in the underworld;
The unattached cosmos are the magnificent crest.

Commentary

In samādhi consciousness, the devoted servants of the Lord will never swerve from righteousness in this world that is constantly evolving. They will never be deluded, and extend their awareness even in the heavens. Their awareness is so large that they can become cognizant of everything, from minute realms to the farthest reach of the cosmos.

Mandiram 1874

அகம்படி கின்றநம் ஐயனை யோரும்
    அகம்படி கண்டவர் அல்லலிற் சேரார்
அகம்படி யுட்புக் கறிகின்ற நெஞ்சம்
    அகம்படி கண்டாம் அழிக்கலும் எட்டே.

Transliteration

Akampaṭi kinṟanam aiyanai yōrum
    Akampaṭi kaṇṭavar allaliṟ cērār
Akampaṭi yuṭpuk kaṟikinṟa neñcam
    Akampaṭi kaṇṭām aḻikkalum eṭṭē.

Translation

Those who meditate on the chief who abides within
    They that have controlled the mind will not suffer misery
The restrained mind that knows the One who has entered
    Will be subdued, and it is also possible to erase the eight.

Commentary

Śiva abides within those who through meditation reach the state of samādhi, in which one's ordinary consciousness merges with the Lord. Jīva becomes Śiva. When He enters their minds,

they gain full control over their senses. The movements of the mind become restrained and cleansed. They do not swerve from concentration. In this state they are free from worldly temptation.

For such people it is possible to dissolve the body of the eight constituents; the five subtle elements, the mind, intellect and consciousness *(manam, buddhi, and cittam)*. This is a *siddhi* or yōgic power. Siddhas can dissolve into light, merge with the Lord, and then re-emerge in corporal existence.

Mandiram 1875

கழிவு முதலுங் காதற் றுணையும்
அழிவு மசாய்நின்ற ஆதிப் பிரானைப்
பழியும் புகழும் படுபொருள் முற்றும்
ஒழியுமென் னாவி யுழவுகொண் டானே.

Transliteration

Ka̲livu mutaluṅ kātar̲ r̲uṇaiyum
A̲livu matāyninr̲a ātip pirānaip
Pa̲liyum puka̲lum patuporuḷ mur̲r̲um
O̲liyumen nāvi yu̲lvukoṇ ṭānē.

Translation

The Lord primal, when adored, becomes the time not spent and
The principle, loving companion and boss
He ploughs my life that is without blemish and fame
And without the profit obtained therein.

Commentary

The Lord helps the soul in many ways. He becomes the time not utilized by souls, the objects of enjoyment, the loving

companion. In samādhi one realizes one is nothing special (without fame), transcending the ignorance of egoism (without blemish), and that the Lord is the only doer (He ploughs my life), and karma (profit obtained) has been purified.

Mandiram 1876

என்தாயோ டென்னப்பன் ஏழேழ் பிறவியும்
    அன்றே சிவனுக் கெழுதிய ஆவணம்
ஒன்றா யுலகம் படைத்தான் எழுதினான்
    நின்றான் முகில் வண்ணன் ஏரெழுந்தாயே.

Transliteration

Entāyō ṭennappam ē̱le̱ piṛaviyum
    Anṛe civanuk ke̱lutiya āvaṇam
Onṛā yulakam paṭaittān e̱lutinān
    Ninṛān mukil vaṇṇan ēre̱luntāyē.

Translation

My father with my mother, in all seven-fold seven births
    Even on that day willed the document to Siva
One who created the entire world wrote
    The cloud hued one stood witness.

Commentary

In the Śaivite tradition, there is an ardent faith that devotees were born as Śaivites in all successive births, for seven-fold-seven generation on the father's line and seven on the mother's line. They believe they had pledged their life to Lord Siva, who has created the entire cosmos and has written that document of allegiance. Even Viṣṇu, the cloud-hued one, put His hand as a witness to that pledge.

Mandiram 1877

துணிந்தா ரகம்படி துன்னி உறையும்
பணிந்தா ரகம்படி பாற்பட் டொழுகும்
அணிந்தா ரகம்படி யாதிப் பிரானைக்
கணிந்தா ரொருவர்க்குக் கைவிட லாமே.

Transliteration

Tuṇintā rakampaṭi tunni uṛaiyum
Paṇintā rakampaṭi pāṛpaṭ ṭoḻukum
Aṇintā rakampaṭi yatip pirānaik
Kaṇintā roruvarkkuk kaiviṭa lāmē.

Translation

He abides intimately in those determined
He abides amiable in the interior of those who adore
The Lord primal abides in the interior of those who commune
Whoever contemplates so, is it possible to renounce?

Commentary

Śiva abides intimately in the hearts of those steadfast in faith towards the God-head. He amiably remains in the hearts of those, who render service to the Lord and His creatures. He will shine in the hearts of those who commune with the Lord through intense contemplation. How could those who meditate on Him renounce His intimacy?

Mandiram 1878

தலைமிசை வானவர் தாள்சடை நந்தி
மிலைமிசை வைத்தனன் மெய்ப்பணி செய்யப்
புலைமிசை நீங்கிய பொன்னுல காளும்
பலமிசை செய்யும் படர்சடை யோனே.

Transliteration

Talaimicai vānavar tāḷcaṭai Nandi
Milaimicai vaittanan meyppaṇi ceyyap
Pulaimicai nīṅkiya ponnula kāḷum
Palamicai ceyyum paṭarcaṭai yōnē.

Translation

Nandi of flowing matted locks whom the celestials worship in their hearts
Plants His feet on the crest of those who render faithful service
The One with spreading matted locks bestows the benefit of
Ruling the golden world which is bereft of blot.

Commentary

To those who "render faithful service" to devotees, the Lord enters their consciousness as samādhi at the crown cakra. The Lord adored in the hearts of heavenly beings, responds to such aspiration and service. The golden world Siddhas describe as a supramental plane of existence, which descends within them, transforming worldly human nature of triple stains or malas into a Divine nature. Even their body develops a golden hue. By service, rather than liberating themselves from this world, they bring divinity into the world.

Mandiram 1879

அறியாப் பருவத் தரனடி யாரைக்
குறியால் அறிந்தின்பங் கொண்ட தடிமை
குறியார் சடைமுடி கட்டி நடப்பார்
மறியார் புனல்மூழ்க மாதவ மாமே.

Transliteration

Aṛiyāp paruvat taranaṭi yāraik
Kuṛiyāl arintinpaṅ koṇṭa taṭimai
Kuṛiyār caṭaimuti kaṭṭi naṭappār
Maṛiyār punalmūḻka mātava māmē.

Translation

In the innocent age recognizing the servants of Śiva
By their marks and experiencing the bliss is service
They will not observe, will walk wearing the matted locks
Revert not and to dip in the holy water is the great penance.

Commentary

If from childhood one is raised to identify and appreciate the qualities of saints, one will enjoy the bliss of serving them. The holy servants will not become absorbed in worldly matters. They may wear matted-locks and will not forget the spiritual nature of consciousness in the midst of worldly activities. It is a blessing indeed to dip in the water that washed their feet. It is a great transformational act to do this.

Mandiram 1880

அவன்பால் அனுகியே அன்புசெய் வார்கள்
சிவன்பால் அணுகுதல் செய்யவும் வல்லன்
அவன்பால் அணுகியே நாடு மடியார்
இவன்பாற் பெருமை இலயம தாமே.

Transliteration

Avanpāl aṇukiyē anpucey vārkaḷ
Civanpāl aṇukutal ceyyavum vallan

Avanpāl aṇukiye nāṭu maṭiyār
Ivanpāṟ perumai ilayama tāmē

Translation

Those who approach and love him
They are also competent to approach and love Śiva
The greatness of those who approach in search of Him
Abides in Him too.

Commentary

The aspirants who draw close to the Śivayōgin and love him with devotion, also become intimate with Śiva, for they are of the same greatness. One merges with to what one is attracted. Love is contagious. Spiritual consciousness is transmitted in such loving association. Hence, *satsang* (to live in association) with saints is highly praised by Tirumūlar.

Mandiram 1881

முன் னிருந் தார்முழு தெண்கணத் தேவர்க ர்
எண்ணிறந் தன்பால் வருவர் இருநிலத்
தெண்ணிரு நாலுதிசையந் தரமொக்கப்
பன்னிரு காதம் பதஞ்செய்யும் பாரே.

Transliteration

Munnirun tārmuḻu teṇkaṇat tēvarkaḷ
Eṇṇiṟant tanpāl varuvar irunilat
Teṇṇiru nālu tisaiyan taramokkap
Panniru kātam patanceyyum pārē.

Translation

The entire eighteen class of celestials who remained there once
Numberless of them descend to the large earth with love
The counted eight quarters and space altogether
Ten and two distances the world will turn to be holy spots.

Commentary

There are eighteen classes of celestials. They have resided in heaven for ages, but lovingly descend to the vast earth to worship the Lord.

Because the gods, angels, and other celestial beings have come to the earth to worship Śiva, the entire world of eight directions becomes sacred. It is transformed into *Śiva Loka* the world of Siva. In other words, while worldly humans are absorbed in ignorance and egoism, the celestials help turn their hearts towards the Lord. They serve to awaken humanity's spiritual consciousness in various ways, challenging and/or inspiring us.

The eighteen classes of *Śiva gaṇas* are as follows: *dēvas, asuras,* the sages, *kinnaras, kimpuruṭars, garudas, iyakkars, rākṣasas, gandarvas, sittars, cāraṇas, vidyādarars, nāgas, būtas, vētālas, tārāgaṇas,* dwellers in the space, and creatures in the *bōgabūmi* (world of sense).

Mandiram 1882

சிவயோகி ஞானி செறிந்தஅத் தேசம்
அவயோகம் இன்றி அறிவோருண் டாகும்
நவயோகங் கைகூடு நல்லியல் காணும்
பவயோகம் இன்றிப் பரலோக மாமே.

Transliteration

Siva yōgi jñāni ceṛintaat tēcam
Avayōgam inṛi arivōruṇ ṭākum
Navayōgan kaikūṭu nalliyal kāṇum
Bavayōgam inṛip paralōka māmē.

Translation

In the country where wise Śiva yōgins throng
Without the impaired yōga wise men will emerge
New boons will be obtained, benign qualities will prevail
The spiritual world devoid of the prospects of birth will appear.

Commentary

In a country where the Śiva yōgins flourish, there will not be impairment of yōgic activities. Wise persons filled with intuition and direct perception of truth will emerge everywhere. New prosperity will manifest and noble qualities will prevail among the people. The difficulties attendant to birth and death will be diminished. The whole world will become spiritual. Therefore, devotees of the Lord should serve the Śiva yōgins in their mission to the world.

Mandiram 1883

மேலுணர் வான்மிகு ஞாலம் படைத்தவன்
மேலுணர் வான்மிகு ஞாலம் கடந்தவன்
மேலுணர் வார்மிகு ஞாலத் தமரர்கள்
மேலுணர் வார்சிவன் மெய்யடி யார்களே.

Transliteration

Mēluṇar vānmiku jñālam paṭaittavan
Mēluṇar vānmiku jñālam kaṭantavam
Mēluṇar vārmiku jñālat tamararkaḷ
Mēluṇar vārsivan meyyaṭi yārkaḷē.

Translation

One who has created the world is the One with higher consciousness;
One who has transcended the world is the One with higher consciousness;
The immortals who dwell in the cosmos are with higher consciousness
The true servants of Śiva are those with higher consciousness.

Commentary

Śiva is supreme consciousness. He created the world and transcends the world. The immortals who dwell in the cosmos know Him with their higher consciousness. Śiva's true servants too comprehend Him in His essence with their higher level of God-consciousness. The servants of Śiva realize that all acts are guided by Śiva's higher consciousness and will. He is the one and only doer.

15. The Code of Feeding the Servants

Feeding the *aḍiyārs* or servants of God with food is a cardinal virtue. The devotees consume food not to flatter their palates nor fatten their bodies. They eat to sustain the life force of the body. Here lies the importance of feeding devotees.

There are two verses in the section which highlight this point.

Mandiram 1884

எட்டுத் திசையும் இறைவ னடியவர்க்
கட்ட அடிசில் அமுதென் றெதிர் கொள்வர்
ஒட்டி யொருநிலம் ஆள்பவர் அந்நிலம்
விட்டுக் கிடக்கில் விருப்பறி யாரே.

Transliteration

Eṭṭut ticaiyum iṛaiva naṭiyavark
Kaṭṭa aṭicil amuten ṛetir koḷvar
Oṭṭi yorunilam āḷpavar annilam
Viṭṭuk kiṭakkil viruppaṛi yārē.

Translation

They will deem the food prepared for the Lord's servants
As the ambrosia of the eight directions
Those who use one land being attached to it
If it is lying, fallow will not get the desired yield.

Commentary

The ardent devotees prepare the food not for themselves, nor for kith and kin. They are cooking the food only for the servants of God, the *aḍiyārs*. They consider such food the ambrosia relished by the entire world of eight directions.

Such devotees are compared to be a single piece of land owned by a farmer. The farmer will not allow the land to lie uncultivated. If it is uncultivated, it will not reap the desired harvest. The land is a simile denoting the committed devotees and servants of God as owners of the land. The *aḍiyārs* eat the food only offered by ardent devotees who are "cultivating" devotion. They will not touch it if offered by anyone who does not bear love for *aḍiyārs*.

Mandiram 1885

அச்சிவன் உள்நின்ற அருளை அறிந்தவர்
    உச்சியம் போதாக வுள்ளமர் கோவிற்குப்
பிச்சை பிடித்துண்டு பேத மறநினைந்
    திச்சைவிட் டேகாந்தத் தேறி யிருப்பரே.

Transliteration

Accivan uḷninṛa aruḷai aṛintavar
    Ucciyam pōtāka vuḷḷamar kōviṛkup
Piccai piṭittuṇṭu pēta maṛaninain
    Ticcaiviṭ ṭēkāntat tēṛi yirupparē.

Translation

The servants who comprehend the grace of Śiva, who abide within
    At the noon-day, for the temple lying within
Will eat the alms by a few handfuls and meditate indifferently
    Eschewing attachment and remain climbing up in solitude.

Commentary

The servants of Śiva are always conscious of His grace within their bosom. As ordained by the code of taking food, they eat what they have received as alms from faithful devotees. They eat this

food in morsels or small handfuls (according to tradition, it is three to nine handfuls). They take food just to sustain the body, and the temple lying within. On account of eating in limited quantity, they shed the sense of preference and are able to concentrate on meditation. They eschew all attachment to worldly things and thoughts, and remain in a state of equanimity.

They sit in solitude and by yōgic exercise course their life-breath and kuṇḍalini up to sahasrāra, the moon-region where they enjoy absolute bliss and union with the Lord.

16. Code of Receiving Alms

The great Tiruvalluvar, in his master piece the *Tirukkuraḷ*, deals with this subject in two sections, *Iravu* (begging) and *Iravaccam* (Perils of begging). In the later section the poet condemns the life of beggary. He expresses anger when he says, "If the creator of the world had decreed even begging as a means of livelihood, may He too go abegging and perish" (verse 1062). At the same time he seems to be suggesting a practical stand when he says, "One can beg provided one finds a noble hearted benefactor" (verse 1051).

So there is nothing unethical in the *aḍiyār*, who receives alms from a worthy householder. He accepts food not to flatter his palate but only to sustain his life in the body. This point is highlighted in this section of six verses.

Mandiram 1886

விச்சுக் கலமுண்டு வேலிச் செய் ஒன்றுண்டு
    உச்சிக்கு முன்னே யுழவு சமைந்தது
அச்சங்கெட் டச்செய் அறுத்துண்ண மாட்டதார்
    இச்சைக்குப் பிச்சை இரக்கின்றவாறே.

Transliteration

Viccuk kalamunṭu vēliccey onṛuṇṭu
    Uccikku munnē yuḻavu camaintatu
Accaṅkeṭ ṭaccey aṛuttuṇṇa māṭṭātār
    Iccaikkup piccai irakkinṛa vārē.

Translation

There is a measure of seeds; there is a fenced field
    Before the noon-day the ploughing is accomplished

Those who could not harvest and enjoy the crop shedding fear
It is for desire they beg for alms.

Commentary

This verse stresses that sincere servants do not beg for food to satisfy desire. It also gives some details of yōgic exercise. The seed is the vital wind. The term "measure" denotes twelve units of vital wind that is expelled. The prāṇāyāma consists of inhaling sixteen units of vital wind by the left nostril, and exhaling sixty four units of vital wind by the right nostril. The field is the centre of the iḍa (lunar) and piṅgala (solar) channels. The noon-day denotes the *brahmarandra*, associated with the centre of the brows and the suṣumnā nadi, the ājñā cakra and the central nadi.

Ploughing refers to prāṇāyāma, or the purification of the primary spiritual energy channels. Its accomplishment consists of directed concentration on the flow of breath throughout the subtle iḍa, piṅgala, and suṣumnā nādis, as well as the cakras.

At the *kumbhaka* state wherein the breath is temporarily suspended with or without effort, there springs a rapture which allays fear. The *aḍiyār* through his yōgic exercise reaps equanimity and freedom from desire. There is no need for him to beg. However, if he is given alms by loving devotees, it is accepted in love.

Mandiram 1887

பிச்சைய தேற்றான் பிரமன் தலைதன்னில்
பிச்சைய தேற்றான் பிரியா அறஞ்செய்யப்
பிச்சைய தேற்றான் பிரமன் சிரங்காட்டிப்
பிச்சைய தேற்றான் பிரமன் பரமாகவே.

Transliteration

Piccaiya tēṟṟān piraman talai tannil
Piccaiya tēṟṟān piriyā arañ ceyyap
Piccaiya tēṟṟān piraman ciraṅkāṭṭip
Piccaiye tēṟṟān piraman paramākavē.

Translation

He received the alms in Brahma's skull
He received the alms for rendering the charity perpetually
He received the alms displaying Brahma's skull
He received the alms as He is supreme to Brahma.

Commentary

Śiva plays the role of a beggar-God to demonstrate two points. He receives alms in the skull of Brahma to encourage the world to perform charity perpetually; and secondly to show humility and compassion, which demonstrates supremacy over Brahma.

There is another version of the second line of the verse. It is interpreted to say that while His consort Pārvathi, who never is separate from Him, renders the charity, He goes begging.

Mandiram 1888

பரந்துல கேழும் படைத்த பிரானை
இரந்துணி என்பர்கள் எற்றுக் கிரக்கும்
நிரந்தா மாக நினையும் அடியார்
இரந்துண்டு தன்கழல் எட்டச்செய் தானே.

Transliteration

Parantula kēḻum paṭaitta pirānai
Irantuṇi enparkaḷ eṟṟuk kirakkum

Nirantara māka ninaniyum aṭiyār
Irantuṇṭu tankaḻal eṭṭaccey tānē.

Translation

The Lord who created the worlds seven where He pervades
They say He eats by begging; what for He begs?
He caused the servants who perpetually think
To reach His feet by begging to eat.

Commentary

Śiva pervades everywhere in the seven worlds He created. Yet it is said He goes abegging to eat. Why is it that He begs, when all things are under His sway?

He desires that His true servants renounce everything including food, and sets this example Himself. They eat only what is offered to them as alms, and cultivate detachment. They constantly meditate and are ever conscious of His grace.

Tirujñānasambandhar addresses the Lord with this question: "O! Lord you own all the seven worlds. But why is it that you visit every door seeking food to be dropped in the skull (of Brhama)?" (2.173.6.)

Mandiram 1889

வரவிருந் தான்வழி நின்றிடும் ஈசன்
தரவிருந் தான்தன்னை நல்லவர்க் கின்பம்
பொரவிருந் தான்புக லேபுக லாக
வரவிருந் தாலறி யானென்ப தாமே.

Transliteration

Varavirun tānvaḻi ninṟiṭum īsan
Taravirun tān tannai nallavark kinpam
Poravirun tānpuka lēpuka lāka
Varavirun tālaṟi yānenpa tāmē.

Translation

The Lord remains on the way of one poised to come
He waits to bestow Himself and the bliss to noble ones
He remains as a suitable refuge and as refuge He is prepared to come
Is it proper to say that He does not know?

Commentary

Śiva waits for His servants on their path when they are determined to approach Him. When they take a few steps towards Him, He moves fast to meet them. To noble ones He will bestow the bliss absolute. He remains the refuge of those who strive to reach him. He receives devotees when they surrender to Him as their sole refuge. Śiva is so kind and generous and never fails to understand the perils of His devotees.

Mandiram 1890

அங்கார் பசியும் அவாவும் வெகுளியுந்
தங்கார் சிவனடி யார்சரீ ரத்திடைப்
பொங்கார் புவனத்தும் புண்ணிய லோகத்துந்
தங்கார் சிவனைத் தலைப்படு வாரே.

Transliteration

Aṅkār paciyum avāvum vekuḷiyun
Taṅkār sivanaṭi yārsarī rattiṭaip

Poṅkār puvanattum puṇṇiya lōkattun
Taṅkār sivanait talaippaṭu vārē.

Translation

Śiva's servants will not remain in flaming
Hunger, desire and anger; they in body
Will not exceed and on earth and heaven
Will not prevail, will submit to Śiva.

Commentary

The servants of Śiva will not be controlled by flaming hunger. They will not harbor desire for worldly pleasures nor succumb to undue and unrighteous indignation. They will not indulge in excess of physical pleasure. They are not inclined to remain either on earth or in heaven. Sambandar proclaims that for servants of Śiva, heaven is not the goal. They earnestly submit to the will of Śiva.

Mandiram 1891

மெய்யக ஞான மிகத்தெளிந் தார்களுங்
கையக நீண்டார் கடைத்தலைக் கேசெல்வர்
ஐயம் புகாமல் இருந்த தவசியார்
வையகம் எல்லாம் வரவிருந் தாரே.

Transliteration

Meyyaka jñāna mikatteḷin tārkaḷuṅ
Kaiyaka nīṇṭār kaṭaittalaik kēcelvār
Aiyam pukāmal irunta tavaciyār
Vaiyakam ellām varavirun tārē.

Translation

Even those who have wise, truthful gnosis
    If they stretch their hands, will go to the portals
The ascetics who remain without resorting to begging
    Will stay put when all the worlds will go to them.

Commentary

Some may have wise and truthful gnosis. But when they stretch out their hands to receive alms from others, controlled by desire for food, they have to go begging from door to door for sustenance. But those engaged in severe penance, and remain steadfast without resorting to beggary, will be shown reverence by the whole world. So great is their surrender and trust in the Lord, that He provides sustenance without their asking.

17. Variations in Mudra Gesture or Hand Pose

The Śiva yōgins who are *aḍiyārs* or devoted servants, often are called to absolute silence. During observation of silence they communicate with their followers through gestures and hand-positions. These symbolic gestures are called *mudras*. There are ten such mudras: *mahāmudra, maha bandha, mahavēda, lechery, oṭṭiyāṇam, mūla bandha, jālandra bandha, viparītakaraṇi, vajroḷi*, and *sandi salana*. Most of them are used in the application of Hatha Yōga. But *sāmbavai* and *kēsari* are the *mudras* used as *jñāna mudras*. These two are dealt with in this section, in ten verses.

Mandiram 1892

நாலேழு மாறவே நண்ணிய முத்திரை
பாலான மோன மொழியிற் பதிவித்து
மேலான நந்தி திருவடி மீதுய்யக்
கோலா கலங்கெட்டுக் கூடுநன் முத்தியே.

Transliteration

Nāleḻu māṟavē naṇṇiya muttirai
Pālāna mōna moḻiyiṟ pativittu
Melāna Nandi tiruvaṭi mītuyyak
Kōlākalaṅ keṭṭuk kūṭunan muttiyē.

Translation

The *mudra* derived when the four and seven are transformed
Will stabilize in the manifold language of silence
Will lead to the sacred feet of the preeminent Nandi
Uniting with which, without clamor, is liberation.

Commentary

There are four subtle elements *(anthakaraṇas)* which are the mind *(manas)*, intellect *(buddhi)*, consciousness *(citta)*, and ego *(ahamkāra)*; the seven are categories of *vidyā* or knowledge *(vidyā tattvas)* which are time *(kāla)*, order *(niyati)*, art *(kāla)*, knowledge *(vidyā)*, desire, the soul (puruṣa) and mahat.

When these four and seven principles are transformed from the plane of soul (paśu) to that of the Lord (pati), the *mudra* is derived. That will stabilize the soul in AUM, the praṇava said to be the language of silence. That will lead the soul to the holy feet of Śiva, the preeminent Nandi, without the clamor for liberation or anxious effort.

"The four and seven" may also mean the eleven organs consisting of five *jñānendriyas*, five *karmēndriyas* and *manas*. The *mudras* are used to transcend these eleven *avasthas* and direct them to the silent letter Aum.

Thus this verse points out that the *mudra* is to stabilize the mind in Aum so as to enable the yōgin to unite with the feet of Śiva in liberation.

Mandiram 1893

துரியங்கண் மூன்றுஞ் சொருகிடனாகி
அரிய வுரைத்தார மங்கே யசிக்கி
மருவிய சாம்பவி கேசரி யுண்மை
பெருகிய ஞானம் பிறழ்முத் திரையே.

Transliteration

Turiyankaṇ mūnṛuñ corukiṭa nāki
Ariya vuraitāra maṅkē yatakki
Maruviya cāmpavi kēcari uṇmai
Perukiya jñānam piraḻmut tiraiyē.

Translation

Being the locale where the three kinds of higher consciousness are subsumed
Restraining there the talkative tongue inwardly
The *sāmbhavi* and *kēchari* are
The *mudras* where increasing wisdom abides.

Commentary

Turiyam is the state of higher consciousness. It is of three kinds: *jīvaturiyam,* relating to the soul; *paraturiyam,* relating to the state where the soul identifies with the grace of Siva; and the *Siva turiyam* when the soul is unified with Siva.

The *sāmbhavi* and *kēchari mudras* subsume these three states of higher consciousness. The tongue which is capable of uttering unnecessary speech, is folded and lifted to the soft palate, initially, and subsequently into the pharangyeal cavity.

Sāmbhavi mudra involves turning the eyes upwards to the point between the brows. It brings a blissful state and the awakening of the ājñā *cakra.*

Kēchari mudra redirects the vital energy through the central channel, the suṣumnā.

Mandiram 1894

சாம்பவி நந்தி தன்னருட் பார்வையாம்
ஆம்பவ மில்லா அருட்பாணி முத்திரை
ஓம்பயில் ஓங்கிய வுண்மையை கேசரி
நாம்பயில் நாதன்மெய்ஞ் ஞானமுத் திரையே.

Transliteration

Sāmbhavi nandi tannaruṭ pārvaiyām
Āmbava millā aruṭ pāṇi muttirai
Ōmpayil ōṅkiya vuṇmaiyai kēsari
Nāmpayil nātanmey jñānamut tiraiyē.

Translation

Sāmbhavi is the graceful glance of Nandi
The *mudra* by the graceful hand that defies the prospects of birth
Is the high truthful *kēchari* which is practiced with chanting of Aum
These are the *mudras* of wisdom of the Lord that we do practice.

Commentary

Sāmbhavi mudra is brought forth when Śiva casts His graceful glance. By practicing this *mudra*, the practitioner sees the Lord with the opening of the ājñā cakra, the center of intuitive vision.

The *kēchari mudra* of the tongue, and the *cin mudra* which provides control by joining tips of the thumb and index finger, are both *mudras* of supreme gnosis. It grants the soul a state of birth-less-ness. These *mudras* are associated with the truthful praṇava, the sound 'Aum.'

Mandiram 1895

தானத்தி னுள்ளே சதாசிவ னாயிடும்
ஞானத்தி னுள்ளே நற்சிவ மாதலால்
ஏனைச் சிவமாஞ் சொரூப மறைந்திட்ட
மோனத்து முத்திரை முத்தாந்த முத்தியே.

Transliteration

Tānatti nuḷḷē Sadāsiva nāyiṭum
Jñānatti nuḷḷē naṛciva mātalāl
Ēnaic civamāñ corūpa maṛaintiṭṭa
Mōnattu muttirai muttānta muttiyē.

Translation

Sadāśivam abides in the center
Within the gnosis there endures the benign Śivam, therefore
When the form of Śivam disappears in the
Mudra of silence the ultimate liberation ensues.

Commentary

Sadāśivam abides in the center (the anāhata or heart cakra). Without any center *(nirādhāra)* in the intelligence, the Absolute, the supreme Śivam abides. That is, when one concentrates deeply within, and attains samādhi, all forms disappear. When the form of Śivam also disappears there stands pure silence. In samādhi, where mental silence reigns, the world of form ends. Silence is a *mudra* in itself, and brings liberation from ego-consciousness.

Mandiram 1896

வாக்கு மனமும் இரண்டு மவுனமாம்
வாக்கு மவுனத்து வந்தாலு மூங்கையாம்

வாக்கு மனமும் மவுனமாஞ் சுத்தரே
　　ஆக்குமச் சுத்தத்தை யாரறி வார்களே.

Transliteration

Vākku manamum iranṭu mavunamām
　　Vākku mavunattu vantālu mūnkaiyām
Vākku manamum mavunamañ cuttarē
　　Ākkuma cuttattai yāraṛi vārkaḷē.

Translation

Speech and mind both are silence
　　Speech, even when it becomes silence is only dumbness;
The pure souls are those who observe silence both in speech and mind
　　Who knows that purity which yields?

Commentary

In samādhi, when speech becomes silent and the mind also becomes silent, one realizes pure consciousness, the true nature of the Self.

Samādhi cannot simply be realized by not speaking. That is only dumbness. Only when the mind falls silent, does Self realization occur.

Mandiram 1897

யோகத்தின் முத்திரை யோரட்ட சித்தியாம்
　　ஏகத்த ஞானத்து முத்திரை எண்ணுங்கால்
ஆகத் தகுவேத கேசரி சாம்பவி
　　யோகத்துக் கேசரி யோகமுத் திரையே.

Transliteration

Yōgattin muttirai yōraṭṭa cittiyām
Ēkatta jñānattu muttirai eṇṇunkāl
Ākat takuvēda kēchari sāmbhavi
Yōkattuk kēsari yōgamut tiraiyē.

Translation

The mark of yōga is the eight-fold siddhis
The mark of singular wisdom, when examined
Are the *sāmbhavi* and *kēchari mudras* of
Sāmbhavi and *kēchari* yōgas, attained and mentioned, in the Vēdas.

Commentary

The accomplishment of yōga is marked by the attainment of the eightfold siddhis.

The mark of divine gnosis consists of attainment of *sāmbavi* and *kēchari mudras* of *sāmbavi* and *kēchari* yogas, which could be obtained by the divine grace and described in the Vēdas. The gnosis is considered unique because it alone will bestow final liberation.

Mandiram 1898

யோகியெண் சித்தி அருளொலி வாதனை
போகிதண் புத்தி புருடார்த்த நன்னெறி
யாகுநன் சத்தியும் ஆதார சோதனை
ஏகமுங் கண்டொன்றில் எய்தநின் றானே.

Transliteration

Yōgiyeṇ citti aruḷoli vātanai
Bōgitan putti purṭārtta nanneri

Yākunan cattiyum atāra cōtanai
Ēkamuṅ kaṇṭonṛil eitanin ṛānē.

Translation

The yōgin experiences the sound of grace at the eight-fold siddhis
The enjoyer (bogin) remains on the good path of the goals of life due to intelligence
With śakti he passes through experiments at the centers
Finds unison and stands mingling with the singular state.

Commentary

The yōgin on the attainment of the eight-fold siddhis, experiences inner hearing of the praṇava, Aum, which is bestowed by grace.

But the enjoyer or bōgin seeks three-fold goals of life: dharma (righteousness), wealth, and pleasures of life.

On the other hand, the yōgin unites with kuṇḍalini sakti when he courses the life-breath through the six centres or ādhāras (from the mūlādhāra to ājñā). Having passed through experiences at the centres by elevating the kuṇḍalini sakti, he reaches the unique plane through the door of the sahasrāra.

Mandiram 1899

துவாதச மார்க்கமென் சோடச மார்க்கமாம்
அவாவறு மீரை வகையங்க மாறுந்
தவாவறு வேதாந்த சித்தாந்தத் தன்மை
நவாவக மோடுன்ன னற்சுத்த சைவமே.

Transliteration

Tuvātasa mārkkamen cōṭasa markkamām
Avāvaṛu mīrai vakaiyaṅka māṛun
Tavāvaṛu Vēdānta siddhāntat tanmai
Navāvaka mōṭunna narcutta caivamē.

Translation

Twelve paths are the fine sixteen paths
Due to ten kinds desire will be cut, six parts thereof
Is the essence of the Vedānta siddhānta
When they are meditated with blemishless mind that is Śaivam.

Commentary

Twelve paths *(tūvātaca kalai)* are prescribed in the Śakti tradition. They are included in the sixteen paths outlined as *prasāda* in Śiddhānta tradition. Out of these sixteen paths, ten paths will eschew all desires and passions. The remaining six paths are the very essence of śiddhānta, the end of Vedānta. When these are contemplated with unblemished mind, then that becomes pure Śaivam.

The twelve paths *(tūvātaca kalai)* are the twelve mystic centres in the body in which Śakti manifests herself: *mētai, arukkicam, vitam, vintu, artta-cantiram, niroti, nātam, nātāntam, catti, viyāpini, cāmarai, unmanai.* The sixteen paths *(cōṭaca kalai)* are these, and also include *viyōmarūpi, anantai, anatai* and *anacirutai.*

Mandiram 1900

மோனத்து முத்திரை முத்தர்க்கு முத்திரை
ஞானத்து முத்திரை நாதர்க்கு முத்திரை
தேனிக்கு முத்திரை சித்தாந்த முத்திரை
கானிக்கு முத்திரை கண்ட சமயமே.

Transliteration

Mōnattu muttirai muttarukku muttirai
Jñānattu muttirai nādarkku muttirai
Tēnikku muttirai siddhānta muttirai
Kanirkku muttirai kaṇṭa samayamē.

Translation

The *mudra* of silence is the *mudra* of liberated souls;
The *mudra* of gnosis is the *mudra* of the Lord;
The *mudra* that sweetens is the *mudra* of siddhānta;
The *mudras* sung are found by religions.

Commentary

The *mudra* of silence consists of complete abstention of speech, followed by constant contemplation on praṇava, Aum. Here the practitioner remains in the mental stillness of samādhi. This *mudra* is practiced by liberated souls.

The *mudr*a of gnosis is where the soul remains totally merged with Śiva consciousness. It is not a physical gesture, but a state of being. It is intended for the Lord and guru. When He practices it within, it is called *sādaka mudra*. When He imparts it to his disciples, it is called *bōdaga mudra.*

The *mudra* that sweetens the soul with inexplicable bliss is the *mudra* of *siddhānta*, the *suddha advaita* path. Again, it is not a physical gesture, but a state of being.

The *mudras* glorified and sung by the world, are those found and ordained by religions.

Mandiram 1901

தூநெறி கண்ட சுவடு நடுவெழும்
    பூநெறி கண்டது பொன்னக மாய்நிற்கும்
மேனெறி கண்டது வெண்மதி மேதினி
    நீனெறி கண்டுள நின்மல னாமே.

Transliteration

Tūneṟi kaṇṭa cuvaṭu naṭuvēḻum
    Pūneṟi kanṭatu ponnaga māyniṟkum
Mēneri kaṇṭatu veṇmati mētini
    Nīneri kanṭuḷa ninmala nāmē.

Translation

The *mudra* found on the unalloyed path will emerge from the center
    The one found on the flowery path will stand in golden hue
The one found beyond is the white moon region
    One, who envisions the blue path, is bereft of impurities.

Commentary

The *brahmarandra* is the pure and unalloyed path. The *mudra* found there will rise from the aperture in the crest.

The flower is the thousand petal lotus, *sahasrāra*. The *mudra* found there will be luminous as gold, reflecting the hue of Śiva enshrined there. The path beyond the sahasrāra is the moon region, which emits blue rays. The yōgin, who visualizes that blue path, will be free from impurities. Here again, these *mudras* are not physical hand gestures, but involve concentration of the mind and eyes turned upward at the places indicated.

18. Accomplished Samādhi in the Cave of the Heart

Samādhi is the state of consciousness when the mind finds perfect harmony in silent awareness. When the breath and mind converge in harmonious silence, samādhi is achieved. Here the soul sheds self-identity and merges with God inseparably forever.

A cave is a place where one finds solitude and mental equilibrium. The yōgic practitioners use this resort to achieve concentration of the mind. In yōga parlance, the heart or inner consciousness, is supposed to be the cave. It is called *hrdaya guha.*

Generally a cave is a secluded place where yōgins and jñānis perform spiritual and yōgic practices. It has come to be called a *maṭam* in later days.

This section deals with the subject in eight verses.

Mandiram 1902

வளர்பிறை யிற்றேவர் தம்பாலின் மன்னி
உளரொளி பானுவின் உள்ளே யொடுங்கித்
தளர்விற் பிதிர்பதந் தங்கிச் சசியுள்
உளதுறும் யோகி யுடல்விட்டாற் றானே.

Transliteration

Vaḷarpiṟai yiṟṟēvar tampālin manni
Uḷaroḷi pānuvin uḷḷe yoṭuṅkit
Taḷarviṟ pitirpatan taṅkic caciyuḷ
Uḷatuṟum yōgi yuṭalviṭṭāṟ ṟānē.

Translation

When the yōgin casts his body; in the waxing moon
His soul flourishes amidst the celestials and converges with the luminous sun
It then abides in the plane of departed ancestors
And in the moon it reaches the everlasting principle.

Commentary

Generally it is said that yōgins after their demise or mortal passing, during the period of the moon waxing, will flourish amidst the company of celestials for some time.

After that period their souls will rest in the golden light which illumines the entire cosmos. Then after some time the souls (according to their merits) will stay in the plane of departed ancestors. Finally they reach *candra maṇḍala*, the sahasrāra, and will enjoy everlasting bliss.

Mandiram 1903

தானிவை யொக்குஞ் சமாதிகை கூடாது
போன வியோகி புகலிடம் போந்துபின்
ஆனவை தீர நிரந்தர மாயோகம்
ஆனவை சேர்வார் அருளின்சார் வாகியே.

Transliteration

Tānivai yokkun camātikai kuṭātu
Pōna viyoki pukaliṭam pōntupin
Ānavai tīra nirantara māyōkam
Ānavai cērvār aruḷincār vākiyē.

Translation

Having done all these, the yōgin who has left the body (viyōgi)
But having not gained samādhi has entered the refuge
Then when what has been accrued is completed
He will adopt the yōga incessantly with the support of grace.

Commentary

The *viyōgi* is the yōga practitioner who has passed away, leaving behind his mortal remains. He has completed all exercises and gained the fruits of *mudra*, but has failed to gain the super-consciousness samādhi. Consequently he may again take refuge in the world by being reborn. With the Lord's grace, he will do away with past karmas by rigorously performing the yōgas which lead to salvation.

Mandiram 1904

தானிவ் வகையே புவியோர் நெறிதங்கி
ஆன சிவயோகத் தாமாறா மவ்விந்து
தானதி லந்தச் சிவயோகி யாகுமுன்
ஊனத்தோர் சித்திவந் தோர்காய மாகுமே.

Transliteration

Tāniv vakaiyē puviyōr neṛitanki
Āna Sivayōgat tāmāṛā mavvindu
Tanati lantac sivayōgi yākumun
Ūnattōr cittivan tōrkāya mākumē.

Translation

He, in this manner remaining in the path of earthly people
Turned into the benign Śivayōga and in the way of *bindu*

Before he becomes a Śivayōgin
	There occurred a siddhi of the body resulting in a unique physique.

Commentary

The *viyogi* is born again on the earth and must fulfill duties along with other people. If he pursues the path of Śivayōga, and acquires the power of *bindu,* he attains a siddhi wherein a unique physique is developed. This is called the everlasting and never perishing body, *vajrakāya* or *kāyasiddhi.* Thus he becomes a ṛealized Śivayōgin.

Mandiram 1905

சிவயோகி ஞானி சிதைந்துடல் விட்டால்
	தவலோகஞ் சேர்ந்துபின் றான்வந்து கூடிச்
சிவயோக ஞானத்தாற் சேர்ந்தவர் நிற்பர்
	புவலோகம் போற்றுநர் புண்ணியத் தோரே.

Transliteration

Sivayōgi jñāni chitaintuṭal viṭṭāl
	Tavalōkañ cērntupin ṛānvantu kūṭic
Sivayōga jñānattāṛ cērntavar niṛpar
	Puvalōgam pōṛṛunar puṇṇiyat tōrē.

Translation

If the enlightened Śivayōgin casts his crumbling body,
	He reaches the world of penance, and then when it befalls
He, by gnosis of Śivayōga will firmly remain
	They are the meritorious ones praised by inhabitants of *buvalōga.*

Commentary

If wise Śivayōgins leave their crumbling bodies behind, their soul may return to the earth plane to continue yōgic practice. After hard and sincere penance and performance of Śivayōga they acquire and remain in the wisdom of Śiva (Śivajñānam). Such noble ones are meritorious personages. The celestials or inhabitants of *buvalōga,* the place above the earth, will all glorify them.

Maindiram 1906

ஊனமின் ஞானிநல் யோகி யுடல்விட்டால்
    தானற மோனச் சமாதியுள் தங்கியே
தானவ னாகும் பரகாயஞ் சாராதே
    ஊனமின் முத்தராய் மீளார் உணர்வுற்றே.

Transliteration

Ūnamin jñāninal yōgi yuṭal viṭṭāl
    Tānaṛa mōnac camātiyuḷ taṅkiyē
Tānava nākum parakayañ cārātē
    Ūnamin muttarāy mīḷār uṇarvuṟṟē.

Translation

If the flawless enlightened good yōgin casts the body
    Without egoism he will remain in the silent super-consciousness,
Without adopting the super body when he becomes He,
    He will turn to be the blemishless realized soul, he will return not to ego-consciousness.

Commentary

If the enlightened yōgin leaves his body, his spirit will shed its egoistic perspective. It will be in silent samādhi, the super-consciousness state, for a long time. It will be free from blemish and remain an absolute realized soul. It will never return to the state of ego-consciousness. It will abide in union with Śiva.

Mandiram 1907

செத்தார் பெறும்பய னாவது ஏதெனில்
செத்துநீர் சேர்வது சித்தினைக் கூடிடில்
செத்தா ரிருந்தார் செகத்தில் திரிமலஞ்
செத்தார் சிவமாகி யேசித்தர் தாமே.

Transliteration

Cettār peṛumpaya nāvatu ētenil
Cettunīr cērvatu cittinaik kūṭiṭil
Cettā riruntār cekattil tirimalañ
Cettār civamāki yēcittar tāmē.

Translation

If asked what is the gain for those who died
If you attain siddhis, it is what you gain after dying
Those who died are those who remained; those who wipe out
The world of the three impurities become Śiva and Siddha.

Commentary

If anyone wonders "what is it that those who die, gain?" The answer is there is no death for those who attained "siddhi" or perfection. Those, who wipe out the three impurities or malas of āṇava, kama and māyā, become Śiva Himself and a Siddha. This

verse emphasizes that the purpose of human life is to become perfected, and to realize oneself as Śiva. Death is therefore only an interlude in a process of soul purification.

Mandiram 1908

உன்னக் கருவிட் டுரவோ னரனருள்
பன்னப் பரனே யருட்குலம் பாலிப்பன்
என்னப் புதல்வர்க்கும் வேண்டி யிடுஞானி
தன்னிச்சைக் கீச னுருச்செய்யுந் தானே.

Transliteration

Unnak karuviṭ ṭuravō naranaruḷ
Pannap paranē yaruṭkulam pālippan
Ennap putalvarkkum vēṇṭi yiṭujñāni
Tannic caik kīsa nuruc ceyyun tānē.

Translation

When the wise ponder over the seed and meditate repeatedly,
On the grace of the powerful One, the supreme One bestows hosts of grace
When the wise intend to bestow on disciples too
The Lord assumes the form in deference to his wish.

Commentary

When the Śivayōgin ponders the praṇava as appropriate to his *dhyāna-samādhi* (meditative super conscious state) and meditates repeatedly on grace of the omnipotent Śiva, the supreme Lord Himself will graciously bestow all aspects of grace on the yōgin.

When the yōgin intends to bestow the grace on his disciples, the Lord will assume any form the yōgin wishes to visualize. The

adept Śivayōgin is able to bestow through the grace of Śiva, any form of grace he wishes to grant his disciples.

Mandiram 1909

எங்குஞ் சிவமா யருளா மிதயத்துத்
    தங்குஞ் சிவஞானிக் கெங்குமாந் தற்பரம்
அங்காங் கெனநின்று சகமுண்ட வான்தோய்தல்
    இங்கே யிறந்தெங்கு மாய்நிற்கும் ஈசனே.

Transliteration

Eṅkum civamā yaruḷā midayattut
    Taṅkun civajñānik kenkumān taṛparam
Ankāṅ kenaninṛu cakamuṇṭa vāntōytal
    Iṅkē yiṛanteṅku māyniṛkum īsanē.

Translation

The Lord who remains everywhere, transcending the elements
    That stands there and beyond, engulfing the cosmos,
Abides in the heart of Śivajñāni as the preeminent principle
    Who remains as Śiva and grace everywhere.

Commentary

Just as the element of space or ether transcends and engulfs the other four elements of earth, water, fire and air, so too Lord Śiva transcends cosmic space. He is the pre-eminent principle, and abides in the hearts of Śivajñānin enlightened by realizing Śiva-consciousness. Śiva remains in their hearts as the Absolute grace which Śivajñānins perceive everywhere and forever.

19. Rituals of Samādhi

When the Śivajñānin leaves behind his mortal remains, there are certain rituals related to proper disposal or internment of the body. These rituals are ordained by the Vēdas and Āgamas.

This section deals with rituals concerning internment.

Mandiram 1910

அந்தமின் ஞானிதன் னாகந் தீயினில்
வெந்திடி னாடெலாம் வெப்புத் தீயினில்
நொந்தது நாய்நரி கரி னுண்செரு
வந்துநாய் நரிக்குண வாகும்வை யகமே.

Transliteration

Antamin jñānitan nākan tīyinil
Ventiṭi nātelam vepput tīyinil
Nontatu nāynari nukari nuṇceru
Vantunāy narikkuṇa vākumvai yakamē

Translation

If the timeless wise one's body is burnt in fire
The entire country will suffer from the fire forever;
If it is eaten by dogs and foxes, wars will erupt and
The entire land will fall prey to dogs and foxes.

Commentary

A Śivajñāni is deathless by his gnosis of Śiva through yōga. Upon his death, his body must be treated with veneration and disposed of according to traditional rituals. If his body is unceremoniously burnt in fire, the entire country may suffer epidemic

diseases. If the body is ravaged by dogs and foxes, then wars may ensue and the land be covered with the wild behavior exhibited by animals.

Mandiram 1911

எண்ணிலா ஞானி யுடலெரி தாவிடில்
அண்ணல்தங் கோயில் அழலிட்ட தாங்கொக்கும்
மண்ணின் மழைவிழா வையகம் பஞ்சமாம்
எண்ணரு மன்னர் இழப்பார் அரசே.

Transliteration

Eṇṇilā jñāni yuṭaleri tāviṭil
Aṇṇaltaṅ kōyil aḻaliṭṭa tāṅkokkum
Maṇṇin maḻai viḻā vaiyakam panchamām
Eṇṇaru mannar iḻappar arasē.

Translation

If the fire engulfs the body of the wise one devoid of thought,
It is equal to setting fire to the Lord's temple;
The rains will drop not on earth; famine will be on the land,
Countless kings will lose their kingdoms.

Commentary

Śivajñānins shed all except Śiva consciousness. If on their demise their bodies are consigned to fire without proper ritual, then that act is equal to burning Śiva's temple. It may also stop raining on the earth, resulting in famine and misery over the land. As a result, countless kings may lose their kingdoms. According to the law of karma, every action has a reaction or consequence. Love begets love, hatred begets hatred, and neglect begets neglect. Therefore, by not respecting the remains of saints, the world suffers.

Mandiram 1912

புண்ணிய மாமவர் தம்மைப் புதைப்பது
நண்ணி யனல்கோக்கில் நாட்டில் அழிவாகும்
மண்ணி லழியில் அலங்கார பங்கமாம்
மண்ணுல கெல்லா மயங்குமனல் மண்டியே.

Transliteration

Puṇṇiya māmavar tammaip putaippatu
Naṇṇi yanal kōkkil nāṭṭil aḻivākum
Maṇṇi laḻiyil alaṅkāra paṅkamām
Maṇṇula kellām mayaṅkumanal maṇṭiyē.

Translation

It is religious merit to bury them
If the flame is closely set there will be diseases in the country
If it is left to decay on the soil that will ruin the beauty
The entire earth will be deluded by engulfing fire.

Commentary

This verse continues on the improper disposal of departed Śivayōgins' bodies. It is always great religious merit to have the body buried in the proper way. If it is set ablaze to close to where people live, the country may suffer disease. If it is left to decay on the soil without care, then beauty of the land will be diminished. The whole world may suffer confusion and disorder caused by the engulfing flame.

Mandiram 1913

அந்தமில் ஞானி அருளை அடைந்தக்கால்
அந்த வுடல்தான் குகைசெய் திருந்திடில்

சுந்தர மன்னருந் தொல்புவி யுள்ளோரும்
அந்தமில் இன்ப அருள்பெறு வாரே.

Transliteration

Antamil jñāni aruḷai aṭaintakkāl
Anta vuṭal tān kukaicey tiruntiṭil
Sundara mannarun tolpuvi yuḷḷōrum
Antamil inpa arulperu vārē.

Translation

When the timeless wise one attains grace,
If that body is set in the cell provided,
The handsome kings and the people inhabiting the ancient earth
Will obtain the grace of everlasting bliss.

Commentary

The Śivajñāni is blessed with eternal bliss and is therefore timeless, centered in the permanence of his true nature, which is Śiva. When he attains grace and leaves his mortal body, that body should be set in a shrine or monument built for the Śivayōgin. These are called "Samādhis." If that is done, the kings will remain handsome as a mark of prosperity and the people of this ancient earth will obtain the everlasting bliss and grace of the Lord.

Mandiram 1914

நவமிகு சாணாலே நல்லாழஞ் செய்து
குவைமிகு சூழவைஞ் சாணாகக் கோட்டித்
தவமிகு குகைமுக் கோணமுச் சாணாக்கிப்
பவமறு நற்குகை பத்மா சனமே.

Transliteration

Navamiku cāṇālē nallā̲lañ ceytu
Kuvaimiku cū̲lavaiñ cāṇākak kōṭṭit
Tavamiku kukaimuk kōṇamuc cāṇākkip
Pavamaṟu naṟkukai padmā canamē.

Translation

Make a clean depth of nine long spans
Surrounding the mass make a breadth of five spans
Prepare the cell of penance with a triangle of three spans each
Place the body in lotus posture in the cell that defies birth.

Commentary

The cell is constructed to specific measurements as given. First the earth is dug to the depth of nine spans (each span measures a length of twelve fingers). Then the earth moved from the pit is kept around the pit. Surrounding the earth mass a breadth of five spans is provided. As the pit is intended for the ritual burial of the yōgin's body, it is described as the cell of penance. The cell is made in the shape of a triangle, each arm measuring three spans. Thus the cell is prepared. Because of its spiritual significance the cell is supposed to defy the incidence of birth and death, signifying liberation. Lastly, the departed yōgin's body is interned in the cell in the lotus-posture.

Mandiram 1915

தன்மனை சாலை குளங்கரை யாற்றிடை
நன்மலர்ச் சோலை நகரினற் பூமி
உன்னருங் கானம் உயர்ந்த மலைச்சாரல்
இந்நிலந் தான்குகைக் கெய்தும் இடங்களே.

Transliteration

Tanmanai cālai kuḷaṅkarai yāṟṟitai
Nanmalarc cōlai nakarinaṛ pūmi
Unnaruṅ kānam uyarnta malaiccāral
Innilan tānkukaik keyṭum itaṅkaḷē.

Translation

Own plot, road, the tank bund, space amidst rivers
Beautiful flower garden, a space in town
The imponderable forest, the steep mountain slopes
These are sites worthy of making cells.

Commentary

There are specific places selected for building cells. Places worthy of building cells for departed yōgins are as follows: a plot owned by a person who intends to build cells, road sides, upon the tank bunds in villages and towns, uncontaminated space lying amidst a river, beautiful flower gardens, a place in town, forests which are deep and wild where none dare penetrate (that is why it is considered imponderable), and steep mountain slopes.

Mandiram 1916

நற்குகை நால்வட்டம் பஞ்சாங்க பாதமாய்
நிற்கின்ற பாத நவபாத நேர்விழப்
பொற்பம ரோசமும் மூன்றுக்கு மூன்றணி
நிற்பவர் தாஞ்செய்யும் நேர்மைய தாமே.

Transliteration

Naṛkukai nālvaṭṭam pañcāṅka pātamay
Niṛkinṟa pāta navapāta nērviḻap

Poṟpama rōcamum mūnṛukku mūnṛaṇi
Niṛpavar tāñceyyum nērmaiya tāmē.

Translation

The good cell is on four sides five foot-steps breadth
The standing height is nine feet being straight
The elegant cross length is three by three
It is fitting those who are close, to do.

Commentary

A well designed cell is measuring five-foot steps length on all four sides. The standing height (depth) is nine feet straight. The cross-length is three by three feet. Only those closely connected with the departed yōgin is competent to construct the cell.

Mandiram 1917

பஞ்ச லோகங்கள் நவமணி பாரித்து
விஞ்சப் படுத்ததன் மேலா சனமிட்டு
முஞ்சி படுத்துவெண் ணீறிட் டதன்மேலே
பொன்செய்த நற்சுண்ணம் பொதியலு மாமே.

Transliteration

Pañca lōkaṅkaḷ navamaṇi pārittu
Viñcap paṭuttatan mēlā sanamiṭṭu
Muñci paṭuttuveṇ nīṛiṭṭ ṭatan mēlē
Pon ceyta naṛ cuṇṇam potiyalu māmē.

Translation

It is done by stretching five metals and gems nine
By pressing them hard and placing the pedestal over it and

By spreading the *muñci* grass and putting the white holy ash over it
And by stuffing the golden turmeric powder too.

Commentary

In the interior of the cell five metals and nine gems are placed. Then they are hard-pressed to make an even surface. (The five metals are gold; silver; brass, iron and lead; the nine gems are: diamond, cats-eye, emerald, pearl, coral, the cinnamon stone, topaz, rubies, *guruvindam* (an inferior kind of rubies).

Over it the pedestal is laid. It consists of the following: the *muñci* or sacred *dharba* grass is spread. Over it the holy white ash is amply spread. Above all these, golden turmeric powder is spread.

According to the treatise titled *Siddhāntabōdham*, the body is filled with turmeric powder, salt, and soil.

Mandiram 1918

நள்குகை நால்வட்டம் படுத்ததன் மேற்சாரக்
கள்ளவிழ் தாமங் களபங்கத் தூரியுந்
தெள்ளிய சாந்து புழுகுபன் னீர்சேர்த்து
ஒள்ளிய தூபம் உவந்திடு வீரே.

Transliteration

Nalkukai nālvaṭṭam paṭuttatan mēṟcārak
Kaḷḷaviḻ tāmaṅ kaḷapaṅkat tūriyun
Teḷḷiya cāntu puḻukupan nīrcērttu
Oḷḷiya tūpam uvantiṭu vīrē.

Translation

Make four squares in the centre of the cell and over it
Place the honey secreting flower garland, sandal paste, the perfume of musk and

Pure sandal, civet perfume mixed with rose water and
Show bright light with delight.

Commentary

In the middle of the cell make four square portions. Over them place garlands of honey-secreting fresh flower, sandal paste, perfume extracted from musk deer, pure sandal, and perfume extracted from civet-cats. Mix them with pure rose water and sprinkle them over these. At the end, wave the luminous light of camphor delightfully.

Mandiram 1919

ஓதிடும் வெண்ணீற்றால் உத்தூளங் குப்பாய
மீதினி லிட்டா சனத்தினின் மேல்வைத்துப்
போதறு சுண்ணமும் நீறும் பொலிவித்து
மீதி லிருத்தி விரித்திடு வீரே.

Transliteration

Ōtiṭum veṇṇīṟṟāl uttūḷaṅ kuppāya
Mītini liṭṭā sanattinin mēlvaittup
Pōtaṟu cuṇṇamum nīṟum polivittu
Mīti lirutti virittiṭu vīrē.

Translation

Smear over the body the praised white ash as coat
Keep it on the pedestal and
Embellish it with flowers, grass, powder and ash, and
Spread them over the pedestal.

Commentary

The body is decorated with a coat of white holy ash extracted from *yajna* fires blessed by recitations (chanting) from the Vēdas and Āgamas. Then it is placed on the pedestal. Further embellishment of the body is made with fresh flowers, *arugu* grass (considered sacred), and the white powder prepared with turmeric and holy ash. They too are spread over the pedestal.

Mandiram 1920

விரித்தபின் னாற்சாரு மேவுதல் செய்து
    பொரித்த கறிபோ னகமிள நீருங்
குருத்தலம் வைத்தோர் குழைமுகம் பார்வை
    தரித்தபின் மேல்வட்டஞ் சாத்திடு வீரே.

Transliteration

Virittapin nāṟcaru mēvutal ceytu
    Poritta kaṟipō nakamiḷa nīruṅ
Kuruttalam vaittōr kuḻaimukam pārvai
    Tarittapin mēlvaṭṭañ cāttiṭu vīrē.

Translation

After spreading these, pave it on all four sides.
    Place on the tender shoot, fried vegetables, cooked rice and tender coconuts
After obtaining the kind countenance and look
    Place the ceremonial cloth on the body

Commentary

When all the materials are spread, the pit is to be finished smoothly on all the four sides. Then on a tender plantain shoot,

keep the fried vegetables, cooked rice and tender-coconuts. The kind countenance and attention of the guru are to be witnessed for the final time. After that, the ceremonial cloth *(parivaṭṭam)* is placed on the body.

Mandiram 1921

மீது சொரிந்திடும் வெண்ணீறுஞ் சுண்ணமும்
    போது பலகொண்டு தர்ப்பைப்புல் வில்வமும்
பாத வுதகத்தான் மஞ்சனஞ் செய்துபார்
    மீதுமூன் றுக்குமூன் றணிநிலஞ் செய்யுமே.

Transliteration

Mītu corintiṭum veṇṇīṟuñ cuṇṇamum
    Pōtu pala koṇṭu tarppaippul vilvamum
Pāta utakattān mañcanañ ceytupār
    Mītumūn ṟukkmūn ṟaṇinilañ ceyyumē.

Translation

Pour white ash and powder perfumed and
    Flowers many, *darba* grass and *vilvam* leaves
With holy water washing the feet give the bath and
    Over the earth make elegant elevation of three by three.

Commentary

The holy white ash and perfumed powder are poured over the cell. Many types of flowers, *darba* grass and *vilvam* leaves are also sprinkled. Make a ceremonial bath with the water that washed guru's feet. After covering the cell with earth, erect an elegant elevated structure of three feet by three feet over the earth.

This is the basis over which the temple known as a samādhi shrine is built.

Mandiram 1922

ஆதன மீதில் அரசு சிவலிங்கம்
போதும் இரண்டினில் ஒன்றைத்தா பித்து
மேதகு சந்நிதி மேவுத் தரம்பூர்வங்
காதலிற் சோடசங் காணுப சாரமே.

Transliteration

Ādana mītil arasu sivalingam
Pōtum iraṇṭinil onṛaitā pittu
Mētaku sanniti mēvut taram pūrvaṅ
Kātaliṛ cōtasaṅ kāṇupa sāramē

Translation

Upon the pedestal, the peepal and Śivaliṅgam
Among the two plant one
In the honored shrine to the north or east
Perform the sixteen homages in love.

Commentary

Upon the erected basement (pedestal) plant either a *peepal* sapling or a Śivaliṅga. Then perform sixteen homages either facing the north or east of the shrine with devotion. According to *vāstu* or yōgic architecture, these are the most spiritual of the directions.

The items of the sixteen kinds of homage are mentioned earlier (verse 1827).

20. The origin of the *Bindu*

Vindu or *bindu* is the source power for the origin of the world. This section describes this power responsible for creation.

Mandiram 1923

உதயத்தில் விந்துவில் ஓங்குகுண் டலியும்
    உதயக் குடிலில் வயிந்தவம் ஒன்பான்
விதியிற் பிரமாதி கள்மிகு சத்தி
    கதியிற் கரணங் கலைவை கரியே.

Transliteration

Udayattil vinduvil ōṅkukuṇ ṭaliyum
    Udayak kuṭilil vayintavam onpān
Vitiyir piramāti kaḷmiku satti
    Katiyiṟ karanaṅ kalaivai kariyē.

Translation

At the origin kuṇḍalini arises from *bindu*
    In the original hut results a ninefold outcome of the *bindu*
In the order, from Brahma and other gods and their śaktis
    The subtle instruments, and the unmanifest sound
    materialize.

Commentary

At the time of origination, the kuṇḍalini power arises from the seed point or *bindu*, the power from which all principles of creation evolve. The products of the *bindu* such as *nādam* (primordial sound or Aum), *kalās* (phases of the moon), etc., appear in the firmament of pure māyā (the power by which the One appears to be many) which is the *para kāyam*. That is described as the original

hut, in which all these principles abide. There emerge the nine fold modifications of the Supreme, which are Brahma, Viṣṇu, Rudra, Mahēśwara, Sadāśivam, the *Bindu, Nādam*, Śakti, and Śiva. Then emerge the subtle instruments of mind, intellect (cognition), consciousness *(cittam)* and the "I-Maker" (the *ahamkāra* or ego), their respective powers (śaktis), and the five kalās (parts) of action (kriyā-sakti) which are *Nivirti kalā, Pratiṣṭa kalā, Vidyā kalā, Sānti kalā* and the *santi yātita kalā*; the unmanifested sound *(vaikari)* also emerge.

Then it is stated that from this *bindu* or primordial source, arises the kuṇḍalini power; and that by combination of these two (*bindu* and kuṇḍalini) there emerge iṇ *parakāya* the nine different forms of the Supreme, constituting the Śaktis, subtle instruments, *kalās* (parts), and the unmanifested *(vaikari)* sound.

Mandiram 1924

செய்திடும் விந்துபே தத்திறன் ஐயைந்துஞ்
　　செய்திடு நாதபே தத்திற னாலாறுஞ்
செய்திடு மற்றவை யீரிரண் டிற்றிறஞ்
　　செய்திடு மாறாது சேர்தத் துவங்களே.

Transliteration

Ceytiṭum vindupē tattiṟan aiyaintuñ
　　Ceytiṭu nādapē tattiṟa nālāṟuñ
Ceytiṭu maṟṟavai yīriraṇ ṭiṟṟiṟañ
　　Ceytiṭu māṟātu cērtat tuvaṅkaḷē.

Translation

The effect of the modification of *bindu* will make twenty-five
　　The effect of the modification of *nāda* produces six

The effect of them will make four
The effect of the two will produce thirty-six.

Commentary

The modification or manifestation in the *bindu* power will give rise to twenty-five principles. The modification of *nāda* will produce six principles, *parā parā, sakti, iccā-sakti, kriyā-sakti, jñāna-sakti,* and pervading all is Sadāśiva.

When the *bindu* and *nāda* are combined, they give rise to four principles, the *para nāda, apara nāda, para vindu* and the *apara vindu.*

The modification of *bindu* and *nāda* will affect the emergence of thirty-six principles of Nature, which include the twenty-four in lower nature, and twelve higher principles of pure nature.

Mandiram 1925

வந்திடு பேதமெலாம்பர விந்து
தந்திடு மாமாயை வாகேசி தற்பரை
உந்து குடிலையோ டேமுறு குண்டலி
விந்துவில் இந்நான்கு மேவா விளங்குமே.

Transliteration

Vantiṭu pēta melāmpara vindu
Tantiṭu māmāyai vākēsi taṟparai
Untu kuṭilaiyō ṭēmuṟu kuṇṭali
Vintuvil innānku mēvā vilaṅkumē.

Translation

All emerging modifications are due to super *bindu (para vindu)*
Māmayai, Vākēsi, the supreme Śakti *(tarparai)*

The impelling praṇava along with the endearing kuṇḍalini
These four abide aptly in *bindu.*

Commentary

All modifications are brought about by supreme *bindu*, the region of light. *Māmāyai (suddha-māyā)*, Vākēsi (the power of speech), the supreme Śakti *(Śiva-śakti)*, and kuṇḍalini power which is endearing to the impelling praṇava are the four abiding aptly in the *bindu* power.

Mandiram 1926

விளங்கு நிவிர்த்தாதி மேவக ராதி
வளங்கொள் உகார மகாரத் துள்விந்து
களங்கமில் நாதாந்தங் கண்ணினுள் நண்ணி
உளங்கொல் மனாதியுள் அந்தமு மாமே.

Transliteration

Viḷaṅku nivirttāti mēvaka rāti
Vaḷankoḷ ukāra makārat tuḷvindu
Kaḷankamil nātāntaṅ kanninul nanni
Uḷankol manātiyuḷ antamu māmē

Translation

The evident *nivirti* and others are united in the letter 'a'
The flourishing '*u*' inheres in '*m*'
Attaining the impeccable pure *nādānta*
The subtle instruments and the mind converge.

Commentary

The *kalās* which begin with *niviṛti, pritisti, vidyā, sānti* and *sāntiyātītai* emanate from the pure māyā. These *kalās* converge in

'a'. The letter 'u', inheres in 'm' thereby forming the praṇava or Aum. The *antahkaranas* (subtle instruments) and the mind converge in the praṇava.

Mandiram 1927

அந்தமும் ஆதியு மாகிப் பராபரன்
　　வந்த வியாபி யெனலாய வந்நெறி
கந்தம தாகிய காரண காரியந்
　　தந்தைங் கருமமுந் தான்செய்யும் வீயமே.

Transliteration

Antamum ātiyu mākip parāparan
　　Vanta viyāpi yenalāya vanneri
Kantama tākiya kāraṇa kāriyan
　　Tantaiṅ karumamum tān ceyyum vīyamē.

Translation

The Supreme principle who is the end and origin
　　By the course said to be all pervasive
Bestows the root which is the cause and effect and
　　Performs five-fold acts by the seed.

Commentary

Śiva is the annihilator and creator of all things. Hence Śiva which is the supreme principle is described as the end and origin.

The *bindu* is māyā, the principle by which the One appears as many. Śiva by means of this all pervasive *bindu* brings forth the root cause and the effect of all created objects. He performs the five-fold acts, creation, preservation, destruction, obscuration and grace by means of the *bindu* which is the causal seed.

Even though scriptures claim that He makes produce without the seed, He uses *bindu* as the causal seed in His five actions

Mandiram 1928

வீயம தாகிய விந்துவின் சத்தியால்
    ஆய வகண்டமும் அண்டமும் பாரிப்பக்
காயஜம் பூதமுங் காரிய மாயையில்
    ஆயிட விந்து அகம்புற மாகுமே.

Transliteration

Vīyama tākiya vinduvin sattiyāl
    Āya vakaṇṭamum aṇṭamum pārippak
Kāyaaim pūtamum kāriya māyaiyil
    Āyiṭa vindu akampuṟa mākumē.

Translation

By the power of *bindu* which is the seed
    The limitless cosmos *(akantam)* and the limited world *(antam)* are sustained
The space and elements five emerge as the effect of the māyā
    The *bindu* abides in the interior and exterior.

Commentary

The *akaṇṭam* is the un-encompassed and limitless macrocosm. The *antam* is the limited world or microcosm. They both are sustained by the *bindu* which is the causal seed. The five elements beginning with space are brought forth by impure māyā which is the effect of pure māyā (which is the *bindu*). Māyā is the power by which the One appears as many.

The *bindu* abides in the exterior and interior of the world. It forms the inner parts and the outer whole of the entire cosmos.

Mandiram 1929

புறமகம் எங்கும் புகுந்தொளிர் விந்து
　　நிறமது வெண்மை நிகழ்நாதஞ் செம்மை
உறமகிழ் சத்தி சிவபாத மாயுட்
　　டிறனொடு வீடளிக் குஞ்செயற் கொண்டே.

Transliteration

Puṟamakam eṅkum pukuntoḷir vindu
　　Niṟamatu veṇmai nikaḻnātañ cemmai
Uṟamakiḻ satti sivapāta māyuṭ
　　Ṭiṟanoṭu vīṭalik kunceyaṟ koṇṭē.

Translation

The hue of the *bindu* shining and diffusing into the exterior and interior
　　Is white, and that of the ensuing *nāda* is red
As they abide, the elated Śakti impresses on Śiva
　　They as per the actions bestow liberation.

Commentary

The *bindu* shines and diffuses into the interior and exterior of the cosmos. Its color is white while the hue of *nāda* is red. As they two descend, the elated Sakti's influence falls on Śiva. Śiva is within Śakti and Śakti within Siva. They are the One inseparable Supreme Energy and Consciousness. Together they grant liberation to souls in accordance with past karmas.

Mandiram 1930

கொண்டஇவ் விந்து பரமம்போற் கோதற
நின்ற படங்கட மாய்நிலை நிற்றலிற்
கண்டக லாதியின் காரண காரியத்
தண்டம் அனைத்துமாய் மாமாயை யாகுமே.

Transliteration

Koṇṭaiv vindu paramampōṟ kōtaṟa
Ninṟa paṭaṅkaṭa māynilai niṟṟaliṟ
Kaṇṭaka lātiyin kāraṇa kāriyat
Taṇṭam anaittumāy māmāyai yākumē.

Translation

The *bindu* acting thus is like the Supreme Being
Remaining firm as the spotless cloth and pot
Owing to the cause and effect of primordial Śakti which has done these and expands
It manifests as the entire cosmos and pure māyā.

Commentary

The *bindu* which bestows liberation to souls in accordance with their past actions, is similar to the Supreme Being. It manifests in different forms; the various effects of causes like the cloth and pot are effects of material causes like the thread and mud respectively. The cause and effects are brought out by the primordial Śakti which created everything and pervades everywhere.

The *bindu* manifests as the pure māyā and the entire cosmos which is the effect of causal māyā.

The *bindu* is the original power from which everything comes. It is unaffected by that which evolves from it. Identifying with it, the soul finds liberation from all past effects of karma.

Mandiram 1931

அதுவித்தி லேநின்றங் கண்ணிக்கு நந்தி
இதுவித்தி லேயுள வாற்றை யுணரார்
மதுவித்தி லேமல ரன்னம தாகிப்
பொதுவித்தி லேநின்ற புண்ணியன் தானே.

Transliteration

Atuvitti lēninraṅ kaṇṇikku nandi
Ituvitti lēyuḷa vāṟṟai yuṇarār
Matuvitti lēmala rannama tākip
Potuvitti lēninṟa puṇṇiyan tānē.

Translation

In the seed stands Nandi manifesting
This remaining in the seed none comprehends
Remaining as the swan in the flower with honey and pollen grains
The Noble One stands in the seed of the common chamber.

Commentary

Nandi, the Śiva, manifests in the seed of *bindu*. Seldom do people realize Śiva abides in the *bindu*.

Śiva manifests as a swan that stands in the lotus flower full of honey and pollen grains. The noblest principle, He stands in the seed or common chamber. The lotus flower refers to the heart cakra with sixteen petals. This denotes yōgins' constant meditation on their spiritual heart or Self.

The *Pañcaksara Dēpam* of the Thiruvāvatuturai Ādeenam suggests this points to the *hamsa mantra* which is *asaba*. The *hamsa* mantra is "I am That." Meditating on it in conjunction with the

breath, the yōgin remembers the indwelling Seer, Śiva, one's true Self.

Mandiram 1932

வித்தினி லன்றி முளையில்லை அம்முளை
வித்தினி லன்றி வெளிப்படு மாறில்லை
வித்தும் முளையும் உடனன்றி வேறல்ல
அத்தன்மை யாகும் அரனெறி காணுமே.

Transliteration

Vittini lanṛi muḷaiyillai ammuḷai
Vittini lanṛi veḷippaṭu māṛillai
Vittum muḷaiyum uṭananṛi vēralla
Attanmai yākum araneṛi kāṇumē.

Translation

Except from the seed there is no shoot
Except from the seed there is no way of germination
The seed and shoot are the same
That is the nature of Hara—way, realize.

Commentary

Except from the seed, the shoot could not come forth. Except from the seed, germination is not possible. The seed and shoot are the same; there is no difference. Likewise, Śiva and *bindu* are one. The Seer and the Seen, consciousness and energy, I and That: all are one and the same. Hara or Śiva bestows this way, highlighting the non-difference between Śiva and *bindu*. It is the logic of non-duality that the yōgin realizes.

Mandiram 1933

அருந்திய வன்ன மவைமூன்று கூறாம்
பொருந்து முடன்மனம் போமல மென்னத்
திருந்து முடன்மன மாங்கூறு சேர்ந்திட்
டிருந்தன முன்னாள் இரதம தாகுமே.

Transliteration

Aruntiya vanna mavai mūnṛu kūṛām
Poruntu muṭanmanam pōmala mennat
Tiruntu muṭanmana māṅkūṛu cērntiṭ
Ṭiruntana munnāḷ iratama tākumē.

Translation

The food consumed is of three portions as
The assimilating body, mind, and passing excretion
When portions of the cultivated body and mind are combined
What is left from previous day is the essence.

Commentary

The food consumed is divided into three portions; one goes and is assimilated by the body; one will enrich the mind; the third portion is excreted.

That which is absorbed by the body and mind is combined and left over from the previous day, becoming the essence of the body. It constitutes one of the seven essences *(dātus)* of the body. The essence is helpful for development and longevity of the body.

Mandiram 1934

இரத முதலான ஏழ்தாது மூன்றின்
உரிய தினத்தின் ஒருபுற் பனிபோல்

அரிய துளிவிந்து வாகுமேழ் மூன்றின்
    மருவிய விந்து வளருங்கா யத்திலே.

Transliteration

Irata mutalāna ēḻtātu mūnṟin
    Uriya tinattin orupuṟ panipōl
Ariya tuḷivindu vākumēḻ mūnṟin
    Maruviya vindu vaḷarunkā yattilē.

Translation

The three of seven body constituents like the essence
    On an appropriate day, like a dew in the grass
The exceptional drop will turn into *bindu*, in twenty one days
    The cultivated *bindu* will grow in the body.

Commentary

There are seven constituents of the body, called *dātus*. The seven constituents of the body are: chyle, blood, flesh, fat, bones, marrow, and semen.

Of these seven, the chyle, blood, and semen will become *bindu* on an appropriate day, similar to a tiny dew drop that forms on the grass. It requires nurturing by the body for twenty one days to produce *bindu*. *Bindu* is the energy ordinarily associated with sexuality, which the yōgin transmutes into *ōjas*, or sublime spiritual energy through abstinence and sublimation by various yōgic practices. The *bindu* is held in high veneration and is called Śiva *dātu.*

Mandiram 1935

காயத்தி லேமூன்று நாளிற் கலந்திட்டுக்
    காயத்துட் டன்மன மாகுங் கலாவிந்து

நேயத்தே நின்றோர்க்கு நீங்கா விடாமையின்
    மாயத்தே செல்வோர் மனத்தோ டழியுமே.

Transliteration

Kāyatti lēmūnṛu nāḷiṛ kalantiṭṭuk
    Kāyattuṭ ṭanmana mākun kalā vindu
Nēyattē ninṛōrkku nīṅkā viṭāmaiyin
    Māyattē celvōr manattō ṭaḻi yamē.

Translation

The *bindu* when blended in the body for three days
    Will become one's mind within the body, it becomes then *kalā*
For those who remain in devotion, it will not leave
    For those who suffer delusion it will perish along with the mind.

Commentary

The *bindu* when blended and nourished in the body for three days, becomes first the *bindu* of mind. Then in association with mind it gains wisdom and becomes the *bindu* of wisdom *(jñāna bindu)*.

For those who remain steadfast in devotion to Śiva without showing any vacillation of mind, the *bindu* will never leave them. But for those driven by worldly temptations, the *bindu* will perish along with their minds.

Mandiram 1936

அழிகின்ற விந்து அளவை யறியார்
    கழிகின்ற தன்னையுட் காக்கலுந் தேரார்

அழிகின்ற காயத் தழிந்தயர் வுற்றோர்
    அழிகின்ற தன்மை யறிந்தொழி யாரே.

Transliteration

Aḻikinṛa vindu aḷavai aṛiyār
    Kaḻikinṛa tannaiyuṭ kākkalun tērār
Aḻikinṛa kāyat taḻintayar vuṛṛōr
    Aḻikinṛa tanmai yaṛintoḻi yārē.

Translation

They know not the measure of *bindu* perishing
    Nor do they comprehend in mind the method of protecting it from decay
Those exasperated in decay in the body that perishes
    Even when aware of the perishing nature they abstain not.

Commentary

It is said each drop of *bindu* represents one thousand drops of blood, and three thousand drops remain in concentrated form. Many are not aware of the actual measure of the loss of the *bindu*. They do not know how to protect themselves from decaying and perishing, and become exasperated when the body diminishes. Yet they do not desist from wasting the *bindu*. *Bindu* is lost primarily through sexual excretion, worldly activities, and general dispersion. For this reason, great value has been placed in yōgic traditions on *brahmacharya*, abstinence, or transmutation of sexual energy into sublime spiritual energy known as *ōjas*.

21. The conquest of *Bindu* and the device of controlling the Life Breath at the time of Enjoyment

This section deals with the method of controlling *bindu*. It also deals with the method of controlling the vital wind so *bindu* is not unduly emitted and wasted.

Mandiram 1937

பார்க்கின்ற மாதரைப் பாரா தகன்றுபோய்
ஓர்க்கின்ற வுள்ளம் உருக அழல்மூட்டிப்
பார்க்கின்ற கண்ணாசை பாழ்பட மூலத்தே
சேர்க்கின்ற யோகி சிவயோகி தானே.

Transliteration

Pārkkinra mātaraip pārā takanṛu pōy
Ōrkkinṛa vuḷḷam uruka aḻal mūṭṭip
Pārkkinṛa kaṇṇāsai pāḻpaṭa mūlattē
Cērkkinṛa yōgi sivayōgi tānē.

Translation

He looks not at the glancing women, but stays away
His searching mind melts, he kindles fire at the root
He lets desire of the eyes fall apart
The yōgin who concentrates at the root, is Śivayōgin indeed.

Commentary

Generally it is men who cast covetous looks at woman. But in the case of the yōgin, when the women glance at him with desire, he cares not to look at them and may move away from them. It is

characteristic of the mind to cling to an object of desire and think intensely over it. That is why the mind is here described as searching.

The yōgin lays his mind upon God and allows it to melt in love and devotion. With concentration He kindles the kuṇḍalini fire at the root centre or mūlādhāra cakra, and purifies it of associated desires.

Those desires are inflamed by covetous eyes. The yōgin makes such desire dissolve by turning his eyes to the eyebrow center at the plane of *bindu*, called the *bindustāna*. Thereby all desire that comes through the eyes vanish. Such a yōgin is the real Śiva-yōgin.

Mandiram 1938

தானே யருளாற் சிவயோகந் தங்காது
தானேயக் காமாதி தங்குவோ னும்முட்குந்
தானே யதிகாரந் தங்கிற் சடங்கெடும்
ஊனே யவற்றுள் ளுயிரோம்பா மாயுமே.

Transliteration

Tānē yaruḷāṟ civayōkam taṅkātu
Tānēyak kāmāti taṅkuvo nummuṭkun
Tāne yatikāran taṅkiṟ caṭaṅkeṭum
Ūnē yavaṟṟuḷ luyirōmpā māyumē.

Translation

When one does not remain in Śiva yōga by grace
The one steeped in lust and others will dread
If one rules the roost in indulgence, the inanimate body will perish
The flesh will not protect the life within, which will die.

Commentary

Blessed souls alone will acquire Śiva-yōga by the grace of Śiva. For others it will not be easily attained. If one does not practice Śiva-yōga and continues steeped in indulgence of lust, indignation, miserliness, fanaticism and malice, one will always fear and suffer.

If one is adamant to indulge in lust and other evils, the inanimate body will lose its strength and perish. The flesh of body will not protect the life within it.

Mandiram 1939

மாயாள் வசத்தே சென்றிவர் வேண்டில்
    ஓயா இருபக்கத் துள்வளர் பக்கத்துள்
ஏயாவெண் ணாளின்ப மேற்பனி மூன்றிரண்
    டாயா அபரத்து ளாதிநாள் ஆறாமே.

Transliteration

Māyāḷ vasattē cenṛivar vēṇṭil
    Ōyā irupakkat tuḷvaḷar pakkattuḷ
Ēyāveṇ ṇālinpa mēṛpaṇi mūnṛiraṇ
    Ṭāyā aparattu ḷātināḷ āṛāmē.

Translation

Falling into the sway of the enchantresses if they require
    Out of the two unending fortnights, in the waxing fortnight
If it is pleasure in the unsuitable eight days it is misery
    The other six days and six days of the waning period are suitable.

Commentary

If any falls into the influence of bewitching women and require pleasure they may have it in the following period. There are two fortnights ceaselessly revolving one after the other, waxing and waning. Of these two fortnights, if one indulges in the first eight days of the waxing fortnight, this is a probable period to achieve conception. However the later six days of the waxing period and first six days of the waning fortnight are suitable for pleasure while avoiding conception.

Mandiram 1940

ஆறைந்து பன்னொன்று மன்றிச் சகமார்க்கம்
    வேறன்பு வேண்டுவோர் பூவரிற் பின்னந்தோ
டேறும் இருபத் தொருநா ளிடைத் தோங்கும்
    ஆறின் மிகுத்தோங்கும் அக்காலஞ் செய்யவே.

Transliteration

Āṛaintu pannonṛu manṛic cakamārkkam
    Vēṛanpu vēṇṭuvōr pūvariṛ pinnantō
Ṭēṛum irupat torunā ḷitait tōṅkum
    Āṛin mikut tōṅkum akkālam ceyyavē.

Translation

Those in the yōga path avoid the sixth, fifth and eleventh day
    Those opting the friendly path, when the petals, after menstruation converge
In twenty one days, those beginning in the middle
    Perform it beyond six days during the time when it is rising high.

Commentary

The *saga marga* or friendly path is the path of yōga. Those striving to attain spiritual experience will avoid having sexual pleasure on the fifth, sixth and eleventh days after the female counterpart menstruates.

Those who try other paths such as *carya* and *kriyā* will observe other codes. They will have sex during days other than the first six days after menstruation. The womb is conceived as a flower of twenty one petals. They converge one by one, each day after menstruation. For those choosing the non-yōga path, the householder will not have progeny once the petals are closed. They will have sex only during the twenty one days, avoiding the first six days after menstruation. During those days the virility of a man's sexual power is high. That is why they are advised to have sex on days beyond the sixth day after menstruation.

Mandiram 1941

செய்யும் அளவில் திருநான் முகூர்த்தமே
　　எய்யுங் கலைகாலம் இந்து பருதிகால்
நையுமிடத் தோடி னன்காம நூல்நெறி
　　செய்க வலமிடந் தீர்ந்து விடுக்கவே.

Transliteration

Ceyyum aḷavil tirunān mukūrttamē
　　Eyyuṅ kalaikālam indu parutikāl
Naiyumiṭat tōṭi nankāma nūlneṛi
　　Ceyka valamiṭan tīrntu viṭukkavē.

Translation

The time for making love is the four auspicious periods *(mukurtham)*

The time to shoot semen is when the breath is in the moon's kāla.

Runs subdued to the sun's kāla. Do it in the way of

The exotica, avoid the left channel and emit the semen when in the right.

Commentary

Mukūrttam is the auspicious time consisting of four *jāmam*. Each *jāmam* is the duration of three hours. The most suitable time for making love is during the middle two *jāmams* of the night.

The best time to shoot semen (the *bindu*) into the womb of a woman is when the breath flowing through the left channel is directed through the right channel. The practitioner is advised to follow what is laid down in the *Kāma Sastra* (The book of exotica).

For yōgins, it is said to be best to discharge semen when the breath is coursing through the middle channel.

Mandiram 1942

விடுங்காண் முனைந்திந் திரியங்க ளைப்போல்
    நடுங்கா திருப்பானும் ஐயைந்து நண்ணப்
படுங்காதன் மாதின்பாற் பற்றற விட்டுக்
    கடுங்காற் கரணங் கருத்துறக் கொண்டே.

Transliteration

Vitunkāṇ munaintin tiriyanka ḷaippōl
    Naṭunkā tiruppānum aiyantu naṇṇap

Paṭunkātan mātinpaṛ paṛṛaṛa viṭṭuk
Kaṭunkāṛ karaṇañ karutturak koṇṭē.

Translation

Eschewing infatuation towards the much adored women
Controlling the hard breath and subtle elements
One who is undaunted like the impelling instruments
Emit the sperm when the senses cognitive and conative are in harmony.

Commentary

The yōgin will completely eschew attachment towards women enamored of him, to protect and support his pursuit of mastering and sublimating *bindu.* Sexual tantra requires that one maintain continuous awareness, so both partners maintain awareness of Śiva, the Eternal Witness.

At the time of sexual union, he will also control the hard breath and subtle elements to avoid loss of semen. He will also keep his cognitive and conative senses in total harmony so that his concentration is not disturbed. The sexual act therefore becomes a means of yōgic *sādhana*, wherein conscious energy is cultivated and exchanged with the partner. However, if choosing to procreate, in that same balanced state he will discharge sperm into the womb of his spouse. That will ensure profound success.

Mandiram 1943

கொண்ட குணனே நலனேநற் கோமளம்
பண்டை யுருவே பகர்வாய் பவளமே
மிண்டு தனமே மிடைய விடும்போதிற்
கண்ட கரணமுட் செல்லக்கண் டேவிடே.

Transliteration

Koṇṭa kuṇanē nalanēnaṟ kōmaḷam
Paṇṭai yuruvē pakarvāy pavaḷamē
Miṇṭu tanamē mitaiya viṭum pōtiṟ
Kaṇṭa karaṇamut cellakkaṇ ṭēvitē.

Translation

The mental virtues, disposition, delicate beauty
The familiar figure, articulate mouth, coral lips and
The firm round breasts when all in close embrace and when
The noticing eyes and subtle elements are directed inwardly, discharge semen.

Commentary

The spouse's physical beauty may be ravishing. She may be endowed with very many virtuous qualities, good disposition, delicate beauty; her body may be endearing, the mouth that speaks sweet words, the lips ripe in coral red; her breasts may be full and tight. Yet when the yōgin is in close embrace, his eyes that have observed all these features and his *antakaraṇas* (subtle instruments) are directed inwardly. That is to say his mind should not be engrossed in the physical appearance of his spouse. He should maintain awareness of his inner true Self, the Witness, before, during, and after discharging sperm. Then only his *bindu* will not be wasted and then only he attains complete conquest of his *bindu*. In such a state of awareness, there is no loss of energy.

Mandiram 1944

விட்டபின் கர்ப்பவுற் பத்தி விதியிலே
தொட்டுறுங் காலங்கள் தோன்றக் கருதிய

கட்டிய வாணாள்சா நாள்குணங் கீழ்மைசீர்ப்
　　பட்ட நெறியிதென் றெண்ணியும் பார்க்கவே.

Transliteration

Viṭṭapin karppavuṟ patti vitiyilē
　　Toṭṭuṟuñ kālaṅkaḷ tōnṟak karutiya
Kaṭṭiya vāṇāḷcā nāḷkuṇaṅ kīlmai cīrp
　　Paṭṭa neṟiyiten ṟeṇṇiyum pārkkavē.

Translation

Having emitted, examine the times, destined
　　Of the formation of the conception and the innate
Longevity, death, character, lowly or glorification
　　Also deliberate on the rationale of this.

Commentary

This verse asserts it is possible to examine the time of embryo conception and determine the duration of its life, death and the characters, whether lowly or glorified.

Having deposited sperm into the spouse's womb at the appropriate time, consider the time of conception (which is pre-destined). Also consider the rationale in determining the life span, death, and character of the embryo which are the outcome of formal education, culture and a particular way of life.

The Śivajñāna Śiddhiyār, a Śaiva Śiddhānta treatise, says: acquisition, loss, pleasure, disease, ageing and death are pre-imbibed in the embryo. (Aphorism, 29)

Mandiram 1945

பார்த்திட்டு வைத்துப் பரப்பற் றுருப்பெற்று
வார்ச்செற்ற கொங்கை மடந்தையை நீக்கியே
சேர்த்துற் றிருதிங்கள் சேரா தகலினும்
மூப்புற்றே பின்னாளி லாமெல்லா முள்ளவே.

Transliteration

Pārttiṭṭu vaittup parappaṟ ṟuruppeṟṟu
Vārc ceṟṟa koṅkai maṭantaiyai nīkkiyē
Cērttuṟ ṟirutiṅkaḷ cērā takalinum
Muppuṟṟē pinnāḷi lāmellā muḷḷavē.

Translation

It is thus examined, without the hubbub of the world taking shape and
Leaving the woman with belted breasts
Even if the child having gained full form, dies before completion of two months
It will reach maturity and realize what befalls later.

Commentary

In the previous verse it is said that by examining the time of conception of the child, its duration of life, death, character, etc. could be understood.

In the present verse (1945), it is pointed out that the child having taken full shape in the mother's womb, without the hubbub of the world, if it dies before the completion of two months, the child's soul will later reach maturity and realize its destiny.

By stating the child is conceived without being disturbed by the tumult of the world, it is stressed that the mother and father

will not be attracted by ostentation of the world, and would observe calmness. The *Agattiya Vaittiya sāram* says: when a righteous man and woman observe silence, they will conceive properly.

Mandiram 1946

வித்திடு வோர்க்கன்றி மேலோர் விளைவில்லை
வித்திடு வோர்க்கன்றி மிக்கோ ரறிவில்லை
வித்தினில் வித்தை விதற வுணர்வரேல்
மத்தி லிருந்ததோர் மாங்கனி யாமே.

Transliteration

Vittiṭu vōrkkanṟi mēlōr viḷaivillai
Vittiṭu vōrkkanṟi mikkō raṟivillai
Vittinil vittai vitaṟa vuṇarvarēl
Matti liruntatōr māṅkani yāmē.

Translation

There is no yield but for those who sow the seed
There is not much wisdom but for those who implant the seed
If they realize candidly the seed in the seed
It is the mango fruit in the tree.

Commentary

Only those who sow the seed, will reap the harvest. Similarly, only those who implant the seed or *bindu* in the womb of the spouse, will acquire the wisdom of bringing up progeny properly.

Those who realize unambiguously that the progeny lies within the *bindu* will clearly comprehend the logic that the mango fruit is inherent in the mango tree.

Mandiram 1947

கருத்தினில் அக்கர மாயுவு மியாவுங்
    கருத்துளன் ஈசன் கருவுயி ரோடுங்
கருத்தது வித்தாய்க் காரண காரியங்
    கருத்துறு மாறிவை கற்பனை தானே.

Transliteration

Karuttinil akkara māyuvu miyāvuṅ
    Karuttuḷan īsan karuvuyi rōṭuṅ
Karuttatu vittāyk kāraṇa kāriyaṅ
    Karutturu māṟivai kaṟpanai tānē.

Translation

The letter, the life span, are all in the thought of the seed
    The Lord abides in the thought of life in the seed
To attribute the cause and effect to the thought
    It is only the figment of imagination.

Commentary

The letter beginning with "A" represents the entire body of knowledge; all arts and sciences. When the life is set in the seed, the embryo, the span of life, and all the faculties of knowledge have origin in thought. The Lord abides in thought directed from within. He is the principle force, the seed responsible for the development of thought. When He is the main cause, to attribute outside agencies as cause and effect, is nothing but the figment of imagination.

Mandiram 1948

ஒழியாத விந்து வுடன்நிற்க நிற்கும்
அழியாப் பிராணன் அதிபலஞ் சத்தி
ஒழியாத புத்தி தபஞ்செப மோனம்
அழியாத சித்தியுண் டாம்விந்து வற்றிலே.

Transliteration

Oḻiyāta vindu vuṭanniṟka niṟkum
Aḻiyāp pirāṇan atipalañ catti
Oḻiyāta putti tapañcepa mōnam
Aḻiyāta cittiyuṇ ṭāmvindu vaṟṟilē.

Translation

When the unceasing *bindu* remains together, will stand
The undying life, the mighty strength and sakti
When the *bindu* is absorbed the unceasing cognition
The penance, recitation, silence and the undying siddhi will materialize.

Commentary

The *bindu* is perpetually abiding in the body. When it remains, the deathless life (prāṇa) or mighty physical strength and spiritual force of Śakti, will stand in support of the body's life. When the *bindu* is absorbed by fire in the mūlādhāra, the *buddhi* (cognition) will remain ceaselessly. It will not be rendered inactive by the main impurity of *āṇavamala.* The penance, meditation, prayer, and silence will all materialize by the presence of *bindu*; therefore it is of primary importance to the incarnated soul.

Mandiram 1949

வற்ற அனலைக் கொளுவி மறித்தேற்றித்
துற்ற சுழியனல் சொருகிச் சுடருற்று
முற்று மதியத் தமுதை முறைமுறை
செற்றுண் பவரே சிவயோகி யாரே.

Transliteration

Vaṟṟa analaik koḷuvi maṟittēṟṟit
Tuṟṟa cuḻiyanal corukic cutaruṟṟu
Muṟṟu matiyat tamutai muṟaimuṟai
Ceṟṟuṇ pavarē civayōki yārē.

Translation

When the *bindu* is absorbed by kindling the fire and reversing and hiking
Through the suṣumnā pushing up the fire and experiencing flares full
Those who drink the ambrosia of the moon
Again and again are Śivayōgins indeed.

Commentary

When the *bindu* is absorbed in the body, the yōgin kindles the fire of kuṇḍalini in the mūlādhāra. He reverses the downward passing of *bindu* and hikes it upwards. He courses the fire from the mūlādhāra through the suṣumnā or middle channel and experiences the flare of kuṇḍalini. There the ambrosia of the moon region, the sahasrāra, springs up. He drinks ambrosia again and again, and experiences the everlasting bliss therein. Thereby he attains the state of a Śiva-yōgin.

Mandiram 1950

யோகியும் ஞானியும் உத்தம சித்தனும்
    யோகியும் ஞான புரந்தர னாவோனும்
மோக முறினு முரையமிர் துண்போனும்
    ஆகிய விந்து அழியாத அண்ணலே.

Transliteration

Yōkiyum jñāniyum uttama cittanum
    Yōkiyum jñāna purantara nāvōnum
Mōka muṛinu muraiyamir tuṇpōnum
    Ākiya vintu aḻiyāta aṇṇalē.

Translation

The yōgin, the jñāni and the noble siddha
    One who enjoys and the overlord of jñāna *(jñāna purantara)*
One who revels in ambrosia even if they fall to temptation
    They are heroes who have not lost the *bindu.*

Commentary

The yōgin is trained to remain in intense meditation continuously for twelve days. The jñāni has realized the God-head through the practice of Yōga. The Siddha has attained spiritual powers and perfection. He is considered noble because he does not use his attainments for personal benefits, but does it for helping the common cause. *Bōgi* is one who enjoys judiciously. The *jñāna purantara* is the chief of spiritual wise men. Even if these people fall to temptation, they do not allow their *bindu* to be wasted; rather, they master it.

Mandiram 1951

அண்ணல் உடலாகி யவ்வனல் விந்துவும்
மண்ணிடை மாய்க்கும் பிராணனாம் விந்துவுங்
கண்ணுங் கனலிடைக் கட்டிக் கலந்தெரித்
துண்ணில் அமிர்தாகி யோகிக் கறிவாமே.

Transliteration

Aṇṇal uṭalāki yavvanal vinduvum
Maṇṇiṭai mādykkum pirāṇanām vinduvuṅ
Kaṇṇuṅ kanaliṭaik kaṭṭik kalanterit
Tuṇṇil amirtāki yōkik kaṛivāmē.

Translation

The Lord's body is the fire of *bindu* yonder
The *bindu* expended on earth is the vital wind
Blending and fusing the two in the fire of meditation
When it is consumed it is ambrosia and gnosis to the yōgin.

Commentary

The Śiva-yōgin is blessed with the body of Śiva through his intense meditation. The fire in that divine body is the macrocosmic *bindu.*

An individual expends vital wind or prāṇa while he lives on this earth. Prāṇa in the human body is known as (microcosmic) *bindu;* and it is estimated that on an average, a human being breathes twenty-one thousand and six hundred times each day.

The yōgin amalgamates both types of *bindu* in the fire of kuṇḍalini sakti through practice of kuṇḍalini yōga. When he consumes the blended *bindu* he obtains ambrosia and supreme spiritual wisdom.

Mandiram 1952

அறியா தழிகின்ற வாதலால் நாளும்
 பொறியால் அழிந்து புலம்புகின் றார்கள்
அறிவாய் நனவி லதீதம் புரியச்
 செறிவா யிருந்து சேரவே மாயுமே.

Transliteration

Aṟiyā taḻikinṟa vātalāl nāḷum
 Poṟiyāl aḻintu pulampukin ṟārkaḷ
Aṟivāy nanavi latītam puriyac
 Ceṟivā yiruntu cēravē māyumē.

Translation

As the *bindu* is wasted due to ignorance and
 As it is wasted at the behest of senses, they lament
When one with wisdom meditates at the super-conscious state in wakefulness
 Fastening close with Śiva, the *bindu* is assimilated.

Commentary

Commonly, *bindu* is wasted indiscriminately due to ignorance of its purpose. People disperse it through sensory experiences: which includes, talking, eating, activity, worry or stress, and loss of sexual energy. In aging, they lament the loss of strength and health.

But the yōgin in his high level of wisdom practices intense meditation at the highest state of super-consciousness *(turiyādīta)* while remaining wakeful. Identified with the inner divine being, Sat cit ananda, the *bindu* is assimilated in the body without being lost through physical actions.

Mandiram 1953

மாதரை மாய வருங்கூற்ற மென்றுன்னக்
காதல தாகிய காமங் கழிந்திடுஞ்
சாதலு மில்லை சதகோடி யாண்டினுஞ்
சோதியி னுள்ளே துரிசறுங் காலமே.

Transliteration

Mātarai māyavaruṅ kūṟṟa menṟunnak
Kāta lākiya kāmaṅ kaḻintiṭuñ
Cātalu millai satakōṭi yāṇṭinuñ
Cōtiyi nuḷḷē turisaṟuṅ kālamē.

Translation

Presuming women as the deadly deity of death advancing to kill
The lust of love will dissipate
There is no death either for hundred crore years
Within the effulgence it is time the blemish will vanish.

Commentary

Women attract men, and during sexual intercourse, their *bindu* is lost through physical orgasm. The yōgin aspires to abstain from such loss, for it ultimately has deadly consequences.

If the yōgin's mind is poised, his lust for women will dissipate. His health will be protected and he will live for millions of years.

When the *bindu* is preserved, the yōgin's mind concentrates in profound meditation, and there will accumulate in his body the effulgence of God's grace. That is the time stains or fetters and the dark *āṇava mala* will be mitigated.

Mandiram 1954

காலங் கடந்தவன் காண்விந்து செற்றவன்
    காலங் கடந்தழிந் தான்விந்து செற்றவன்
காலங் களின்விந்து செற்றுற்ற காரிகை
    காலின்கண் வந்த கலப்பறி யாரே.

Transliteration

Kālaṅ kaṭantavan kāṇvindu ceṟṟavan
    Kālaṅ kaṭantaḻin tānvindu ceṟṟavan
Kālaṅ kaḷinvindu ceṟṟuṟṟa kārikai
    Kālinkaṇ vanta kalappaṟi yārē.

Translation

Look! One who has conquered the *bindu* has conquered time
    One who has wasted the *bindu* will lose time and perish
They comprehend not pleasure of union with the damsel materializing in the wind
    At the time of conquering *bindu.*

Commentary

One who has succeeded in controlling *bindu* has conquered time, meaning he will not decay through the passage of time.

But if one has wasted *bindu* indiscriminately, then ageing will overtake him and he will eventually become deceased.

Having complete control over *bindu,* the yōgin finds the pleasure of union with the damsel of kuṇḍalini sakti which manifests in the vital body. The yōgin unites with the awakened kuṇḍalini, and directs it upwards with the breath from the mūlādhāra to the ājñā centre where Śiva is witnessed.

Mandiram 1955

கலக்குநாள் முன்னாள் தன்னிடைக் காதல்
நலத்தக வேண்டில்அந் நாரியுதரக்
கலத்தின் மலத்தைத்தண் சீதத்தைப் பித்தை
விலக்கு வனசெய்து மேலணை வீரே.

Transliteration

Kalakkuṇāḷ munnāḷ tanniṭaik kātal
Nalattaka vēṇṭilan nāriyutarak
Kalattin malattaittaṇ cītattayp pittai
Vilakku vanaceytu mēlaṇai vīrē.

Translation

If you desire the pleasure of love to be most exciting
The day before you have union with the woman
Cleanse her bowels of excreta, phlegm and bile
Then embrace her in union.

Commentary

If one wants to make sexual union with a woman most stimulating and pleasurable, he is here advised to observe certain preliminary acts of cleansing. The women's bowels can be cleansed of excreta, phlegm and bile, one day-before sexual union, because these are *tamasic* in nature. The yōgin seeks to avoid both *tamas* and *rajas* (inertia and action), and to cultivate *sattva* or equanimity.

It is suggested in another verse that if a child is conceived when the mother's bowels are filled with excreta, the child will be dull in mental faculty. If there is more urine the child will be dumb. If there is both excreta and urine in equal measure, the child will be born blind. (refer to mandiram 481)

Mandiram 1956

மேலா நிலத்தெழு விந்துவும் நாதமுங்
    கோலால் நடத்திக் குறிவழி யேசென்று
பாலாம் அமிர்துண்டு பற்றறப் பற்றினால்
    மாலா னதுமாள மாளுமவ் விந்துவே.

Transliteration

Mēlā nilattel̠u vinduvum nātamum
    Kōlāl naṭattik kuṟival̠i yēcenṟu
Pālām amirtuṇṭu paṟṟaṟap paṟṟināl
    Mālā natumāḷa māḷumav vinduvē.

Translation

By coursing the *bindu* and *nāda* that arise from the upper plane
    And by directing them with the stick through the targeted path
Consume the milky ambrosia and hold on without attachment
    The delusion will vanish, the *bindu* will be assimilated.

Commentary

The *bindu* and *nāda* arise from the *bindustana* which lies between the two eye-brows. Their source is the inner effulgence of supreme light, here referred to as the upper plane. Through kuṇḍalini yōga, the *bindu* and *nāda* are coursed up the susumma described here as the stick. They are directed mentally through the targeted path to the *brahmarandra* where the milky ambrosia manifests. This ambrosia or *amrita* is a byproduct of awakened kuṇḍalini, and is said to be secreted at the back of the throat. It is consumed and supreme detachment is achieved. At that juncture the delusion caused by the chief impurity, *anavamala*, will be mitigated. The *bindu* will be assimilated in the body without being wasted.

Mandiram 1957

விந்து விளையும் விளைவின் பயன்முற்றும்
அந்த வழிவும் அடக்கத்தில் ஆக்கமும்
நந்திய நாதமும் நாதத்தாற் பேதமுந்
தந்துணர் வோர்க்குச் சயமாகும் விந்துவே.

Transliteration

Vindu viḷaiyum viḷaivin payan muṟṟum
Anta vaḻivum aṭakkattil ākkamum
Nantiya nātamum nātattāṟ pētamun
Tantuṇar vōrkkuc cayamākum vinduvē.

Translation

The production of the *bindu* and outcome thereof
If spilling, the advantage of its control
The development of *nāda* and variations of *nāda*
Those who study and realize will conquer *bindu*.

Commentary

Wise men have knowledge of how *bindu* is acquired. They are aware of benefits thereof, such as vitality and glow of the body. They are also conscious of consequences of tarnishing or losing the *bindu*. If the *bindu* is brought under control and care, the vital forces in the body and mind will grow and remain balanced. On account of these measures the *nāda/tattva* will develop, and the yōgin is well aware of its advantages and variations. Conquest of the *bindu* is well within the capacity of those who realize these things.

Mandiram 1958

விந்துவென் வீசத்தை மேவிய மூலத்து
 நந்திய அங்கியி னாலே நயந்தெரித்
தந்தமில் பானு அதிகண்ட மேலேற்றிச்
 சந்திரன் சார்புறத் தண்ணமு தாமே.

Transliteration

Vinduven vīcattai mēviya mūlattu
 Nandiya aṅkiyi nālē nayanterit
Tantamil bānu atikaṇṭa mēlēṟṟic
 Candiran cārpuṟat tannamu tāmē.

Translation

Willfully burning the white seed of *bindu*
 In the conducive mūlādhāra with the rising flame and
Lifting it to the region of the perpetual sun and
 By reaching by the side of the moon, cool ambrosia will manifest.

Commentary

Here is described the white seed of *bindu* with the ever-rising fire of kuṇḍalini sakti in the abiding mūlādhāra. The yōgin raises it to the ever-lasting region of the sun. Then it is kept near the cool moon, which will produce ambrosia to be consumed. The sun region is the space between the navel and heart. The moon region lies in between the eye-brows and extends to the crest.

If the *bindu* is awakened with the fire of kuṇḍalini śakti and coursed with the breath to the sahasrāra, ambrosia will manifest. That will bestow longevity and everlasting bliss to the yōgin. The exact method for doing so is reserved for initiation by an adept in kuṇḍalini yōga.

Mandiram 1959

அமுதச் சசிவிந்து வாம்விந்து மாள
அமுதப் புனலோடி அங்கியின் மாள
அமுதச் சிவபோகம் ஆதலாற் சித்தி
அமுதப் பலாவன மாங்குறும் யோகிக்கே.

Transliteration

Amutac cacivindu vāmvindu māḷa
Amutap punalōṭi aṅkiyin māḷa
Amutac civabōgam ātalaṟ citti
Amutap palāvana māṅkurum yōgikkē.

Translation

When the produced *bindu* merges in ambrosial *bindu* of the moon
The flowing nectar will be absorbed in fire
There is the ambrosia of Śiva-yōga; hence for the yōgin
There will materialize siddhi of the ambrosial bath.

Commentary

When the *bindu* produced in the body merges with the ambrosia/*bindu* of the moon region, nectar will cover the body which is absorbed in the fire of kuṇḍalini. At that juncture will emerge the ambrosia of Śiva-yōga. This mystic experience is characterized by sweetness and joy, and an expansion of one's being. This is referred to in the verse as gaining the siddhi or power of the ambrosial bath. It is a transformation of one's energy and consciousness into a divine state.

Mandiram 1960

யோகமவ் விந்து ஒழியா வகைபுணர்ந்
தாகம் இரண்டுங் கலந்தாலு மாங்குறாப்

போகஞ் சிவபோகம் போகிநற் போகமா
    மோகங் கெடமுயங் கார்மூடர் மாதர்க்கே.

Transliteration

Yōgamav vindu oḻiyā vakai puṇarn
    Tākam iranṭuṅ kalantālu māṅkuṟāp
Pōkañ civapōkam pōkinaṟ pōkamā
    Mōkaṅ keṭamuyaṅ karmūṭar mātarkkē.

Translation

Through yōga one copulates in a way to not waste *bindu*
    Even when two bodies are united, *bindu* will not be lost.
It is enjoyment, of the bliss of Śiva, but the sensualists
    The fools they are who will not copulate with women to gratify them.

Commentary

The yōgin can enjoy sexuality without spilling *bindu.* Even when the bodies of a man and woman are united in sexual embrace, the yōgin's *bindu* will not be spilled. They are able to retain and transmute it. Both partners can experience the bliss of Śiva by taking the Witness perspective, which is Śiva within. This is in contrast to ordinary people who identify with their body, and see the other only as an object. The sensualists are fools indeed, for they do not know how to satisfy their women to gratification; they often spill the *bindu* before the women are satisfied.

Mandiram 1961

மாத ரிடத்தே செலுத்தினும் அவ்விந்து
    காதலி னால்விடார் யோகங் கலந்தவர்

மாதர் உயிராசை கைக்கொண்டே வாடுவர்
காதலர் போன்றங்ஙன் காதலாஞ் சாற்றிலே.

Transliteration

Māta riṭattē celuttinum avvindu
Kātali nālviṭār yōgaṅ kalantavar
Mātar uyirāsai kaikkoṇṭē vāṭuvar
Kātalar pōnṟaṅṅan kātalāñ cāṟṟilē.

Translation

Those who practice yōga, if they discharge the *bindu* into women
They will not emit it out of lust
The women languish as they hold on to them as their life
So to say, they fall as lovers instantly.

Commentary

The yōgins rooted in the yōgic path, even if they discharge the *bindu* into women, will not emit it out of sensual lust.

However, the women who embrace such yōgins do so with spontaneous love, and hold to them as the men are their very life-breath. It is a spiritual, divine love which rivals the mature love cultivated over many years.

Mandiram 1962

சாற்றிய விந்து சயமாகுஞ் சத்தியால்
ஏற்றிய மூலத் தழலை யெழமூட்டி
நாற்றிசை யோடா நடுநாடி நாதத்தோ
டாற்றி யமுதம் அருந்தவிந் தாமே.

Transliteration

Cāṟṟiya vindu cayamākuñ cattiyāl
Ēṟṟiya mūlat taḻalai yeḻamūṭṭi
Nāṟṟicai yōṭā naṭunāṭi nātattō
Ṭāṟṟi yamutam arunttavin tāmē.

Translation

Even the aforesaid *bindu* will be conquered with Śakti
By kindling the fire in the mūlādhāra to rise
By preventing it from running in four directions and coursing it through the central channel
By uniting with *nāda* and drinking the ambrosia, the *bindu* will be secured.

Commentary

Bindu, as discussed in previous verses, can be sublimated by the grace of Śakti, which in turn is obtained by the yōgin's steadfast effort and aspiration.

The kuṇḍalini in the mūlādhāra is in the dormant state, and its nature is that of a mystic fire. It is ignited by actions of the breath and visualization of all six centres. The methods thereof are reserved for initiation by the adept of kuṇḍalini yōga.

Dispersion and diffusion of *bindu* through the five senses are to be prevented. By directing it through the central channel, suṣumnā, it is blended with *nāda* when there is secretion of ambrosia. By drinking this ambrosial secretion, the *bindu* of the yōgin is reserved for himself and transmuted into sublime spiritual energy known as *ōjas*.

Mandiram 1963

விந்துவும் நாதமும் மேவக் கனல்மூல
வந்த வனன்மயிர்க் கால்தோறும் மன்னிடச்
சிந்தனை மாறச் சிவமக மாகவே
விந்துவு மாளுமெய்க் காயத்தில் வித்திலே.

Transliteration

Vinduvum nātamum mēvak kanalmūla
Vanda vananmayirk kāltoṛum mannitac
Cintanai māṛac civamaka mākavē
Vinduvu māḷumeyk kāyattil vittilē.

Translation

When the *bindu* and *nāda* are synchronized, the fire in the mūlādhāra
Will fill the hair pores flourishingly, thereupon
The mind-set will change into conscious identification with Śiva
The *bindu* will be absorbed in the seed of the body seal.

Commentary

When the *bindu* and *nāda* are synchronized, the fire of kuṇḍalini in the mūlādhāra will spread through the body, into every hair-pore. This occurs when iḍa and piṅgala awaken and become balanced so the *bindu* travels up the central nādi, the suṣumnā. The mind-set or perspective of ego-consciousness will transform into a consciousness wherein the soul identifies itself with Śiva.

The *bindu* will be absorbed in the seed of the real body, the body of gnosis (the body of jñāna). The seed of this body is pure consciousness, gnosis. The physical *bindu* will be transmuted into a state of sublime consciousness.

Mandiram 1964

வித்துக்குற் றுண்பான் விளைவறி யாதவன்
    வித்துக்குற் றுண்ணாமல் வித்துச்சுட் டுண்பவன்
வித்துக்குற் றுண்பானில் வேறல னீற்றவன்
    வித்துக்குற் றுண்ணாமல் வித்துவித் தானன்றே.

Transliteration

Vittukkuṟ ṟuṇ pān viḷaivaṟi yātavan
    Vittukkuṟ ṟuṇṇāmal vittuccuṭ ṭuṇpavan
Vittukkuṟ ṟuṇpānil vēṟala nīṟṟavan
    Vittukkuṟ ṟuṇṇāmal vittuvit tānanṟē.

Translation

One who eats the seed by pounding it does not realize the harvest
    One eating the seed not by pounding but by roasting
Is not different from the one who eats the seed by pounding
    The last one does not eat the seed by pounding, but sows the seed.

Commentary

There are people who eat the seed by pounding it. There are others who eat the seed by roasting it. Both are essentially the same. However, there are those people who do not eat the seed by pounding or roasting it. They only sow the seeds. They are the yōgins who sow the seed of *bindu* in their body by conserving and mastering it.

Mandiram 1965

அன்னத்தில் விந்து அடங்கும் படிகண்டு
    மன்னப் பிராணனாம் விந்து மறித்திட்டு

மின்னொத்த விந்துநா தாந்தத்து விட்டிட
வன்னத் திருவிந்து மாயுங்கா யத்திலே.

Transliteration

Annattil vindu aṭankumpaṭi kaṇṭu
Mannap pirāṇanām vindu maṟittiṭṭu
Minnotta vindunā tāntattu viṭṭiṭa
Vannat tiruvindu māyunkā yattilē.

Translation

By realizing the mode of *bindu* being compressed in sustenance
By holding the *bindu* which is prāṇa in detention and directing it upwards
By covering the lightning like *bindu* to the end of *nāda*
The *bindu* in the form of praṇava letter will be absorbed in the body.

Commentary

Here it is suggested that food contains energy or *bindu*. To cultivate "Aum," the sound of prāṇa within one's body, the breath is suspended and the *nādā* is coursed upwards along the spine. The *bindu* shines like lightning at the end of *nādā* (the divine sound) manifesting at the crown. Then the *bindu* in the form of praṇava will be absorbed in the body instead of being spilled and lost.

Mandiram 1966

அன்னம் பிராணனென் றார்க்கு மிருவிந்து
தன்னை யறிந்துண்டு சாதிக்க வல்லார்க்குச்
சொன்ன மாமுருத் தோன்றும்எண் சித்தியாம்
அன்னவ ரெல்லாம் அழிவற நின்றதே.

Transliteration

Annam pirāṇanen ṛārkku miruvindu
Tannai yaṛintuṇṭu cātikka vallārkkuc
Conna māmurut tōnṛumeṉ cittiyām
Annava rellām a̠liva̠ra ninṛatē.

Translation

For all the *bindu* forms are two by food and prāṇa
To those capable of achieving to know the way of controlling and absorbing them
The form will turn gold; then will accrue eight siddhis
Such people will remain without decay.

Commentary

For all people there exist two forms of *bindu*. One is derived from the sustenance they consume, and the other is from the breath. Those who master the art of controlling and absorbing the two types of *bindu* will develop the immortal golden body referred to throughout the writings of the Siddhas. They will obtain the eight-fold siddhis like *aṇima*, *mahima*, etc. Such people can remain long without decay.

Mandiram 1967

நின்ற சிகாரம் நினைக்கும் பிராணனாய்
ஒன்று மகாரம் ஒருமூன்றோ டொன்றவை
சென்று பராசத்தி விந்து சயந்தன்னை
ஒன்ற வுரைக்க வுபதேசந் தானே.

Transliteration

Ninṛa cikāram ninaikkum pirāṇanāi
Onṛu mahāram orumūnṛō ṭonṛarvai
Cenṛu parāsatti vindu cayantannai
Onṛa vuraikka vupatēsan tānē.

Translation

The standing letter 'Si' is the prāṇa that contemplates
The kindling letter 'M' with three and one is fire
When they unite with Parāśakti, the *bindu* is conquered.
Chant it as the spiritual instruction.

Commentary

Si va ya na ma are the five letters. The letter that stands first (si) is the prāṇa that contemplates along with the link *ma* and the others *va, ya* and *na*. They give the five lettered word called *pañcākṣara*. When *si va ya na* and *ma* are contemplated at the eyebrow centre they unite with Parāśakti. This five syllable mantra means: "Śiva, That Supreme Being, I am." Contemplating this at the ājñā cakra, the jīva becomes Śiva.

If that is chanted constantly, then that brings forth the conquest of *bindu*. Together, these syllables form the mantra which is the essence of the Siddhas' spiritual teachings (the *upadēsa*).

Mandiram 1968

தானே யுபதேசந் தானல்லா தொன்றில்லை
வானே யுயர் விந்து வந்த பதினான்கு
மானே ரடங்க அதன் பின்பு புத்தியுந்
தானே சிவகதி தன்மையு மாமே.

Transliteration

Tānē yupatēsan tānallā tonṛillai
Vānē yuyar vindu vanta patinānku
Mānē raṭaṅka atanpinpu puttiyun
Tānē sivagati tanmaiyu māmē.

Translation

Himself, the mystic instruction besides which there is nothing
From the heaven soaring *bindu* the fourteen
Will abide in the mental phase, thereafter the mind
Will by itself assume the state of Śiva.

Commentary

The *upadēsa* or mystic instruction attained by the soul, reveals it is the cit (consciousness) and light diffused in all the tattvas (principles of nature). Besides the soul, there is nothing. It is inherent in all things. In a soul, the fourteen, i.e., the five *jñānēndriyas*, five *karmēndriyas* and four *antahkaraṇas* are sublimated or directed inside, instead of being diffused through external direction. At this stage the soul attains the consciousness of identification with Śiva.

Mandiram 1969

விந்துவும் நாதமும் விளைய விளைந்தது
வந்தஇப் பல்லுயிர் மன்னுயி ருக்கெலாம்
அந்தமும் ஆதியு மாமந் திரங்களும்
விந்து அடங்க விளையுஞ் சிவோகமே.

Transliteration

Vinduvum nātamum viḷaya viḷaintatu
Vandaip palluyir mannuyi rukkelām

Antamum ātiyu māman tiraṅkaḷum
Vindu aṭanka viḷaiyuñ sivōkamē.

Translation

When the *bindu* and *nāda* emanate, emerge
The multitude of lives that came, the great *mantras*
That are the origin and end of all the flourishing lives form
The consciousness of Śiva identity that is obtained when the *bindu* is subdued.

Commentary

All embodied lives have their origin in the *bindu* and *nāda*, the seed point of energy and the primordial sound. When *bindu* is mastered and sublimated, one realizes one's identity with the consciousness of Śiva, the Lord, through the mantra *Sivāyanama:* "Siva, That Supreme Being I am."

Mandiram 1970

வறுக்கின்ற வாறு மனத்துலா வெற்றி
நிறுக்கின்ற வாறுமந் நீள்வரை யொட்டிப்
பொறிக்கின்ற வாறுமப் பொல்லா வினையை
அறுக்கின்ற நாள்வரும் அத்திப் பழமே.

Transliteration

Vaṟukkinṟa vāṟu manattulā veṟṟi
Niṟukkinṟa vāruman nīḷvarai yoṭṭip
Poṟikkinṟa vāṟumap pollā vinaiyai
Aṟukkinṟa nāḷvarum attip paḻame.

Translation

The process of roasting and the process of halting
The victory of the roaming mind and coursing
Along the high hill will begin on the day of
Cutting the wicked karma to fruit of the fig.

Commentary

The substance of this verse is that when karma is dissolved, one will succeed in conquest of *bindu*, mind, and meditation by coursing the prāṇa through the central channel of suṣumnā. However, these must gradually occur together.

Karma consists of myriad *samskaras*, or habits and their consequences. These are reinforced by unconscious repetition. Thus, in the practice of yōga, good habits are cultivated to support spiritual progress. Negative habits are weakened and finally eliminated by cultivation of continuous awareness. Instead of reacting, one learns to act with awareness and self control.

However, human nature resists and so there is heat (referred to as baking). The nature of mind is to roam. Its aimless march is halted when directed towards Śiva-consciousness. In the practice of kuṇḍalini yōga, purification occurs through illuminating the mystic fire of kuṇḍalini. This leads to the dissolution of karma.

The upper mystic centers of the human body are described as the high hill. By practicing the yōga of kuṇḍalini prāṇāyāma, the vital wind is coursed upwards through the central channel or nādi and Samādhi is achieved.

The human soul is also described as fruit of the fig. Just as it contains innumerable seeds, the soul is subjected to many births

in carrying seeds of karma. The sweet and fruitful bliss of the soul's true nature can be experienced through purification and dissolution of karma, wherein the cycle of reincarnation is ceased.

Mandiram 1971

விந்துவும் நாதமும் மேவியுடன் கூடிச்
சந்திர னோடே தலைப்படு மாயிடில்
அந்தர வானத் தமுதம்வந் தூறிடும்
அங்குதி மந்திரம் ஆகுதி யாகுமே.

Transliteration

Vinduvum nātamum mēviyuṭan kūṭic
Cantira nōṭē talaippaṭu māyiṭil
Antara vānat tamutamvan tūṟiṭum
Aṅkuti mandiram ākuti yākumē.

Translation

If the *bindu* and *nāda* together rise
Reach and commingle with the moon
The ambrosia from the super sky will spring
The mantra that emanates there will materialize as oblation.

Commentary

If the *bindu* and *nāda* commingle and together rise, reach, and unite with the moon region of sahasrāra, then the ambrosial nectar and sweet joy will spring from the space above. There arises the mystic sound of Aum, the praṇava mantra. That is the sound used in sacrifices as the mantra of oblation. *Bindu* and *nāda* refer also to the iḍa and piṅgala; when they are balanced, they flow through the central suṣumnā nadi.

Mandiram 1972

மனத்தொடு சத்து மனஞ்செவி யென்ன
    இனத்தெழு வார்கள் இசைந்தன நாடி
மனத்தில் எழுகின்ற வாக்கு வசனங்
    கனத்த இரதமக் காமத்தை நாடிலே.

Transliteration

Manattoṭu cattu manañcevi yenna
    Inattel̲u vārkaḷ isaintana nāṭi
Manattil el̲ukinṟa vākku vasanaṅ
    Kanatta iratamak kāmattai nāṭilē.

Translation

If one seeks lust when the mind and
    The organ like ear rise according to whims
The absolute principle with mind and the
    Subtle and gross speech will become heavy.

Commentary

If the *sādhaka* follows sensual pleasures, then Śiva or the Absolute Principle will not remain in his mind. If the sensory organs like the ears, and subtle instruments like the mind *(antakaraṇas)* stray according to whims and fancies, the subtle and gross speech will lose their sweet nature and become gross and heavy. Gross and heavy implies a dullness and lack of fluidity, as one's mind loses contact with the higher *sattvic* consciousness of vitality.

Mandiram 1973

சத்தமுஞ் சத்தமனமும் மனக்கருத்
    தொத்தறி கின்ற விடமும் அறிகிலர்

மெய்த்தறி கின்ற விடமறி வாளர்க்கு
    அத்தன் இருப்பிடம் அவ்விடந் தானே.

Transliteration

Sattamuñ satta manamum manakkarut
    Tottaṛi kinṛa viṭamum aṛikilār
Meyttaṛi kinṛa viṭamaṛi vāḷarkku
    Attam iruppiṭam avviṭan tānē.

Translation

The sound and sound-consciousness, mind and the place
    Where the mind comprehends its notion, no one knows
To those who know the true place
    That is the place where the Lord dwells.

Commentary

The sound is the product of pure māyā, the principle of nature by which one appears as many. The mind comprehends the sound and the meaning it imports. The sound, the sound-conscious mind, and the meaning of the sound coincide in a place seldom known to many people. If any knows where they synchronize they will realize that as the place where the Lord abides.

It is said that place is the centre of the eye-brows. This is the place of consciousness. It is there the Lord abides with His consort, Śakti. One can trace the sound back to its origin, and so find the Lord. This is *Nāda* Yōga.

Mandiram 1974

உரமடி மேதினி யுந்தியி லப்பரம்
    விரவிய தன்முலை மேவியகீ ழுங்கி

கருமுலை மீமிசை கைக் கீழிற் காலாம்
　　விரவிய கந்தர மேல்வெளி யாமே.

Transliteration

Uramaṭi mētini yuntiyi lapparam
　　Viraviya tan mulai mēviyakī l̲aṅki
Karumulai mīmisai kaikkīl̲iṟ kālām
　　Viraviya kantara mēlveḷi yāmē.

Translation

The region of strong feet is earth, up to the navel is water
　　The wide area under the breast is fire
The region above the breast and below the neck is the wind
　　The connecting neck and beyond is space

Commentary

This verse states the distribution of the five elements and their subtle counterparts or tattvas, in various regions of the body. *Laya Yōga*, the yōga of dissolution, makes use of these elements and regions to progressively dissolve one's identification with the body, mind, and emotions which are associated with these qualities. Kuṇḍalini energy is awakened and elevated to purify the mind and spirit of the human being.

The region of the feet which are strong enough to bear the entire body is the place of earth. This is associated with the mūlādhāra, the first mystic center at the base of the spine. The space up to the navel is the place of water; it is associated with the second mystic center called the svādhiṣṭhāna. The space up to the breasts is the region of fire; it is the place of the third mystic center called the maṇipūra which sits behind the navel. The region above

the breast and below the shoulders is associated with wind, and contains the heart center or anahata. The region above the neck connects the head and body and is the region of space, in which resides the throat center called viśuddhi.

22. The States of the Sun
Macrocosmic Sun – The Sun of the Universe

Atiti, the consort of Sage Kāsyapa, is the mother of the sun. Hence the sun gets the derivative name Āditya. There are twelve Adityas. They have four characteristic features. One is related to the universe, the *aṇḍa;* the second is connected with the earth, the *piṇḍa*; the third refers to the mind, *manas*; and the fourth is related to spiritual wisdom, jñāna. Thus they are called the *aṇḍātitya, pindātitya, manavāditya* and *jñānaditya*.

Tirumūlar deals with these Ādityas in four sections. In the first one, the state of *aṇḍātitya* is dealt with in ten verses.

Andatitya Microcosmic Sun. The Sun of the Universe.

Mandiram 1975

செஞ்சுட ரோன்முத லாகிய தேவர்கள்
    மஞ்சுடை மேரு வலம்வரு காரணம்
எஞ்சுட ரீசன் இறைவன் இணையடி
    தஞ்சுட ராக வணங்குந் தவமே.

Transliteration

Ceñcuṭa rōnmuta lākiya tēvarkaḷ
    Mañcuṭai mēru valamvaru kāraṇam
Eñcuṭa rīsan iṛaivan iṇaiyaṭi
    Tañcuṭa rāka vanaṅkum tavamē.

Translation

The celestials right from the God of red rays
    Circumambulate the misty Meru, the reason being

That they perform penance to obtain the glow of
The twine feet of the effulgent Lord.

Commentary

All the gods, directly from the sun-God of red rays, circumambulate the mighty and lofty Meru mountain adorned with mists at its peak, thus animating and originating the multitude lives therein. It is the penance they perform to obtain light and energy from the two feet of the Lord who remains radiantly aglow. Mount Mēru symbolizes Lord Śiva.

Mandiram 1976

பகலவன் மாலவன் பல்லுயிர்க் கெல்லாம்
புகலவ னாய்நின்ற புண்ணிய நாதன்
இகலற ஏழுல கும்முற வோங்கும்
பகலவன் பல்லுயிர்க் காதியு மாமே.

Transliteration

Pakalavan mālavan palluyirk kellām
Pukalava nāyninṛa puṇṇiya nātan
Ikalaṛa ēḻula kummuṛa vōṅkum
Pakalavan palluyirk kātiyu māmē.

Translation

The sun, the maker of day is Viṣṇu; he is the holy Lord Śiva
Who remains the refuge of diverse lives
The maker of day helping the seven worlds flourish without conflict
Is the beginning principle of several lives.

Commentary

The sun is the maker of the day. He is *pakalavan*; *pakal* in Tamil means a day. He is Viṣṇu. He is described as Sūrya-Nārāyaṇan, the sun as an incarnation of Nārāyaṇa or Viṣṇu. Here Tirumūlar brings out a unique concept. The sun is Śiva, the ultimate refuge, to whom all souls return at the time of total annihilation, the *mahāsaṅkāra.*

The sun is the vehicle or dispenser of substance and energy to all lives in the manifold spheres. He helps souls overcome various conflicts they confront.

Mandiram 1977

ஆதித்தன் அன்பினோ டாயிர நாமமுஞ்
சோதியி னுள்ளே சுடரொளி யாய்நிற்கும்
வேதியர் வேண்டினும் விண்ணவர் சொல்லினும்
ஆதியில் அன்பு பழுக்கின்ற வாறே.

Transliteration

Ādittan anpinō ṭāyira nāmamuñ
Cōtiyi nuḷḷē cuṭaroḷi yāy niṟkum
Vētiyar vēṇṭinum viṇṇavar collinum
Ātiyil anpu paḷukkinṟa vāṟē.

Translation

When Āditya recites with love the thousand names (of Śiva)
In the effulgence He stands as luminous light
The Vedic folks supplicate and celestials praise
That is the way love for the Beginning Principle ripens.

Commentary

When the sun of the universe *(aṇṭātitya)* develops love and chants the thousand names of Sivāditya, the latter abides as luminous light within the effulgence of sun. This is the way brahmins (Vedic folks) supplicate to Him. Celestials too sing His praise. That is the way one's love for the primordial principle develops and ripens to maturity.

Worship of the sun is found throughout the world's spiritual traditions. Being the source of life and symbol of supreme consciousness, it is an object of veneration and love.

Mandiram 1978

தானே யுலகுக்குத் தத்துவ னாய்நிற்குஞ்
    தானே யுலகுக்குத் தையலு மாய்நிற்குஞ்
தானே யுலகுக்குச் சம்பவு மாய்நிற்குந்
    தானே யுலகுக்குத் தண்சுட ராகுமே.

Transliteration

Tānē yulakukkut tattuva nāyniṟkuñ
    Tānē yulakukkut taiyalu māyniṟkum
Tānē yulakukkuc campavu māyniṟkun
    Tānē yulakukkut taṇcuṭa rākumē.

Translation

To the world Himself remains the Absolute Principle
    To the world Himself stands the adorned lady
To the world Himself remains Sambu (Śiva)
    To the world Himself stands the cool luminosity.

Commentary

The sun pervading the universe, the *aṇḍātitya*, remains the basic and absolute principle governing the entire world. He is the adorned lady, the Parāśakti with whose grace the sun remains the first cause. He is Sambu, Śiva who bestows happiness to souls.

The sun is also the cool luminosity, the moon. The moon showers cool rays to suffering souls. *Aṇḍātitya* helps souls shed the causes of suffering.

Mandiram 1979

வலையமுக் கோணம் வட்டம் அறுகோணந்
துலையிரு வட்டந் துய்ய விதமெட்டில்
அலையுற்றவட்டத்தில் ஈரெட் டிதழா
மலைவற் றுதித்தனன் ஆதித்த னாமே.

Transliteration

Valaiyamuk kōṇam vaṭṭam aṟukōṇan
Tulaiyiru vaṭṭan tuyya vitameṭṭil
Alaiyuṟṟa vaṭṭattil īreṭ ṭitaḻā
Malaivaṟ ṟutittanan ātitta nāmē.

Translation

In the centres of the square and triangle, circle and hexagon
And the identical circles with the eight petal lotus
And in the wavy circumferential circle with the sixteen-petal lotus
Āditya rises without vacillation.

Commentary

This verse states the first stage of meditation on the sun of the universe. Being a direct description of divine consciousness, the

light of sun is invoked at each ādhāra. In doing so, one transcends the psychological states associated with each, dissolving one's identification with them.

The square, triangle, circle, hexagon and identical circles are symbols attributed to the six centers (ādhāras). In the centers there is a pure six petal lotus; a wavy circle encloses this. Then there is a sixteen-petal lotus. *Āditya* (Sun) rises without any form of vacillation.

The square and triangle denote the mūlādhāra and coiled kuṇḍalini. The circle and six-petal lotus denote the *svādhiṣṭhāna* center.

The identical circles contain the eight-petal lotus. This is the maṇipūra center. The wavy circle with the sixteen-petal lotus denotes the viśuddhi.

Āditya is meditated upon here with the kuṇḍalini.

Mandiram 1980

ஆதித்த னுள்ளி லானமுக் கோணத்திற்
சோதித் திலங்குநற் சூரிய னாலாங்
கேத முறுங்கேணி சூரிய னெட்டிற்
சோதிதன் னீட்டிற் சோடசந் தானே.

Transliteration

Āditta nuḷḷi lānamuk kōṇattiṟ
Cōtit tilaṅkunaṟ cūriya nālāṅ
Kēta muṟuṅkēṇi cūriya neṭṭiṟ
Cōtitan nīṭṭiṟ cōṭasan tānē.

Translation

Āditya abiding in the internal triangle
Will remain gleaming with radiance; if the benign sun
Reaches the misery-causing well in the fourth place
He will mingle with effulgence in the sixteen.

Commentary

The Sun (Āditya) will radiate brilliance from the triangle within the mūlādhāra. If the sun is meditated upon, it will rise to the sixteen petal centre of viśuddhi, which lies in the bottom of the throat. The Viśuddhi is noted here to resemble a well.

It is the place where the soul experiences effects of its karma. Hence, the viśuddhi is described as the misery causing well. It is positioned as the fourth centre from the mūlādhāra (mūlādhāra, svāthiṣṭhāna, maṇipūra and viśuddhi).

Thus if the sun rises to the viśuddhi plane, it mingles with the sixteen petal lotus where Śiva abides. Consequently karma dissipates in the light of consciousness.

Mandiram 1981

ஆதித்த னோடே அவனி யிருண்டது
பேதித்த நாலும் பிதற்றிக் கழிந்தது
சோதிக்குள் நின்று துடியிடை செய்கின்ற
வேதப் பொருளை விளங்கு கிலீரே.

Transliteration

Ātitta nōṭē avani yiruṇṭatu
Pētitta nālum pitaṟṟik kaḻintatu
Cōtikkuḷ ninṟu tuṭiyiṭai ceykinṟa
Vētap poruḷai viḷankuki līrē.

Translation

When the sun darkened, the universe fell dark
The differentiated four babbled and fell silent
You comprehend not the Vedic substance of
The one with the drum-like waist who abides in effulgence.

Commentary

The sun (Āditya) is great effulgence. When Āditya mingled with the greatest source of light that is Śiva, her brilliance is lost in the eyes of Śiva's radiance. The entire universe too fell into darkness.

The differentiated four are the four kinds of speech: *sūkṣma* (the subtle sound), *baisanti, maddhimā* and *vaikari*. They have lost their credence. That means the Lord transcends the power of speech.

The damsel with the slender waist is Parāśakti. She bestows grace to souls so they comprehend the brilliance of Śiva. It is the Vedic truth. Ordinary people do not realize the greatness of Parāśakti, which is revealed by the Vēdas.

Mandiram 1982

பாருக்குக் கீழே பகலோன் வரும்வழி
யாருக்குங் காணவொண்ணாத அரும்பொருள்
நீருக்குந் தீக்கும் நடுவே யுதிப்பவன்
ஆருக்கும் எட்டாத ஆதித்தன் தானே.

Transliteration

Pārukkuk kīḻe pakalōn varumvaḻi
Yārukkun kāṇavoṇṇāta arumporuḷ
Nīrukkun tīkkum naṭuvē utippavan
Ārukkum eṭṭāta ātittan tānē.

Translation

Beneath earth is the way of the sun's rise
He is a phenomenal principle not perceived by any
He rises between fire and water
He is Āditya who is beyond reach.

Commentary

The place when the sun appears is beneath the earth, the rarest principle beyond perception of anyone. He rises between the planes of fire and water. Thus Āditya is beyond the reach of anybody.

Here the mūlādhāra is personified as earth. He appears as the tip of the suṣumnā channel lying beneath the mūlādhāra. The region up to the navel is that of water. Between the navel and chest is fire. Water denotes the maṇipūra centre while fire indicates the anāhata centre.

The yōgin awakens the inner sun in the mūlādhāra and affects an inner alchemy, transforming base egoism into divine Śiva consciousness.

Mandiram 1983

மண்ணை யிடந்ததின் கீழொடும் ஆதித்தன்
விண்ணை யிடந்து வெளி செய்து நின்றிடும்
கண்ணை யிடந்து களிதந்த வானந்தம்
எண்ணுங் கிழமைக் கிசைந்து நின்றானே.

Transliteration

Maṇṇai yiṭantatin kīḻoṭum ātittan
Viṇṇai yiṭantu veḷiceytu ninṟiṭum

Kaṇṇai yiṭantu kaḷitanta vānantam
Eṇṇuṅ kiḻamaik kisaintu ninṟānē.

Translation

Āditya breaks the earth and runs underneath
He tears the sky and remains there making room for space
He opens the eyes and produces rapture
He consents to being meditated upon.

Commentary

The sun, Āditya, sets in the west. He is described here as breaking the ground and running underneath. He rises in the sky, indicated by description of the sun tearing the sky there making room for space.

When the sun rises in the morning, millions of creatures open their eyes. Thus the sun produces rapture in the minds of all lives. Therefore, the sun becomes an object of worship and meditation.

Mandiram 1984

பாரையிடந்து பகலோன் வரும் வழி
யாரும் அறியார் அருங்கடை நூலவர்
தீரன் இருந்த திருமலை சூழென்பர்
ஊரை யுணர்ந்தார் உணர்ந்திருந்தாரே.

Transliteration

Pārai yiṭantu pakalōn varum vaḻi
Yārum aṟiyār aruṅkaṭai nūlavar
Tīran irunta tirumalai cūḻenpar
Ūrai yuṇarntār uṇarntirun tārē.

Translation

The mean authors do not know
The way the sun appears, breaking the earth,
They say it surrounds the holy mountain where the valiant one abides
Those who realize the place have known it.

Commentary

Mundane scholars do not know from where the sun appears. They say it is from the surroundings of mount Meru where valiant Śiva abides. Wise men know that the human body too is Meru. They know the sun who flows through the central channel of suṣumnā, is the sun of the universe, the *andāditya*.

23. The Sun of the World or The Microcosmic Sun – the Sun of the Body

This Section in three verses deals with the presence of the Sun in the body *(pinda)*.

Mandiram 1985

நின்றும் இருந்துங் கிடந்தும் நடந்தும்
கன்றாய நந்திக் கருத்துள் இருந்தனன்
கொன்று மலங்கள் குழல்வழி யோடிட
வென்று விளங்கும் விரிசுடர் காணுமே.

Transliteration

Ninṛum iruntum kiṭantum naṭantum
Kanṛāya Nandik karuttuḷ iruntanan
Konṛu malankaḷ kuḻalvaḻi yōṭiṭa
Venṛu vilaṅkum viricuṭar kāṇumē.

Translation

The manifesting Nandi on whom I meditate even while
Standing, sitting, lying and walking, abides in my thoughts,
Impurities being mitigated by prāṇa coursing through the tube
The spreading and conquering effulgence will manifest.

Commentary

Śiva is perceived in the mind of yōgins, who contemplate Him in all acts they perform, such as standing, sitting, lying and walking. Impurities are destroyed or mitigated as prāṇa is coursed through the tubular channel, suṣumnā. Āditya, whose effulgence spreads everywhere and conquers everything, appears in the

consciousness of yōgins. He is identified with the body or *piṇḍa*, hence the name Piṇḍāditya.

Mandiram 1986

ஆதித்தன் ஓடி யடங்கும் இடங்கண்டு
 சாதிக்க வல்லவர் தம்மை யுணர்ந்தவர்
பேதித் துலகம் பிதற்றும் பிதற்றெல்லாம்
 ஆதித்த னோடே யடங்குகின் றாரே.

Transliteration

Ādittan ōṭi ataṅkum iṭaṅkaṇṭu
 Sādikka vallavar tammai yuṇarntavar
Pētit tulakum pitaṟṟum pitaṟṟellām
 Āditta nōṭē yataṅkukin rārē.

Translation

Those who succeed in locating the place
 Where Āditya runs and reposes, are self-realized souls
Whatever the world blabs in conflict are vain words
 They too repose with Āditya.

Commentary

The place where the sun (Āditya) rises and reposes is the ājñā centre. There yōgins identify with the luminosity of Āditya, and realize their true nature.

Other people say many things in conflict with this truth, which are just vain talks.

The sun is the principle that measures time. Those, who realize this, will transcend time by becoming identified with that which is eternal. Others will fall within the rules of time and decay.

Mandiram 1987

உருவிப் புறப்பட் டுலகை வலம்வந்து
சொருகிக் கிடக்குந் துறையறி வாரில்லை
சொருகிக் கிடக்குந் துறையறி வாளர்க்
குருகிக் கிடக்குமென் னுள்ளன்பு தானே.

Transliteration

Uruvip puṛappaṭ ṭulakai valam vantu
Corukik kiṭakkun tuṛaiyaṛi vārillai
Corukik kiṭakkum tuṛaiyaṛi vāḷark
Kurukik kiṭakkumen nuḷḷanpu tānē.

Translation

None comprehend the situation where Āditya lies hooked
After slipping, departing and circumambulating the world
My love melts in my mind for those
Who know where Āditya lies hooked.

Commentary

Āditya, the inner sun slips away from the mūlādhāra and proceeds further. He circumambulates the world of the body and lies hooked in between the two eye-brows. Tirumūlar loves those who realize the truth of the sun.

24. The State of the Sun in the Mind

Mind is one of the sheaths *(kōsas)* where life abides. The sun appears in the mind when it identifies with Āditya, the sun. This subject is addressed in five verses.

Mandiram 1988

எறிகதிர் ஞாயிறு மின்பனி சோரும்
    எறிகதிர் சோமன் எதிர்நின் றெறிப்ப
விரிகதி ருள்ளே வியங்குமென் ஆவி
    ஒருகதி ராகில் உவாவது வாமே.

Transliteration

Eṛikatir jñāyiṛu minpani cōrum
    Eṛikatir sōman etirnin ṛeṛippa
Virikati ruḷḷe viyaṅkumen āvi
    Orukati rākil uvāvatu vāmē.

Translation

The sun of scorching rays and the moon of radiant rays
    That shed the flare and dews stand burning in opposite positions
If my soul abiding within the spectrum
    Merges as one, that is the full or new moon.

Commentary

The sun burns with scorching rays, while the moon imparts radiant rays. Standing opposite, they compliment each other by shedding luster and dews. When the soul falls within the two shining objects, it merges with them as one radiant body. That is the

full or new moon as the case may be. Iḍa is referred to as the lunar channel; piṅgala is referred to as the solar channel. When they are balanced and merge, the sun of kuṇḍalini rises along the central suṣumnā to the crown, and then the yōgin enters samādhi.

Mandiram 1989

சந்திரன் சூரியன் தான்வரிற் பூசனை
 முந்திய பானுவில் இந்துவந் தேய்முறை
அந்த இரண்டும் உபய நிலத்திற்
 சிந்தை தெளிந்தார் சிவமாயி னாரே.

Transliteration

Candiran cūriyan tanvariṛ pūsanai
 Mundiya bānuvil induvan tēymuṟai
Anta iraṇṭum upaya nilattiṛ
 Cintai teḷintār civamāyi nārē.

Translation

If the moon comes to the sun and if
 The former sun goes to the moon, there is homage
Those who have distinct meditation
 On the twine region have turned into Śiva Himself.

Commentary

When the moon-kalā (channel) is amiable with the sun-kalā, that is the time for performing Śiva worship or Śiva-yōga. The moon channel is iḍā and the sun is piṅgalā. Normally, the prāṇa and breath flow through one or the other, alternating every two hours or so. In the yōgin, through the practice of kuṇḍalini prāṇāyāma, it flows through both, achieving balance. Then the yōgin remains in a *sattvic* state ideal for meditation.

When the yōgins course prāṇa through the suṣumnā and retain *(kumbaka)* it at the ājñā center, they acquire a rare consciousness which transforms their identity into Śiva Himself.

Mandiram 1990

ஆகுங் கலையோ டருக்கன் அனல்மதி
    ஆகுங் கலையிடை நான்கென லாமென்பார்
ஆகும் அருக்கன் அனல்மதி யோடொன்ற
    ஆகுமப் பூரணை யாமென் றறியுமே.

Transliteration

Ākun kalaiyō ṭarukkan anal mati
    Ākun kalaiyiṭai nānkena lāmenpār
Ākum arukkan analmati yōṭōnṛa
    Ākumap pūraṇai yāmen ṛaṛiyumē.

Translation

Along with the fruitful kalā, the sun, fire and moon
    Will form the gainful kalās four, it is said
When the sun, fire and moon converge
    The full moon will occur, you realize.

Commentary

The fruitful kalā is the suṣumnā, since it is the path on which the soul realizes Śiva-consciousness. The sun is the piṅgala or right channel, the moon is the iḍa or left channel, and kuṇḍalini is fire.

It is said that the kalās are four, the suṣumnā, piṅgala, iḍa, and kuṇḍalini. When the piṅgala, iḍa and kuṇḍalini fire converge, the full moon will set in for the soul. In the moon region of the crown when prāṇa merges with kuṇḍalini, the full moon occurs.

Mandiram 1991

ஈரண்டத் தப்பால் இயங்கிய வவ்வொளி
ஓரண்டத் தார்க்கும் உணரா வுணர்வது
பேரண்டத் தூடே பிறங்கொளி யாய்நின்ற
தாரண்டத் தக்கா ரறியத்தக் காரே.

Transliteration

Īraṇṭat tappāl iyaṅkiya vavvoḷi
Ōraṇṭat tārkkum uṇarā vuṇarvatu
Pēraṇṭat tūṭē piṟankoḷi, yāy ninṟa
Tāranṭat takkā raṟiyat tak kārē.

Translation

That light moves beyond the two spheres
That is not known to any one of any sphere
Who is competent to know and approach
That which abides through the larger sphere.

Commentary

The light of moon is the absolute principle. It moves beyond the two spheres of the sun and of fire. This luminosity is beyond the reach of those who dwell in any sphere. That principle remains the great light in the cosmos. Who is competent to know and approach it? The absolute principle is beyond the pale of any light.

Sambandhar points out that God is unknown to any language and remains the effulgence beyond the spectrum of any visible light. (3.267.10)

Mandiram 1992

ஒன்பதின் மேவி யுலகம் வலம்வரும்
ஒன்பது மீசன் இயலறி வாரில்லை
முன்பதின் மேவி முதல்வன் அருளிலார்
இன்ப மிலாரிருள் சூழநின் றாரே.

Transliteration

Onpatin mēvi yulakam valam varum
Onpatu mīsan iyalaṟi vārillai
Munpatin mēvi mutalvan aruḷilār
Impa milāriruḷ cūḻanin ṟārē.

Translation

The world circumambulates by adoring the nine
The nine all are under grace of the Lord; none realizes this
They hail them and do not have grace of the primordial one
They do not have the bliss either and remain surrounded by darkness.

Commentary

The nine denotes the planets and includes the sun. People of the world worship the planets so their miseries will be mitigated through astrology and temple worship. They do not realize that the planets are controlled by the Lord's grace. The people of the world hail the planets as their saviors, and do not enjoy the Lord who is the primordial principle. Consequently they remain in the darkness of ignorance and suffer.

25. The Sun of Gnosis

The Lord abides in the center of the eyebrows as brilliance of the sun. He is hailed as the sun of supreme wisdom. The yōgins realize the Lord as the sun of gnosis, intuitive wisdom.

Mandiram 1993

விந்து அபரம் பரமிரண் டாய்விரிந்
    தந்த அபரம் பரநாத மாகியே
வந்தன தம்மிற் பரங்கலை யாதிவைத்
    துந்தும் அருணோ தயமென்ன வுள்ளத்தே.

Transliteration

Vindu aparam paramiraṇ ṭāyvirin
    Tanta aparam paranāta mākiyē
Vantana tammiṟ paraṅkalai yātivait
    Tuntum aruṇō tayamenna vuḷḷattē.

Translation

The *bindu* divides into *para* and *apara*
    The *apara* issues forth the *para-nāda*
From them emerge the kalās five
    The dawn surges forth in the mind.

Commentary

The *bindu* is the pure māyā. It divides into *para-bindu* and *apara-bindu. Para-bindu* is the *sūkṣma* state of *bindu,* which is light or consciousness. *Apara bindu* is the *sthūla* state of the *bindu,* the power or efficacy of *bindu.* From the *apara-bindu* emerges the five-fold kalās, nivṛti-kalā, pratiṣṭā-kalā, vidyā-kalā, sānthi-kalā and sānthiyātīta-kalā. This is referred to as the emergence of dawn in the mind of the yōgin.

Mandiram 1994

உள்ள அருணோ தயத்தெழும் ஓசைதான்
தெள்ளும் பரநாதத் தின்செய லென்பதால்
வள்ளல் பரவிந்து வைகரி யாதிவாக்
குள்ளன ஐங்கலைக் கொன்றாம் உதயமே.

Transliteration

Uḷḷa aruṇō tayettelum ōsaitān
Tellum paranātat tinceya lenpatāl
Vallal paravindu vaikari yātivāk
Kuḷḷana aiṅkalik konṛām utayamē.

Translation

The sound emanating from the dawn in mind
Is the activity of the unequivocal *para-nāda*
Hence by grace of the benefactor, from the *para-bindu* and
The kalās five emerge the speeches like *vaikari.*

Commentary

The sun dawns in the mind *(manāditya)*. From that dawn emanates a mystic sound, *para-nāda*, the first evolute. That is the activity of *paranāda* (the supreme mystic sound).

God graciously bestows this and other benefits to the soul. By the grace of God, the *para-nāda* like *vaikari, maddhima, sūkṣma* emerge from the five-fold kalās.

Mandiram 1995

தேவர் பிரான்திசை பத்துத யஞ்செய்யும்
மூவர் பிரானென முன்னொரு காலத்து
நால்வர் பிரான்நடு வாயுரை யாநிற்கும்
மேவு பிரான்என்பர் விண்ணவர் தாமே.

Transliteration

Tēvar pirāntisai pattuta yañceyyum
Mūvar pirānena munnoru kālattu
Nālvar pirānaṭu vāyurai yāniṛkum
Mēvu pirānenpar viṇṇavar tāmē.

Translation

Lord of gods, He is lord of the Three
Who rise in the directions ten in primeval time
He is Lord of the four abiding in midst
He is adored by them, so pronounce the celestials.

Commentary

Śiva is supreme. He is the God of gods. He is Lord of the three, i.e. Brahma, Viṣṇu and Rudra, who emerge in all ten directions. It is Śiva who commissions the three gods to their respective positions.

He is Lord of the four, i.e. Brahma, Viṣṇu, Rudra and Mahēśwara, abiding in their being. They all hail and adore Him. The celestials so proclaim.

Mandiram 1996

பொய்யிலன் மெய்யன் புவனா பதியெந்தை
மையிருள் நீக்கு மதியங்கி ஞாயிறு
செய்யிருள் நீக்குந் திருவுடை நந்தியென்
கையிருள் நீங்கக் கலந்தெழுந் தானே.

Transliteration

Poyyilan meyyan puvanā patiyendai
Maiyiruḷ nīkku matiyaṅki jñāyiṛu

Ceyyiruḷ nīkkun tiruvuṭai nandiyen
Kaiyiruḷ nīṅkak kalantel̲un tānē.

Translation

Bereft of falsehood, He is true, Lord of the universe, my patriarch
He is the moon, fire, the sun that dispels black darkness
He is Nandi who expels the darkness that is designed
He commingles in my being so the mean darkness is removed.

Commentary

God is truth absolute, entirely free from falsehood. Being Lord of the cosmos, Tirumūlar comments He is yet near and dear to him as a beloved father. He is the moon, fire, and the sun, the threefold light that dispels outward darkness and also darkness which sticks to the soul, known as āṇava mala or egoism, the dark impurity described as black darkness.

He is Nandi, Śiva who designed the darkness or delusion (māyā) by means of which the soul is cleansed of impurities. Because of māyā, the soul must strive to seek the Lord, purifying itself of egoism, ignorance and karma.

Vāsanā-mala is the impurity here described as the mean darkness. Tirumūlar says the Lord abides in his being so that the mean darkness was removed.

Mandiram 1997

தனிச்சுட ரெற்றித் தயங்கிருள் நீங்க
அனித்திடு மேலை யருங்கனி ஊறல்
கனிச்சுட ராய்நின்ற கயிலையில் ஈசன்
நனிச்சுடர் மேல்கொண்ட வண்ணமு மாமே.

Transliteration

Tanicuṭa reṟṟit tayaṅkiruḷ nīṅka
Anittiṭu mēlai yaruṅkani yūṟal
Kaniccuṭa rāyninṟa kayilayil īsan
Naniccuṭar mēlkoṇṭa vaṇṇamu māmē.

Translation

Impelled by the unique effulgence, lurking darkness will vanish
It will effect secretion in the unmatched fruit
That is the shape and shade of unique effulgence
That stands as the Lord on Kailāsa who shines in essence.

Commentary

Śiva is the supreme, ParaŚiva. His effulgence is singular and unique. Impelled by His radiance, the darkness of āṇava impurity vanishes. As a consequence, the bliss of nectar secrets in the fruit of the moon region.

Śiva abides on the top of Kailāsa mountain which shines forth His grace. When the yōgin experiences the effulgence of Para Śiva he realizes the shade and shape of Kailasa Mountain in his crown center, where the Lord shines His grace.

Mandiram 1998

நேரறி வாக நிரம்பிய பேரொளி
போரறி யாது புவனங்கள் போய்வருந்
தேரறி யாத திசையொளி யாயிடும்
ஆரறி வாரிது நாயக மாமே.

Transliteration

Nēraṛi vāka nirampiya pēroḷi
Pōrari yātu puvanaṅkaḷ pōyvarun
Tērari yāta tisaiyoḷi yāyiṭum
Ārari vāritu nāyaka māmē.

Translation

The immense effulgence fills the being as consciousness of direct experience
It goes and comes in the world without tumult
It becomes all pervading effulgence that is beyond speculation
Who cognizes it? This is the Overlord.

Commentary

Śiva is the immense effulgence that is supreme consciousness, the gnosis or intuitive wisdom, which can be experienced directly. He pervades the entire cosmos without making any tumult. He is effulgence that fills all directions, and cannot be comprehended by any speculation. He is an Overlord who reigns over all. Śiva is only experienced directly, as effulgent consciousness, and lies beyond all conception or constructs of duality.

Mandiram 1999

மண்டலத் துள்ளே மலர்ந்தெழும் ஆதித்தன்
கண்டிடத் துள்ளே கதிரொளி யாயிடுஞ்
சென்றிடத் தெட்டுத் திசையெங்கும் போய்வரும்
நின்றிடத் தேநிலை நேரறி வார்க்கே.

Transliteration

Maṇṭalat tuḷḷē malarnteḻum ātittan
Kaṇṭiṭat tuḷḷē katiroḷi yāyiṭuñ

Cenṛiṭat teṭṭut tisaiyeṅkum pōyvarum
Ninṛiṭat tēnilai nēraṛi vārkkē.

Translation

Āditya that arises splendidly in the region
When meditated upon becomes the splendor of rays
To the wise who comprehend things from their respective station
To the eight directions He will go and come.

Commentary

The Āditya of the microcosm *(piṇḍa āditya)* will manifest in different regions, such as the body's sun, fire, and moon regions etc. He is the sun of the mind as well. When fervently meditated upon as effulgent consciousness within, He will be known as the radiant sun of gnosis *(jñānādittan)*. Those who have acquired spiritual wisdom are able to comprehend all things from their respective positions. Āditya will be comprehended by those wise yōgins.

Mandiram 2000

நாபிக்கண் ணாசி நயன நடுவினுந்
தூபியோ டைந்துஞ் சுடர்விடு சோதியைத்
தேவர்கள் ஈசன் திருமால் பிரமனும்
மூவரு மாக வுணர்ந்திருந் தாரே.

Transliteration

Nāpikkaṇ ṇāci nayana naṭuvinun
Tūpiyō ṭaintum cuṭarviṭuñ cōtiyait
Tēvarkaḷ īsan tirumāl piramanum
Mūvaru māka vuṇarntirun tārē.

Translation

The gods identified the shining splendor
In the five places of navel, eye
Nose, centre of eyes, and crest
As the trinity of Viṣṇu, Rudra and Brahma.

Commentary

The sun of supreme wisdom that is *jñāna-aditya* abides in five places, i.e. the navel, eye, nose, centre of the eyebrows, and the crest. He can be meditated upon in these places. Gods of the celestial region identify the sons of gnosis as the trinity of Viṣṇu, Rudra and Brahma.

26. The Sun of Śiva

This section of four verses deals with how Śiva shines as the sun within each soul. The soul has already experienced the splendor of gnosis as the sun of supreme spiritual wisdom. Having thus experienced it, the soul endeavors to again perceive the golden light of Śiva within its consciousness.

Mandiram 2001

அன்றிய பாச இருளுமஞ் ஞானமுஞ்
    சென்றிடு ஞானச் சிவப்பிர காசத்தால்
ஒன்று மிருசுட ராம் அரு ணோதயந்
    துன்றிருள் நீங்குதல் போலத் தொலைந்ததே.

Transliteration

Anṛiya pāsa iruḷumañ jñānamuñ
    Cenṛiṭu jñānc civappra kāsattāl
Onṛu mirucuṭa rāmaru ṇōtayan
    Tunṛirul nīṅkutal pōlat tolaintatē.

Translation

At the onset of the splendorous Śiva gnosis
    The contrary darkness of delusion and ignorance will leave
Just as at day-break when the two lights concur
    The dense darkness disappears and vanishes.

Commentary

When the two lights of sun and moon rise, darkness disappears. At the onset Śiva gnosis and the splendor of Śiva consciousness, the darkness created by ignorance will vanish. The splendor

of supreme consciousness is the sun of Śiva, Śivāditya. The two lights of sun and moon represent the light of Śiva that abides within each and every soul.

Mandiram 2002

கடங்கடந் தோறுங் கதிரவன் தோன்றில்
　　அடங்கிட மூடில் அவற்றில் அடங்கான்
விடங் கொண்ட கண்டனு மேவிய காயத்
　　தடங்கிட நின்றதும் அப்பரி சாமே.

Transliteration

Kaṭaṅkaṭan tōṟuṅ katiravan tōnṟil
　　Aṭankiṭa mūṭil avaṟṟil aṭaṅkān
Viṭaṅkoṇṭa kaṇṭanu mēviya kāyat
　　Taṭaṅkiṭa ninṟatum appari sāmē.

Translation

If the sun appears in each and every pot and
　　If it is closed, keeping it contained, it will not be contained
The One who holds venom in the throat too
　　Remains contained within the body in same fashion.

Commentary

The sun reflects light on the surface of each and every pot holding water. If anyone attempts to confine the sun in the pot by closing it, the sunlight will not be confined. God abides in the life of each and every living thing. He cannot be confined in the body as He transcends everything. Śiva, who holds venom in His throat to save the world, abides in the life of every created being.

Mandiram 2003

தானே விரிசுடர் மூன்றுமொன் றாய்நிற்கும்
தானே யயன்மா லெனநின்று தாபிக்குந்
தானே யுடலுயிர் வேறன்றி நின்றுளன்
தானே வெளியொளி தானிருட் டாமே.

Transliteration

Tānē viricuṭar mūnṛumon ṛāy niṛkum
Tānē yayanmā lena ninṛu tāpikkun
Tānē yuṭaluyir vēranṛi ninṛuḷān
Tānē veḷiyoḷi, tāniruṭ ṭāmē.

Translation

Himself remains the one effulgence of three spreading lights
Himself stands establishing Brahma and Viṣṇu as Himself
Himself remains as body and life without difference
Himself remains as space, light and darkness.

Commentary

Śiva is the one effulgence of the three lights, sun, moon and fire. It is Śiva, who sustains and establishes the roles of Brahma and Viṣṇu. He abides in the inanimate body and all conscious life, without making any difference. He manifests as the space, providing room for the light and darkness.

Mandiram 2004

தெய்வச் சுடரங்கி ஞாயிறுந் திங்களும்
வையம் புனல்அனல் மாருதம் வானகஞ்
சைவப் பெரும்பதி தாங்கிய பல்லுயிர்
ஐவர்க் கிடமிடை யாறங்க மாமே.

Transliteration

Teyvac cuṭaraṅki jñāyirun tiṅkaḷum
Vaiyam punalanal mārutam vānakañ
Caivap perumpati tāṅkiya palluyir
Aivark kiṭamiṭai yāṛanka māmē.

Translation

The divine blazing fire, the sun and moon and
The earth, water, fire, wind and space
Are the abodes of Śiva; borne by them are innumerable lives
They are the locale of the five and six parts.

Commentary

This verse speaks of Śiva's immanence in His creation. The fire *(agni mandala)*, sun, moon, earth, water and fire (the elements), wind and space; are the eight abodes of Śiva. They bear the numerous lives, which exhibit the five-fold *Brahma-mantra* over the six ādhāras.

The five *Brahma-mantras* are connected with the five faces of Śiva. "The locale of the five and six parts" may be interpreted as the place where Śiva resides in the five sense organs of the human body, in which body there are six ādhāras. Śiva resides in the human body as five gods, Brahman, Viṣṇu, Rudra, Mahēsvara and Sadāśiva.

27. The Character of the Soul

In Śaiva literature the soul is termed paśu, the cow which is bound. It is eternally bound by impurities, the *pāsa* (malas); from which it is freed by the grace of God. It is eternal as the Lord (Pati). Even though the soul is all pervasive in character, it is limited by the primordial impurity called *āṇava mala*, the ignorance of egoism.

Mandira 2005

உன்னும் அளவில் உணரும் ஒருவனைப்
    பன்னு மறைகள் பயிலும் பிரமனை
என்னுள் இருக்கும் இளையா விளக்கினை
    அன்ன மயமென் றறிந்து கொண்டேனே.

Transliteration

Unnum aḷavil uṇarum oruvanaip
    Pannu maraikaḷ payilum paramanai
Ennuḷ irukkum iḷaiyā viḷakkinai
    Anna mayamen ṛaṛintu koṇṭēnē.

Translation

One who is realized at the very moment of meditation
    The Supreme Being praised in the recurrent scriptures
The unfading lamp that abides in my interior
    I have realized as the very form of sustenance.

Commentary

Śiva is the absolute principle beyond the reach of any thought. However, the yōgins can realize Him in the very moment they

contemplate Him. The Vēdas repeatedly praise Śiva, the Supreme Being. He abides within yōgins as the unfading lamp of effulgent consciousness. He is the fundamental sustenance of existence, providing support unending, pervading all.

Mandiram 2006

அன்ன மிரண்டுள ஆற்றங் கரையினில்
    துன்னி யிரண்டுந் துணைப்பிரி யாதன்னந்
தன்னிலை யன்னந் தனியொன்ற தென்றக்கால்
    பின்ன மடவன்னம் பேறணு காதே.

Transliteration

Anna miranṭuḷa āṟṟaṅ karaiyinil
    Tunni yiranṭun tuṇaippiri yātannan
Tannilai yannan taniyonṟa tenṟakkāl
    Pinna maṭavannam pēṟaṇu kātē.

Translation

There are swans two on the river bank
    They remain intertwined and inseparable
If the independent swan abides solitary
    The other unaware swan will not get near the fortune.

Commentary

The river here is a metaphor for life. The two swans represent two souls. One is the super-soul or Śiva, while the other is the ordinary soul. They remain commingled and inseparable. But only the super soul is independent and solitary, free from all impurities and entanglements of physical incarnation. If the other, the jīva, assumes it is separate from the super-soul, then it will not experi-

ence the bliss of God-consciousness. Both the super-soul and soul are one and the same, as long as the soul enjoys the bliss of God-consciousness.

28. The Individual Soul

The individual soul encased in five bodily sheaths is called *puruṭa* (puruṣa). In pursuit to enjoy fruits of the *prakriti māyā* (material world), it acquires the five-fold afflictions of ignorance *(avidya)*, ego *(ahankāra)*, desire *(ava)*, ambition *(āsa)* and anger *(kōpa)*. This section deals with the means of overcoming afflictions.

Mandiram 2007

வைகரி யாதியு மாயா மலாதியும்
　　பொய்கரி யான புருடாதி பேதமும்
மெய்கரி ஞானங் கிரியா விசேடத்துச்
　　செய்கரி யீசன் அனாதியே செய்ததே.

Transliteration

Vaikari yātiyu māyā malātiyum
　　Poykari yāna puruṭāti pētamum
Meykari gñānaṅ kiriyā vicēṭattuc
　　Ceykari yīsan anātiyē ceytatē.

Translation

The *vaikari* and the rest of sounds, māyā, and the rest of impurities
　　Puruṣa and the rest of tattvas illusive, all these
Acting on saktis of action and knowledge
　　The Lord true has made from the beginning of time

Commentary

The Lord who is Absolute Truth, for the redemption of souls, made the four sounds of the *vaikari*: *pasyanthi, madhyamā* and

sūkṣma. He also created impure illusions *(asuddha māyā)*, and the five fold afflictions affecting the individual soul *(puruṣa)*.

These originate from the fundamental principles of volition, action and knowledge (*iccā, kriyā* and *jñāna* śaktis). Therefore, the soul's condition is due to His purpose, and the Lord has created the means for redemption.

Mandira 2008

அணுவில் அணுவினை ஆதிப் பிரானை
அணுவில் அணுவினை ஆயிரங் கூறிட்
டணுவில் அணுவை அணுகவல் லார்கட்
கணுவில் அணுவை அணுகலு மாமே.

Transliteration

Aṇuvil aṇuvinai ātip pirānai
Aṇuvil aṇuvinai āyiraṅ kūṛiṭ
Ṭaṇuvil aṇuvai aṇukaval lārkaṭ
Kaṇuvil aṇuvai aṇukalu māmē.

Translation

Only those capable of splitting the nucleus of the atom
Into one thousand parts contained in the atom
And reaching the atom could approach
The atom within the atom, the primordial Lord, minutest of the atom.

Commentary

Śiva abides as nucleus of the atom. He is the minutest of the minute atom. Only those who strive and succeed in splitting the atom into one thousand parts, can reach the primordial Lord who remains the minutest part of the atom.

Mandiram 2009

படர்கொண்ட ஆலதின் வித்தது போலச்
    சுடர்கொண் டணுவினைத் தூவழி செய்ய
இடர்கொண்ட பாச இருளற வோட்டி
    நடர்கொண்ட நல்வழி நாடலு மாமே.

Transliteration

Paṭarkoṇṭa ālatin vittatu pōlac
    Cuṭarkoṇ ṭaṇuvinait tūvaḻi ceyya
Iṭarkoṇṭa pāsa iruḷaṟa vōṭṭi
    Naṭarkoṇṭa nalvaḻi nāṭalu māmē.

Translation

The atom that is the soul is like seed of the spreading banyan tree
    When it is lead to the sacred path with effulgence
The darkness of delusion causing distress is entirely eliminated
    It seeks the benign path of the Dancer Divine.

Commentary

The seed of the banyan tree is tiny indeed. Yet the huge banyan tree with its spreading branches and hefty trunk is latent in the seed. Similarly, Śiva is hidden within the soul, like a seed, with great potential consciousness. To sprout and grow it needs the nourishment of Śiva's grace in the form of "sun," to overcome the darkness of malas which enclose it.

The soul is enlightened by the effulgence of God's grace, and led along the sacred path God laid for its redemption. The darkness created by delusion, the pāśa, has caused hardships to the soul and is entirely removed. It lays the way and means for the soul to tread the path towards Śiva, the divine Dancer.

Mandiram 2010

அணுவுள் அவனும் அவனுள் அணுவுங்
    கணுவுற நின்ற கலப்ப துணரார்
இணையிலி யீச னவனெங்கு மாகித்
    தணிவற நின்றான் சராசரந் தானே.

Transliteration

Aṇuvuḷ avanum avanul aṇuvum
    Kaṇuvuṛa ninṛa kalappa tuṇarār
Iṇaiyili yīsa navaneṅku mākit
    Taṇivaṛa ninṛān carācaran tānē.

Translation

He within the atom and within Him the atom
    None realizes the immeasurable union that stands,
The peerless Lord abiding everywhere
    Stands inseparable in all objects movable and immovable.

Commentary

The Lord pervades both the microcosm (the atom) and macrocosm (the universe). The atom here also represents the soul. God abides within the soul and the soul exists within Him. They are inseparable. Only the spiritually wise realize this. They are both consciousness, only different in degree. The soul is generally limited by the malas or fetters of ignorance/egoism, karma and māyā. God is peerless: there is nothing equal to or above Him, for there is only One. He prevails in all things, both movable and immovable.

29. The Cultivated Soul

The soul that is bereft of all the impurities and the effects of karma and is endowed with the grace of the spiritual master(guru) is termed as jīva, the cultivated soul.

This section, in four verses, deals with the ventures of the soul towards obtaining liberated knowledge.

Mandiram 2011

மேவிய சீவன் வடிவது சொல்லிடில்
    கோவின் மயிரொன்று நூறுடன் கூறிட்டு
மேவிய கூறது ஆயிர மாயினால்
    ஆவியின் கூறுநூ றாயிரத் தொன்றே.

Transliteration

Mēviya cīvaṉ vaṭivatu colliṭil
    Kōvin mayironṟu nūṟuṭan kūṟiṭṭu
Mēviya kūṟatu āyira māyināl
    Āviyin kūṟunū ṟāyirat tonṟē.

Translation

To tell the size of the embodied soul is
    To split one hair of a cow into hundred parts
And if that part is made into thousand
    The size of the soul is one of the hundred thousand.

Commentary

The soul is encased in the physical body. The size of the embodied soul is calculated in the following manner. Take one hair of a cow and split it into one hundred parts. Again take one

part of the hundred, and then that part is made into one thousand parts, and the size of the soul is one of the one hundred thousand parts of the cow's hair: that is, one of the one lakh parts of the hair of the cow. The implication is that the soul is infinitesimal in size while containing the latent potential for macrocosmic expansion. It is not an object but the subject or Witness consciousness.

Mandiram 2012

ஏனோர் பெருமைய னாயினும் எம் மிறை
ஊனே சிறுமையின் உட்கலந் தங்குளன்
வானோர் அறியு மளவல்லன் மாதேவன்
தானே யறியுந் தவத்தின் அளவே.

Transliteration

Ēnōr perumaiya nāyinum emmiṛai
Ūnē ciṛumaiyin uṭkalan taṅkuḷan
Vānōr aṛiyu maḷavallan mātēvan
Tānē yaṛiyun tavattin aḷavē.

Translation

My Lord is preeminent of all others; yet
He abides in the foundation of flesh, mingling within
His dimension is beyond the ken of wisdom of celestials; The God of gods
The souls by themselves will comprehend Him according to their penance.

Commentary

Śiva, the Supreme Being conceived by Tirumūlar, is the preeminent principle. He precedes and exceeds all other gods. With

infinite compassion, He is enshrined in the body and mingles with the soul within.

Even the celestials may not have the wisdom to comprehend His dimension. He is the Master, the Lord of lords. Souls by themselves will comprehend Him according to degree of their yōgic sādhana, the path to God. He is not comprehended when the mind becomes still, not by reasoning, discourse, or intellectual constructs.

Mandiram 2013

உண்டு தெளிவன் உரைக்க வியோகமே
　　கொண்டு பயிலுங் குணமிலை யாயினும்
பண்டு பயிலும் பயில் சீவனார் பின்னைக்
　　கண்டு சிவனுருக் கொள்வர் கருத்துளே.

Transliteration

Uṇṭu teḷivan uraikka viyōkamē
　　Koṇṭu payiluṅ kuṇamillai yāyinum
Paṇṭu payilum payilcīva nār pinnaik
　　Kaṇṭu civanuruk koḷvar karuttuḷē.

Translation

When the guru of clear wisdom imparts, having attained yōgic experience
　　Even though there is no disposition of entertaining separation
The soul trained in yōga will henceforth
　　Comprehend His grace and assume Śiva's form in its consciousness.

Commentary

Śiva abides within the soul and guides it through guru tattva, the principle by which wisdom is given. The guru takes many forms, but is fundamentally within the aspirant. Realization that the soul is not separate from Śiva is achieved by constant yōgic practice. The soul steeped in yōgic experience comprehends Śiva's grace and assumes His form and consciousness.

Mandiram 2014

மாயா வுபாதி வசத்தாகுஞ் சேதனத்
தாய குருவருளாலே யதில் தூண்ட
ஓயும் உபாதியோ டொன்றினொன் றாதுயிர்
ஆய துரியம் புகுந்தறி வாகவே.

Transliteration

Māyā vupāti vasattākun cētanat
Tāya kuruvaru ḷālē yatil tūṇṭa
Ōyum upātiyō ṭonṟinon ṟātuyir
Āya turiyam pukuntaṟi vākavē.

Translation

The soul identifies with afflictions of māyā
Stimulated by the grace of the Master who is absolute wisdom
It will not be entangled in any afflictions;
It will enter the fourth state of consciousness and become pure wisdom.

Commentary

The soul is pure consciousness. When it identifies with the afflictions of māyā such as ignorance, egoism, desire, and aver-

sion, it becomes entangled and suffers. But the Master, who is pure consciousness, gracefully saves the soul by imparting truth. It leads the soul to pure wisdom, and to *turiya*, the fourth state of consciousness in samādhi, or the state of Śiva-consciousness. The soul is restored to its original state of pure wisdom.

30. The Soul that is Bound

In Śaiva Śiddhanta literature the soul is described as paśu, which means a cow bound by rope, a rope of (pāsa) impurities. With the grace of Guru the soul becomes unbound and gives forth the milk of wisdom. This section deals with the subject in two verses.

Mandiram 2015

கற்ற பசுக்கள் கதறித் திரியினுங்
    கொற்ற பசுக்கள் குறிகட்டி மேயினு
முற்ற பசுக்கள் ஒருகுடம் பால்போது
    மற்றைப் பசுக்கள் வறள்பசு தானே.

Transliteration

Kaṟṟa pasukkaḷ kataṟit tiriyinuṅ
    Koṟṟa pasukkaḷ kuṟikaṭṭi mēyinu
Muṟṟa pasukkaḷ orukuṭam pālpōtu
    Maṟṟaip pasukkaḷ varaḷpasu tānē.

Translation

The learned (soul) cows wander about bellowing
    The victorious cows lift the banner of laurels grazing
Suffice it is, if the accomplished cows yield a pot of milk
    The other cows are barren only.

Commentary

Some souls (cows) steeped in knowledge of the Vēdas and other scriptures boast about their scholarship. They do not realize their erudition is based only on physical phenomena or worldly affairs. Such knowledge is termed *paśu-pāsa jñāna,* knowledge about the

delusion of souls. These souls have not reached the ultimate knowledge which is *pati jñāna,* Divine wisdom. They prattle about their laurels acquired in debates. Today, such limited knowledge would include modern psychology, theology, philosophy, science, religious studies, etc.

Those who have sincerely realized the truth are accomplished souls. They yield the milk of wisdom. The others are compared to barren cows which yield nothing.

Mandiram 2016

கொல்லையில் மேயும் பசுக்களைச் செய்வதென்
எல்லை கடப்பித் திறைவனடி கூட்டி
வல்லசெய் தாற்ற மதித்தபின் அல்லது
கொல்லைசெய் நெஞ்சங் குறிப்பறி யாதே.

Transliteration

Kollaiyil mēyum pasukkaḷaic ceyvaten
Ellai kaṭappit tiṟaivan naṭi kūṭṭi
Vallacey tāṟṟa matittapin allatu
Kollaicey neñcaṅ kuṟippaṟi yātē.

Translation

What shall we do with cows grazing in the back woods?
They have to be guided beyond and united with the feet of God
Unless they are strengthened and safeguarded
They who have set their minds in the back woods will know not to alter.

Commentary

Tirumūlar expresses compassion for people indulging in worldly pleasures. He asks what can be done with cows (souls) grazing in the back-woods, the dark forest of worldly pleasures.

They have to be guided towards liberation from that situation. They have to be lead into the light beyond the dark forest, by encouraging their spirit to seek refuge in the grace (the feet) of God. They must be provided with spiritual strength and safeguarded in the company of realized souls. Until they are properly guided, their minds will not be purified.

31. The Enlightened One

The soul unbound from the clutches of delusion is the enlightened soul. This section explains the relationship between a realized soul and God.

Mandiram 2017

சீவ னெனச் சிவ னென்னவே றில்லை
 சீவ னார்சிவ னாரை யறிகிலர்
சீவ னார்சிவ னாரை யறிந்தபின்
 சீவ னார்சிவ னாயிட் டிருப்பரே.

Transliteration

Cīva nenac civa nennavē ṟillai
 Cīva nār civa nārai yaṟikilar
Cīva nārciva nārai yaṟintapin
 Cīva nārciva nāyiṭ ṭirupparē.

Translation

There is no difference between the soul and Śiva
 The soul does not recognize Śiva
When the soul comprehends Śiva, thereafter
 The soul becomes Śiva Himself.

Commentary

The soul and Śiva are not two different principles. They share One consciousness, just as the wave and ocean are the same water. There is no soul different from Śiva. As long as the soul is limited by ego consciousness, *bōda*, it does not recognize Śiva. When it again experiences Śiva, then the difference between the soul and

Śiva melts away. The soul attains Śiva-consciousness when it identifies with Śiva, the *Sivōgam bhāvana*; then the soul becomes Śiva Himself.

Mandiram 2018

குணவிளக் காகிய கூத்தப் பிரானும்
    மணவிளக் காகிய மன்னுயிர்க் கெல்லாம்
பணவிளக் காகிய பல்தலை நாகங்
    கணவிளக் காகிய கண்காணி யாகுமே.

Transliteration

Kuṇaviḷak kākiya kūttap pirānum
    Maṇaviḷak kākiya mannuyirk kellām
Paṇaviḷak kākiya paltalai nakan
    Kaṇaviḷak kākiya kaṇkāṇi yākumē.

Translation

The Dancing Lord who is the light of benevolence
    Remains the overseer watching the group of
The many headed snake decked with sparkling hoods
    For all enduring men endowed with enlightened minds.

Commentary

Śiva is the Lord of dances. He is the lamp of wisdom and benevolence. He helps all flourishing men endowed with light of wisdom by guarding them against the five senses, which are personified as the five-headed snake. He remains the overseer who watches the activities of men so they do not stray from the path of virtue. He is the pure light within which guides and protects. Light is a literal description of consciousness, its fundament nature and true form.

Mandiram 2019

அறிவாய் அறியாமை நீங்கி யவனே
    பொறிவாய் ஒழிந்தெங்குந் தானான போதன்
அறிவா யவற்றினுட் டானா யறிவன்
    செறிவாகி நின்றஅச் சீவனு மாகுமே.

Transliteration

Aṛivāy aṛiyāmai nīṅki yavanē
    Poṛivāy oḻinteṅkun tānāna pōtan
Āṛivāy yavaṛṛinuṭ ṭānā yaṛivan
    Ceṛivāki ninṛaac cīvanu mākumē.

Translation

Being pure consciousness He is unaffected by ignorance
He without the aid of sensory organs is the known, being omnipresent
Intelligence, pure that He is, abides in souls and knows all Himself
Pervading close He also remains as souls.

Commentary

Śiva is pure intelligence. Unlike souls, He is unaffected by ignorance. Souls are bound by the mind's ignorance of its true identity, or true Self. The ego causes the soul to identify with the body, mind and emotions. But Śiva is free from the clutches of delusion. He does not depend on the aid of sensory organs and yet knows everything, everywhere. He is the knower of all things. He is the indweller of all souls, such that they will inevitably be purified of delusion.

Mandiram 2020

ஆறாறின் தன்மை அறியா திருந்தேனுக்
காறாறின் தன்மை அறிவித்தான் பேர்நந்தி
ஆறாறின் தன்மை அருளால் அறிந்தபின்
ஆறாறுக் கப்புற மாகிநின் றானே.

Transliteration

Āṟāṟin tanmai aṟiyā tiruntēnuk
Kāṟaṟin tanmai aṟivittān pērnandi
Āṟāṟin tanmai aruḷāl aṟintapin
Āṟāṟu kappuṟa mākinin ṟānē.

Translation

To me who has not realized the traits of thirty six principles of nature
The famed nandi has imparted the traits of thirty six principles of nature
When I have realized by His grace the traits of thirty six principles of nature
He stands beyond the thirty six principles of nature.

Commentary

The principles of Nature are the tattvas. The tattvas of soul are twenty five, from earth, water, and fire, to ego, mind and nature (prakriti). The vidyā tattvas are six and Śiva tattvas are five. Together, these total is thirty six.

Generally, uninitiated people do not comprehend the tattvas. Tirumūlar vouches that Nandi, the renowned guru, has taught him the nature of the tattvas. It is through the grace of guru one realizes the true nature of tattvas. When realized souls do comprehend the

tattvas, they realize that Śiva transcends them. He is *tattvādeena*, one who is beyond the tattvas.

Mandiram 2021

சிவமா கிய அருள் நின்றறிந் தோரார்
 அவமா மலமைந்து மாவ தறியா
தவமான செய்து தலைப்பறி கின்றார்
 நவமான தத்துவ நாடகி லாரே.

Transliteration

Sivamā kiya aruḷ ninṛaṛin tōrār
 Avamā malamaintu māva taṛiyā
Tavamāna ceytu talaippaṛi kinṛār
 Navamāna tattuva nāṭaki lārē.

Translation

They stand not rooted in the grace that is Śiva, nor contemplate or comprehend it,
 They know not the effects of impurities five
They perform what is penance and lose their heads
 Nor do they seek to know the new tattvas.

Commentary

There are spiritual practitioners, who pursue the path of penance without realizing the grace of Śiva and the effects of the five impurities.

They do not comprehend the efficacy of grace, the true attribute of Śiva. That could be achieved by following Śiva's grace without being led into other paths of worldly pursuits. Tirumūlar suggests that they should stand firmly by Śiva's grace and thereby realize it.

Otherwise they will not recognize the negative effects of impurities. The five impurities are: *āṇava, karma, māyā, māyēya* and *tirōdayi,* all of which produce harmful effects. These impurities entrap souls to the wheel of birth and death. Without realizing the presence and power of grace, whatever penance one performs, may lead to future births, etc. The term "new tattvas" refers to the five *Suddha tattvas,* and six *Vidyā tattvas.* Understanding these require a deeper level of experience, including samādhi, which comes with grace of the Lord.

Mandiram 2022

நாடோறும் ஈசன் நடத்துந் தொழில் உன்னார்
    நாடோறும் ஈசன் நயந்தூட்டல் நாடிடார்
நாடோறும் ஈசன்நல் லோர்க்கருள் நல்கலால்
    நாடோறும் நாடார்கள் நாள்வினை யாளரே.

Transliteration

Nāṭōṛum īsan naṭattun to ḻilunnār
    Nāṭōṛum īsan nayantūṭṭal nāṭiṭār
Nāṭōṛum īsannal lōrkkkaruḷ nalkalāl
    Nāṭōṛum nāṭārkaḷ nāḷvinai yāḷarē.

Translation

They see not acts performed by the Lord every day;
    They consider not how the Lord kindly feeds souls every day;
Every day the Lord bestows grace to noble ones, hence
    Those who commit sins every day do not consider His kindness.

Commentary

The Lord performs many acts of compassion for the benefit of souls everyday. But people not endowed with virtue fail to notice or appreciate how God's grace affects them.

It is the Lord who causes souls to enjoy fruits of karma which prepares them for salvation. But this act of grace also is not recognized.

God bestows grace on noble souls, while other people commit sins daily without realizing the kindness He bestows through life's lessons.

32. The Effort required to control the Five Senses

This section addresses the difficulty in controlling the five senses. The body, mouth, eyes, nose and ears are the five sensory organs. To control them is to prevent the mind from helplessly acting on their stimulation. Even realized souls are influenced by the sensory organs. Therefore the goal is for the mind to be detached from the senses, and to achieve mastery over them.

Mandiram 2023

ஆக மதத்தன ஐந்து களிறுள
    ஆக மதத்தறி யோடணை கின்றில
பாகனு மெய்த்தவை தாமும் இளைத்தபின்
    யோகு திருந்துதல் ஒன்றறி யோமே.

Transliteration

Āka matattana aintu kaḷiruḷa
    Āka matattaṛi yōṭaṇai kinṛila
Pākanu meyttavai tāmum iḷaittapin
    Yōku tiruntutal onṛaṛi yōmē.

Translation

There are elephants five in an excessive rut
    With the excess of rut they remain not controlled in the post
When the mahout is tired and the elephants exhausted
    We know not any other way to mend than yōga.

Commentary

Tirumūlar points out the five senses are like agitated elephants, which is a traditional metaphor. Elephants when tamed are under

control, but when agitated they are unpredictable and dangerous. They will not remain tied to their posts. So too the five senses when not controlled, will perpetuate suffering.

The mahout (soul) will be tired and exhausted from trying to control the elephant-like senses. Tirumūlar clearly emphasizes that the only way to effectively control the senses is the practice of yōga.

Mandiram 2024

கருத்தினன் னூல்கற்றுக் கால்கொத்திப் பாகன்
திருத்தலும் பாய்மாத் திகைத்தன்றிப் பாயா
எருத்துற வேறி யிருக்கிலு மாங்கே
வருத்தினும் அம்மா வழிநட வாதே.

Transliteration

Karuttinan nūl kaṟṟuk kālkottip pākan
Tiruttalum pāymāt tikaittanṟip pāya
Eruttuṟa vēṟi yirukkilu māṅkē
Varittinum ammā vaḻinaṭa vātē

Translation

Even if mahout (soul) having learned sacred books intently courses wind in yōga
And tames the galloping elephant, it will not leap without hesitation
Even if he climbs up and sits hard on its neck and
Teases it hard, that elephant will not move forward on its course.

Commentary

Even if the practitioner is learned in the books of sacred lore and regularly practices prāṇāyāma (breathing exercises), it is not easy to control the senses referred to as rogue elephants. They will not be easily guided. Even if the yōgin strictly punishes the elephant-like senses, they will not be easily disciplined.

Mandiram 2025

புலமைந்து புள்ளைந்து புட்சென்று மேயும்
நிலமைந்து நீரைந்து நீர்மையும் ஐந்து
குலமொன்று கோல் கொண்டு மேய்ப்பான் ஒருவன்
உலம்வந்து போம்வழி யொன்பது தானே.

Transliteration

Pulamaintu puḷḷaintu puṭcenṟu mēyum
Nilamaintu nīraintu nīrmaiyum aintu
Kulamonṟu kōlkoṇṭu mēyppān oruvan
Ulamvantu pōmvaḻi yonpatu tānē.

Translation

The elements are five, five are the birds; the fields
The birds prey on are five, *karmendriyas* are five, enjoyments too are five
The group is one; one is the herdsman holding a shaft
The swerving exits are nine only.

Commentary

The five elements are earth, air, fire, water and space. The body, mouth, eyes, nose and ears are the five sensory organs *(jnanendriyas)* referred to as birds. The fields on which the birds prey are

tanmantras, the subtle essences of sense: sound, touch, sight, taste and smell. The organs of action *(karmendriyas)* are five: the organs of speech, manipulation of hands, locomotion with feet and legs, organs of digestion, and procreation. Even though they are five different organs, they belong to one body and soul.

The soul is personified as a herdsman who controls these. He wields a stem-shaft, his knowledge of self and matter, paśu and pāsa jñāna. The exits are nine openings in the body, through which energy and consciousness are dissipated. The nine apertures are: two eyes, two ears, two nostrils, the mouth, anus and the urinary track.

Mandiram 2026

அஞ்சுள சிங்கம் அடவியில் வாழ்வன
அஞ்சும்போய் மேய்ந்ததும் அஞ்சுகமே புகும்
அஞ்சின் உகிரும் எயிறும் அறுத்திட்டால்
எஞ்சா திறைவனை எய்தலு மாமே.

Transliteration

Añcuḷa ciṅkam aṭaviyil vāḻvana
Añcumpōy mēyntatum añcukamē pukum
Añcin ukirum eyiṟum aṟuttiṭṭāl
Eñcā tiṟaivanai eitalu māmē.

Translation

Five are lions dwelling in the forest
All five set out to prey on and enter the five places
If the nail and teeth of them are removed
It is possible to reach the Lord without fail.

Commentary

In this verse lions, which are wild and untamed, serve as metaphors for the sensory organs. They freely gaze in hunting their prey, which are the sensory pleasures of physical life. As a result, the soul is prevented from experiencing the blissful enjoyment of God-consciousness. If the lions are tamed by cutting their nails and removing their teeth, the soul is free to reach the Lord without difficulty. The nails and teeth may be metaphors for desires which accompany the senses. Sensuality is not evil in itself. It is desire and attachment which cause suffering.

Mandiram 2027

ஐவர் அமைச்சருள் தொண்ணூற் றறுவர்கள்
ஐவரு மைந்தரு மாளக் கருதுவர்
ஐவரு மைந்து சினத்தொடே நின்றிடில்
ஐவர்க் கிறையிறுத் தாற்றகி லோமே.

Transliteration

Aivar amaiccaruḷ toṇṇūṟ ṟaṟuvarkaḷ
Aivaru maintaru māḷak karutuvar
Aivaru maintu cinattoṭē ninṟiṭil
Aivark kiṟaiyiṟut tāṟṟaki lōmē

Translation

Ministers are five, ninety six are subordinates
All the five are keen to rule
If all the five stand firm with five types of anger
We could afford not to pay them tributes.

Commentary

The five sense organs try to act as ministers, enforcing their will on the soul. There are ninety-six tattvas or principles of nature which serve as the basis for actions of the senses. The five senses harbor five kinds of indignations due to desires for seeing, hearing, eating, smelling and touching. The soul attempts in futility to find lasting happiness in things which are impermanent. Therefore, it experiences perpetual frustration or anger. Liberation from sensory desires results in the freedom and lasting happiness of the soul.

Mandiram 2028

சொல்லகில் லேன்சுடர்ச் சோதியை நாடொறும்
    சொல்லகில் லேன்திரு மங்கையும் அங்குள
வெல்லகில் லேன்புலன் ஐந்துடன் தன்னையுங்
    கொல்லநின் றோடுங் குதிரையொத் தேனே.

Transliteration

Collakil lēncuṭarc cōtiyai nāṭoṟum
    Collakil lēntiru maṅkaiyum ankuḷa
Vellakil lēnpulan aintuṭan tannaiyum
    Kollanin ṟōṭuṅ kutiraiyot tēnē.

Translation

I am unable to utter praise worthy of the brilliant luminosity
    Nor am I able to praise the holy damsel abiding there
I am capable not to conquer the senses five and myself
    I remain similar to a person riding the horse that rushes to kill.

Commentary

Tirumūlar in this verse speaks in first person. He says that Śiva's greatness is beyond words and he is therefore unable to praise Him adequately. He is pure consciousness, containing brilliant luminosity. Tirumūlar says he is also unable to praise the sacred damsel, Śakti or grace personified, who abides in Śiva.

He says he was unable to conquer the atrocious five organs of sense, entangled within them, unable to find release. He felt helpless, like a person riding a horse rushing headlong towards death. The wild horse represents the five senses.

Mandiram 2029

எண்ணிலி யில்லி யுடைத்தவ் விருட்டறை
எண்ணிலி யில்லியோ டேகிற் பிழைதரும்
எண்ணிலி யில்லியோ டேகாமை காக்குமேல்
எண்ணிலி யில்லதோர் இன்பம தாமே.

Transliteration

Eṇṇili yilli yuṭaitav viruṭṭaṟai
Eṇṇili yilliyō ṭēkiṟ piḻai tarum
Eṇṇili yilliyō ṭēkāmai kākkumēl
Eṇṇili yillatōr inpama tāmē.

Translation

This dark chamber has innumerable holes
If one goes through the innumerable holes misery will befall
If one guards oneself from slipping through the innumerable holes
Countless will be the bliss that one obtains.

Commentary

The human body is similar to a dark chamber. It has apertures or bodily openings nine in number. The mind has tendency to escape through those apertures in enjoyment of worldly pleasures. If this continues unending, miseries may befall.

If the mind is guarded from seeking pleasures through the body, then it is sure to achieve eternal bliss. The mind will reach Śiva who is beyond thought, containing incomparable bliss. One is therefore admonished to guard against sensuality of the nine openings, and to seek the Lord remaining ever conscious of His presence.

Mandiram 2030

விதியின் பெருவலி வேலைசூழ் வையந்
துதியின் பெருவலி தொல்வான் உலகம்
மதியின் பெருவலி மானுடர் வாழ்க்கை
நிதியின் பெருவலி நீர்வலி தானே.

Transliteration

Vitiyin peruvali vēlai cūḻ vaiyan
Tutiyin peruvali tolvān ulakam
Matiyin peruvali mānuṭar vāḻkkai
Nitiyin peruvali nīrvali tānē.

Translation

The ocean encircled world is due to the great strength of fate
The ancient celestial world is due to the great strength of prayers

The human life is due to the great power of reasoning
The great vitality of wealth is due to the great strength of rains.

Commentary

Karma determines in what part of the world one is born. It is aspiration, expressed in prayer, which determines the celestial plane to which the soul travels after death.

The culture, civilization, and type of life an individual enjoys depend largely upon the strength of his reasoning power. Just as material wealth of land is due to rain, spiritual wealth, prosperity and health are due to the grace of God. As water is indispensable to the world of creatures, grace is indispensable for a life of liberation.

33. The Method of controlling the Five Sense Organs

This section deals with the ways and means of controlling the senses and sublimating their energy towards Śiva consciousness.

Mandiram 2031

குட்ட மொருமுழ முள்ள தரைமுழம்
    வட்டம் அமைந்ததோர் வாவியுள் வாழ்வன
பட்டன மீன்பல பரவன் வலைகொணர்ந்
    திட்டனன் யாமினி யேதமி லோமே.

Transliteration

Kuṭṭa morumuḻa muḷḷa tarai muḻam
    Vaṭṭam amaintatōr vāviyuḷ vāḻvana
Paṭṭana mīnpala paravan valaikoṇarn
    Ṭiṭṭanan yāmini yētami lōmē.

Translation

One cubit is the depth, the width is half cubit
    In the circle shaped pond dwell many fish
They are caught; the fisherman laid the net
    Free are we from the perils.

Commentary

The body measures one cubit in length (from the neck to navel). The cross length of the body is half a cubit. (One cubit means 1½ feet, two spans)

The face is circular in shape like a pond. In the face are the five sense organs personified as a fish. God is the fisherman, who with

compassion lays the net. With the grace of God, the senses are controlled and sublimated. That is to say they are properly directed so the soul becomes God-conscious. When grace is obtained, the soul is free from the perils of the senses.

Mandiram 2032

கிடக்கும் உடலிற் கிளரிந் திரியம்
அடக்க லுறுமவ ன் தானே யமரன்
விடக்கிரண் டின்புற மேவுறு சிந்தை
நடக்கின் நடக்கும் நடக்கு மளவே.

Transliteration

Kiṭakkum uṭalir kiḷarin tiriyam
Aṭakka luṟumavan tānē yamaran
Viṭakkiraṇ ṭinpuṟa mēvuṟu cintai
Naṭakkin naṭakkum naṭakku maḷavē.

Translation

The person capable of controlling the vigorous sense organs
In the living body is immortal indeed.
As long as the mind craves enjoyment of the two bodily desires
The movement of life breath will continue to last.

Commentary

The body can be an instrument of carrying out the Lord's will. The yōgin able to control the sense organs will become immortal indeed.

If the mind covets enjoyment of the two bodily desires, the desire for food and the desire for sexual stimulation, the body will remain only as long as breathing continues. The moment the breath is stopped, the body will die.

Mandiram 2033

அஞ்சு மடக்கடக் கென்பர் அறிவிலார்
அஞ்சு மடக்கும் அமரரும் அங்கிலை
அஞ்சு மடக்கில் அசேதன மாமென்றிட்
டஞ்சு மடக்கா அறிவறிந் தேனே.

Transliteration

Añcu maṭak kaṭak kenpar aṛivilār
Añcu maṭakkum amararum aṅkilai
Añcu maṭakkil acetana māmenṛiṭ
Ṭañcu maṭakkā aṛivaṛin tēnē.

Translation

Unwise are those that tell, control! control! The five!
There is no immortal being who controls all the five
If all the five are controlled, then it is not sentient
Hence I know the device of not controlling the five.

Commentary

People of wisdom will not insist on controlling all five senses. Even celestials who have attained immortality have not succeeded in controlling all five senses. If the senses are simply controlled, then the being is not a sentient being.

Tirumūlar claims he has knowledge of realizing the truth without resorting to control of the senses. What is that device? It is the method of sublimating the senses. The yōgin cultivates detachment and utilizes the senses in the process of expanding awareness, attaining the perspective of witness consciousness. One stands back from egoism, and observes in silence. This awareness is nurtured continuously. The senses are thus directed to become conscious of God in all things.

Crores of references exist in Tamil Bhakti Literatures. The hymnists direct the mind to think of God, the eyes to see God's beauty, the ears to hear His glory and praise, etc. That is how the senses are sublimated.

Mandiram 2034

முழக்கி யெழுவன மும்மத வேழம்
அடக்க அறிவென்னுங் கோட்டை யை வைத்தேன்
பிழைத்தன வோடிப் பெருங்கேடு மண்டிக்
கொழுத்தன வேழங் குலைக்கி ன்றவாறே.

Transliteration

Mul̲akki yel̲uvana mumata vēl̲am
Aṭakka aṟivennun kōṭṭaiyai vaittēn
Pil̲aittana vōṭip peruṅkēṭu manṭik
Kol̲uttana vēl̲aṅ kulaikkinṟa vārē.

Translation

The rogue elephants with their three juices of rut arose yelling
I have provided the fortress of reason to control (sublimate)
Those that escaped ran amok creating immense damage
They became flabby by destroying the sugarcane.

Commentary

The sense organs are compared to elephants. If they become unmanageable, they are likened to rogue elephants with three-fold juices of rut (secreted from the two sides of the cheek and from the crest). They rise up with all their force bellowing.

Tirumūlar remarks he has built a fortress of reasoning so the wild elephants, the senses, can be controlled or sublimated. Yet,

in spite of the fortress, some of the elephants may escape and run amok, causing damage. They fatten themselves by destroying fields of sugarcane, which may imply the excessive consumption of sugar. If the senses run wild, they will eventually destroy the body.

Mandiram 2035

ஐந்தில் ஒடுங்கில் அகலிட மாவது
ஐந்தில் ஒடுங்கில் அருந்தவ மாவது
ஐந்தில் ஒடுங்கில் அரன்பத மாவது
ஐந்தில் ஒடுங்கில் அருளுடை யாரே.

Transliteration

Aintil oṭuṅkil akaliṭa māvatu
Aintil oṭuṅkil aruntava māvatu
Aintil oṭuṅkil aranpata māvatu
Aintil oṭuṅkil aruluṭai yārē.

Translation

If the senses converge in the five, these will manifest the extensive earth
If the senses converge in the five, that is the unique penance
If the senses converge in the five, that will bestow the feet of Hara
If the senses converge in the five, they are persons blessed with grace.

Commentary

The term 'five' here refers to the holy five letters, the *pañcākṣara:* Na Ma Si Va Ya. Together they mean: "Siva, That Supreme Being, I am." If yōgins meditate deeply on this, and converge or sublimate the five senses in the five letters, they will

win the extensive earth, conquering the entire world. They will attain the gains of the unique penance, and reach the holy feet of Hara Śiva. They will gain the realization of Śiva-consciousness, and be blessed with the grace of Śiva.

According to the *Pañcākṣara Deepika commentary,* the five senses converge in the five letters in the manner mentioned below:

The sound (ear) moves through the element of space, akasa, converging in the supreme space, the Parākasa which is *si.* The sense of touch (skin) depends upon the element of wind *(vayu)* which is *va.* The sense of sight (eye) depends upon the element of fire, which converges in *ya.* The sense of taste (tongue) depends upon the element of water, which converges in *na.* The sense of smell (nose) depends upon the element of earth, and converges in *ma.*

Mandiram 2036

பெருக்கப் பிதற்றிலென் பேய்த்தேர் நினைந்தென்
　　விரித்த பொருட்கெல்லாம் வித்தாவ துள்ளம்
பெருக்கிற் பெருக்குஞ் சுருக்கிற் சுருக்கும்
　　அருத்தமும் அத்தனை ஆய்ந்துகொள் வார்க்கே.

Transliteration

Perukkap pitaṟṟilēn pēyttēr ninainten
　　Viritta poruṭkellām vittāva tuḷḷam
Perukkiṟ perukkuñ curukkir curukkum
　　Aruttamum attanai āyntukoḷ vārkkē.

Translation

What if you blab much, what if you think of the mirage?
The seed of the entire extended matter is mind
If it is expanded the world too will expand, if it is constricted it will also shrink
The import of the principle is only that much to those who ponder over.

Commentary

What is the use of speaking extensively about the world and the pleasures it gives? Similarly, what is the use of saying this world is impermanent like a mirage? Both attitudes will not help if they only remain in speech and thought.

The world is the product of mind. Hence, the mind is the seed. Expanse and constriction are brought about by the mind. Tirumūlar suggests one must go beyond the mind to realize Truth. Spiritually wise persons realize the import of this principle.

Mandiram 2037

இளைக்கின்ற வாறறிந் தின்னுயிர் வைத்த
கிளைக்கொன்று மீசனைக் கேடில் புகழோன்
தளைக்கொன்ற நாகமஞ் சாடல் ஒடுக்கத்
துளைக்கொண்ட தவ்வழி தூங்கும் படைத்தே.

Transliteration

Iḷaikkinṛa vāṛaṛin tinnuyir vaitta
Kiḷaikkonṛu mīsanaik kēṭil pukalōn
Taḷaikkonṛa nākamañ cāṭal oṭukkat
Tuḷai koṇṭa tavvaḻi tūṅkum paṭaittē.

Translation

The deathless soul of glory having realized the reason for distress
Confined the play of snakes five that have smashed the fetters
In the Lord who has allied the life dear with the clan
Coursing through the tubular channel it will rest there producing bliss.

Commentary

The soul is deathless and glorious. It realizes the ordeal and distress created by the five senses, here compared to five snakes. Having realized it, the soul then sublimates actions of the senses by directing them towards God consciousness. God brings the souls into association with His devotees. Using the yōga of kuṇḍalini prāṇāyāma, by directing life force through the tubular channel, suṣumnā, the soul is able to curtail the senses, and thereby abide in the bliss of Śiva.

Mandiram 2038

பாய்ந்தன பூதங்கள் ஐந்தும் படரொளி
சார்ந்திடு ஞானத் தறியினிற் பூட்டிட்டு
வாய்ந்துகொள் ஆனந்தமென்னும் அருள்செய்யில்
வேய்ந்துகொள் மேலை விதியது தானே.

Transliteration

Pāyntana pūtaṅkaḷ aintum paṭaroḷi
Cārntiṭu jñānat tariyiniṟ pūṭṭiṭṭu
Vāyntukoḷ ānanta mennum aruḷceyyil
Vēyntukoḷ melai vitiyatu tānē.

Translation

The mind spreads to all five elements
Yoke the stretching effulgence to the post of gnosis
If you are rooted in the bliss of grace, be attached to it
Adorn yourself with it, that is the age-old rule.

Commentary

The mind is prone to be drawn towards worldly affairs of the five elements. Prevent this by yoking the mind to the stronghold of Śivajnana, the radiant effulgence at the crown, "the post of gnosis." If it is centered, one will be allied with the bliss of Śiva. Cherish this bliss and fasten the mind to it. This is the age-old practice and rule, the prescribed path of kuṇḍalini yōga.

Mandiram 2039

நடக்கின்ற நந்தியை நாடோறு முன்னில்
படர்க்கின்ற சிந்தையைப் பைய வொடுக்கிக்
குறிக்கொண்ட சிந்தை குறிவழி நோக்கில்
வடக்கொடு தெற்கு மனக்கோயி லாமே.

Transliteration

Naṭakkinṟa nantiyai nāṭōṟu munnil
Paṭarkkinra cintaiyaip paiya voṭukkik
Kuṟikkonṭa cintai kuṟivaḻi nōkkil
Vaṭakkoṭu teṟku manakkōyi lāmē.

Translation

If the ever moving Nandi is constantly meditated upon
If the wandering mind is slowly restrained and
If the objective mind concentrates in direction of the target
The mind becomes the temple in the South and North.

Commentary

Nandi, who is Śiva, abides in every moving thing. If the spiritual practitioner meditates upon Him continuously, making life his yōga, he will gradually master the mind. If he is able to make his mind steadfast in the direction of the target assigned by the guru, his mind becomes the veritable temple of God, extending through all directions of the world from South to North. The yōgin must be clear about his target: *sat cit ananda*, absolute existence, awareness and bliss. As these are subtle but accessible in every moment, the yōgin must practice constantly.

Mandiram 2040

சென்றன நாழிகை நாள்கள் சிலபல
நின்றது நீள்பொருள் நீர்மேல் எழுத்தொத்து
வென்று புலன்கள் விரைந்து விடுமின்கள்
குன்று விழவதில் தாங்கலு மாமே.

Transliteration

Cenṛana nāḻikai nāḷkaḷ cilapala
Ninṛatu nīḷporuḷ nīrmēl eḻutottu
Venṛu pulankaḷ viraintu viṭu minkaḷ
Kunṟu viḻavatil tāṅkalu māmē.

Translation

So many moments and days pass by
The so-called lasting substance stands to perish like the letter written on water
Conquer fast the senses and give up pleasures
When the hillock tumbles, is it possible to stem it?

Commentary

Time and tide wait for none. Innumerable moments and days come and pass. The body is described here sarcastically, as the lasting substance. It perishes as fast as a letter written on the surface of water.

Hence one should not hesitate in disciplining the mind's relationship with the senses, by redirecting them towards the Lord. The yōgin detaches from pleasures derived through the senses, for they are impermanent. When the hillock tumbles, none can prevent it, metaphorically implying that death is certain. One should quickly work to conquer the senses and attain mental peace.

Mandiram 2041

போற்றிசைத் துப்புனி தன்திரு மேனியைப்
போற்றிசெய் மீட்டே புலனைந்தும் புத்தியால்
நாற்றிசைக் கும்பின்னை யாருக்கு நாதனை
ஊற்றுகை யுள்ளத் தொருங்கலு மாமே.

Transliteration

Pōṟṟisait tuppuni tantiru mēniyaip
Pōṟṟicey mīṭṭē pulanaintum puttiyāl
Nāṟṟiceyk kumpinnai yārukku nātanai
Ūṟṟukai yuḷḷat toruṅkalu māmē.

Translation

Praise and sing, the holy idol of the noble one
Praise and sing again by controlling the five senses with reasoning (sublimation)
It is also possible to hold the Lord of all and the quarter four
In the mind where bliss is being poured.

Commentary

The spiritual practitioner is advised here to praise the Lord and sing His many faceted glory. He is recommended to sing again and again the Lord's praise by controlling the five senses with reasoning faculty. He is to sound the glory of the holy idol, the *pañcamantra*, the five letter word known as *pañcākṣara.* When that is achieved, it is possible to keep the noble One who is the Lord (of all directions) in the mind where Śiva's bliss (śivāñāṉda) springs forth. By chanting the five letters one can control and sublimate the senses.

Mandiram 2042

தரிக்கின்ற நெஞ்சஞ் சகளத்தி னுள்ளே
    அரிக்கின்ற ஐவரை யாரும் உணரார்
சிரிக்கின்ற வாறு சிலபல பேசில்
    வரிக்கொண்ட மைசூழ் வரையது வாமே.

Transliteration

Tarikkinṟa neñcañ cakaḷatti nuḷḷe
    Arikkinṟa aivarai yārum uṇarār
Cirikkinṟa vāṟu cilapala pēcil
    Varikkoṇṭa maicūḻ varaiyatu vāmē.

Translation

As the mind is entangled in the body
    None comprehends the five things squandered there
If someone talks something in a laughable manner
    Then it is the sturdy mountain surrounded by dark clouds.

Commentary

The mind is entangled in the body. No one is able to comprehend how the five senses squander the strength of mind. People steeped in ego talk without understanding the seriousness of how their strength is sapped by the eroding actions of the senses. It only makes the dark impurity (āṇava mala) gain strength, preventing the soul from knowing its strength. That is why a body steeped in āṇava mala is likened to a mountain surrounded by dark clouds; it is referred to as sturdy, implying its inherent potential for strength in the Lord.

Mandiram 2043

கைவிட லாவதொன் றில்லை கருத்தினுள்
 எய்தி யவனை யிசையினால் ஏத்துமின்
ஐவ ருடைய அவாவினில் தோன்றிய
 பொய்வ ருடைய புலன்களும் ஐந்தே.

Transliteration

Kaiviṭa lāva tonṟillai karuttinuḷ
 Eyti yavanai yisaiyināl ēttumin
Aiva ruṭaiya avāvinil tōnṟiya
 Poyva ruṭaiya pulankaḻum aintē.

Translation

There is nothing to relinquish to control the senses
 Praise and sing the One who can be comprehended through gnosis
The myth is produced by desires of the senses
 Five are the senses that pamper the myth.

Commentary

There is nothing to renounce if one is determined to control the senses. It is not therefore, anything in this world that causes suffering. Rather it is the tendency of the senses to become fueled by mental desire, which causes delusion and suffering. Tirumūlar suggests that one earnestly praise and sing the Lord's glory, and thereby become aware of what is aware, abiding as the witness. The myth of māyā surrounding one's life is the product of sense desires. The five senses perpetuate the illusory content of this myth. Sincere prayer and meditation will help one control the senses.

34. The Path of the Unholy Guru

This section deals with characteristics of the unholy guru who does not possess the good qualities of a noble guru. The disciple in pursuit of spiritual advancement should be able to identify the negative qualities of an unholy guru, so he will not be misled by him. Generally, if the guru does not control his senses, he is not fit to impart spiritual instructions to his disciples.

Mandiram 2044

உணர்வொன் றிலாமூடன் உண்மை யோராதோன்
    கணுவின்றி வேதா கமநெறி காணான்
பணிவொன் றிலாதோன் பரநிந்தை செய்வோன்
    அணுவின் குணத்தோன் அசற்குரு வாமே.

Transliteration

Uṇarvon ṟilā mūṭan uṇmai yōrātōn
    Kaṇuvinṟi vētā kamaneṟi kāṇān
Paṇivon ṟilātōn paranintai ceyvōn
    Aṇuvin kuṇattōn asaṟkuru vāmē.

Translation

Neither has he any knowledge of anything; nor does he explore to find truth
    He sees not the path of Vēdas and Āgamas without contradiction
He does not bear respect, but speaks ill of others,
    He is of mean trait; an unholy guru.

Commentary

A guru is supposed to possess knowledge of all things both spiritual and mundane. But the unholy guru does not display wisdom in any matter. He does not strive to find the truth of the ultimate. He has not learnt the lore of the Vēdas and Āgamas which does not contradict the other; he fails to see their unity. He does not show respect to those who deserve respect, and he fails not to speak ill of others. He is such a mean-spirited person, not a genuine guru: an unholy one.

Mandiram 2045

மந்திர தந்திர மாயோக ஞானமும்
 பந்தமும் வீடுந் தரிசித்துப் பார்ப்பவர்
சிந்தனை செய்யாத் தெளிவியா தூண்பொருட்
 டந்தக ராவோர் அசற்குரு வாமே.

Transliteration

Mantira tantira māyōga jñānamum
 Pantamum vīṭun taricittup pārppavar
Cintanai ceyyāt teliviyā tūṇ poruṭ
 Tantaka rāvōr asaṟkuru vāmē.

Translation

Those who think not of those experiencing
 The mantra, tantra, the great yōga and gnosis
And the bondage and liberation, and those who have not attained comprehension
 Remain blind for the sake of food, are the unholy guru.

Commentary

Mantra is the Veda supposed to be the idol of God. Tantras are the Āgamas. The great yoga is Śiva-yōga. Gnosis is the highest spiritual wisdom derived from these spiritual endeavors.

The unholy guru does not recognize the importance of spiritual men who have experienced the fruits of mantra, tantra, Śiva-yōga and Śiva-jñāna; the issues of bondage and liberation, etc. Nor does he attain any comprehensive ability to understand these things. He is rather interested in procuring food and other pleasures. Such people are blind, and do not see even with their eyes. The seeker of spiritual wisdom must avoid such unholy gurus.

Mandiram 2046

ஆமா றறியாதோன் மூடன் அதிமூடன்
    காமாதி நீங்காக் கலதி கலதிகட்
காமா றசத்தறி விப்போன் அறிவிலோன்
    கோமா னலசனத் தாகுங் குரவனே.

Transliteration

Āmā ṛaṛiyātōn mūṭan atimūṭan
    Kāmāti nīṅkāk kalati kalatikaṭ
Kāmā ṛasattaṛi vippōn aṛivilōn
    Kōmā nalasanat tākuṅ kuravanē.

Translation

Fool he is who realizes not the path of wisdom
    He is an utter fool who is a sinner, being not free from lust, etc.
He is not wise who imparts the unreal to the sinners
    Nor is he the chief, he is an unholy guru indeed.

Commentary

A person who does not realize the path of wisdom, is ignorant. He becomes an utter fool if he commits the six-fold sins of lust *(kāmam)*, bitter enmity *(krōtam)*, miserliness *(lōpam)*, infatuation *(mōham)*, ego *(matam)*, and malice *(mārcaryam)*.

He is not wise who imparts the non-spiritual learning about the unreal. Nor is he the chief of preceptors. He is an unholy guru. The *yamas* and *niyamas*, the restraints and observations of yōga, apply universally to gurus and disciples alike.

Mandiram 2047

கற்பாய கற்பங்கள் நீக்காமற் கற்பித்தால்
    தற்பாவங் குன்றுந் தனக்கே பகையாகும்
நற்பால் அரசுக்கு நாட்டுக்கும் கேடென்றே
    முற்பாலே நந்தி மொழிந்துவைத் தானே.

Transliteration

Kaṟpāya kaṟpaṅkaḷ nīkkāmaṟ kaṟpittāl
    Tarpāvaṅ kunṟun tanakkē pakaiyākum
Naṟpal arasukku nāṭṭukkum kēṭenṟe
    Muṟpālē nandi moḻintuvait tānē.

Translation

If one imparts imaginary concepts without curbing the fancy
    Sivōgam-bhāvana will diminish; it will become injurious to oneself;
There will be disaster to benign rule and the country;
    This Nandi has already pronounced.

Commentary

The unholy guru may entertain fanciful thoughts, and impart the same to his disciples without curbing the imagination. This will diminish the *Sivōgam-bhāvana* and be injurious to both teacher and student. Moreover, it may bring disaster to benign government and the country. Nandi, the supreme guru, has already forewarned it.

Mandiram 2048

குருடர்க்குக் கோல்காட்டிச் செல்லுங் குருடர்
    முரணும் பழங்குழி வீழ்வர்கள் முன்பின்
குருடரும் வீழ்வர்கள் முன்பின் னறவே
    குருடரும் வீழ்வார் குருடரோ டாகியே.

Transliteration

Kuruṭarkkuk kōlkāṭṭic celluṅ kuruṭar
    Muraṇum paḻankuḻi vīlvārkaḷ munpin
Kuruṭarum vīḻvārkaḷ munpin naravē
    Kuruṭarum vīlvār kuruṭarō ṭākiyē.

Translation

The blind leading the blind, showing the way with a stick
    Fall into the rugged old pit, one after the other;
The blind also will fall simultaneously
    The blind men with other blind men, will fall together.

Commentary

The blind here denotes the unholy guru without spiritual vision. If he tries to lead other ignorant people, they will not reach

wisdom. They will fall into the rugged old pit of birth and death. Both the unholy guru and his followers will not reach enlightenment. They will fall into the dark pit of perpetual misery.

35. The Noble Guru

This section highlights the characteristics of a noble guru, whereas the previous section dealt with the traits of an unholy guru.

Mandiram 2049

தாடந் தளிக்குந் தலைவனே சற்குரு
    தாடந்து தன்னை யறியத் தரவல்லோன்
தாடந்து தத்துவா தீதத்துச் சார்சீவன்
    தாடந்து பாசந் தணிக்கு மவன்சத்தே.

Transliteration

Tāṭan taḷikkum talaivanē sarguru
    Tāṭantu tannai yaṛiyat taravallōn
Tāṭantu tattuvā titattuc cārcīvan
    Tāṭantu pāsan taṇikku mavancattē.

Translation

The overlord who mercifully bestows the holy feet, is the noble guru
    He by bestowing the holy feet is efficient to allow himself to be known
He by bestowing the holy feet elevates the soul beyond the tattvas
    He is the noble guru, the truth, who by bestowing the holy feet mitigates delusion.

Commentary

Śiva is the noble guru, who mercifully bestows His holy feet which represent grace. He alone is the chief overlord who bestows grace to His disciples. He is the noble guru, the Sat guru. Śiva as

the noble guru allows souls to comprehend Him. He elevates souls beyond the ignorance of the tattvas. He mitigates delusion, releasing souls from the fetters that bind them to ignorance. He is the guru par excellence, the dispeller of darkness, the Sat guru. He dissolves the barriers that prevent souls from seeing their true identity. When it manifests through a person, that person is referred to as a guru. But it is the guru tattva, or supreme principle, which expresses itself through him.

Mandiram 2050

தவிரவைத் தான்வினை தன்னடி யார்கோள்
　　தவிரவைத் தான்சிரத் தோடுதன் பாதந்
தவிரவைத் தான்நமன் தூதுவர் கூட்டந்
　　தவிரவைத் தான்பிற வித்துயர் தானே.

Transliteration

Taviravait tānvinai tannaṭi yārkōḷ
　　Taviravait tāncirat tōṭutan pātan
Taviravait tānnaman tūtuvar kūṭṭan
　　Taviravait tānpiṛa vittuyar tānē.

Translation

He has eschewed the karma of His devotees
　　He has eschewed the evils of their planets, He has planted His feet
On their heads, He has prevented the God of death and His emissaries
　　He has eschewed the misery of birth.

Commentary

God through the holy guru plants His feet (grace) on the heads of His devotees, mitigating the karma of His devotees. That means while consequences of their past karma may still be experienced, it is done with detachment rather than reaction. This is the effect of the noble guru's grace. The negative effects of planets associated with His devotees' astrological influences are mitigated. One develops equanimity in the face of good and ill fortune. By attaining Self-realization, one realizes their true nature, and therefore never dies. The God of death and his emissaries are thus prevented from approaching the devotees, removing the misery of birth and death.

Mandiram 2051

கறுத்த இரும்பே கனகம தானான்
    மறித்திரும் பாகா வகையது போலக்
குறித்தஅப் போதே குருவருள் பெற்றான்
    மறித்துப் பிறவியில் வந்தணு கானே.

Transliteration

Kaṛutta irumpē kanakama tānān
    Maṛittirum pākā vakaiyatu pōlak
Kuṛittaap pōtē kuruvaruḷ perrān
    Maṛittup piṛaviyil vantaṇu kānē.

Translation

If black iron is transformed into gold
    It does not turn again into iron, similarly
One who gains guru's grace by intentional action
    Will not come again into birth.

Commentary

If black iron by the process of alchemy turns into gold, it will not turn again into iron. Similarly, if a spiritual disciple gains the grace of guru by sincere worship and disciplined yōga practice, he will stand liberated from the cycle of birth and death. He will certainly obtain salvation.

Mandiram 2052

பாசத்தை நீக்கிப் பரனோடு தன்னையும்
நேசத்து நாடி மலமற நீக்குவோர்
ஆசற்ற சற்குரு வாவோர் அறிவற்றுப்
பூசற் கிரங்குவோர் போதக் குருவன்றே.

Transliteration

Pāsattai nīkkip paranōṭu tannaiyum
Nēsattu nāṭi malamaṟa nīkkuvōr
Āsaṟṟa saṟkuru vāvōr aṟivaṟṟup
Pūsaṟ kiraṅkuvōr pōtak kuruvanṟē.

Translation

Those who mitigate the delusion and contemplate the Self and Para Śiva with love
And who remove impurities altogether
Are the stainless holy gurus, and those without wisdom
Who are engaged in disputes are not the enlightened gurus.

Commentary

The positive attributes of a noble guru are dealt with here. They keep themselves free from fetters of ignorance and delusion, which includes avoiding manifestations of ego such as anger, pride, lust,

greed, etc. They engage in *swādhyāya* or self study, which involves identifying their *samskāras* and rooting them out. They also study the sacred texts which identify qualities of the Supreme Śiva, Para Śiva. They thoroughly cleanse the mind of all impurities by utilizing all situations in life (where the ego's reactions may arise) as an opportunity for self awareness and purification. They become the stainless gurus.

But those who have not properly cultivated spiritual wisdom are often engaged in useless polemics and disputes. They debate philosophically or are involved in lawsuits, arguments, criticism of others, alienation from society, and other forms of interpersonal conflict. These people are not enlightened gurus.

Mandiram 2053

நேயத்தே நிற்கும் நிமலன் மலமற்ற
    நேயத்தை நல்கவல் லோனித்தன் சுத்தனே
ஆயத்த வர்தத் துவமுணர்ந் தாங்கற்ற
    நேயர்க் களிப்பவன் நீடுங் குரவனே.

Transliteration

Nēyattē niṛkum nimalan malamaṟṟa
    Nēyattai nalkaval lōnittan cuttanē
Āyatta vartat tuvamunarn tāṅkaṟṟa
    Nēyark kaḷippavan nīṭuṅ kuravanē.

Translation

He remains firm in the intimacy of his devotees. He is free from blemish

He is competent to bestow love bereft of impurities.

He, being pure excellence, grants grace to the fraternity of devotees

He who eschews the tattvas, is indeed the great guru.

Commentary

The guru or great master is Śiva Himself, who abides in the intimate love of His devotees. He is absolutely free from blemish. He is competent to bestow pure love, free from impurities.

He, being pure Himself, grants grace to His fraternity of devotees, who discard all attachment to the tattvas or the world, senses, and mind. Such an exalted one is the great guru. In His presence one feels spiritually elevated and becomes free of desire.

Mandiram 2054

பரிசன வேதி பரிசித்த தெல்லாம்
வரிசை தரும்பொன் வகையாகு மாபோற்
குருபரி சித்த குவலயம் எல்லாந்
திரிமலந் தீர்ந்து சிவகதி யாமே.

Transliteration

Parisana vēti paricitta tellām
Varisai tarumpon vakaiyāku māpōṛ
Kurupari citta kuvalayam ellām
Tirimalan tīrntu sivagati yāmē.

Translation

Just as all materials when torched by the alchemic substance
Turn to be the valuable variety of gold
All earthly matter when guru touches
Will attain Śiva's bliss, bereft of impurities.

Commentary

The alchemic substance has the chemical power to turn all base metals into a variety of pure gold. Similarly when the guru plants his benign hand on the heads of his disciples, they attain *Śivagati*, the highest state of bliss. That is the spiritual power of a noble guru.

Mandiram 2055

தானே யெனநின்ற சற்குரு சந்நிதி
    தானே யெனநின்ற தன்மை வெளிப்படில்
தானே தனைப்பெற வேண்டுஞ் சதுர்பெற
    ஊனே யெனநினைந் தோர்ந்துகொள் உன்னிலே.

Transliteration

Tānē enaninṛa caṛkuru sannidi
    Tānē enaninṛa tanmai veḷippaṭil
Tānē tanaippeṛa vēṇṭuñ caturpeṛa
    Ūnē enaninain tōrntukoḷ unnilē.

Translation

In the holy presence of the noble guru who stands as Śiva Himself
    If conscious that the guru embodies Śiva Himself
One will with sincere effort attain the self-realization of being Himself
    Think of him as He is the fleshy body.

Commentary

The noble guru is Śiva Himself. In the holy presence of the noble guru, a disciple develops the consciousness that he embodies Śiva Himself. With sincerity and discipline, the disciple can

attain the realization he is none else than Śiva Himself. To achieve that realization the disciple should think of the guru as Śiva enshrined in the fleshy body.

Mandiram 2056

வரும்வழி போம்வழி மாயா வழியைக்
    கருவழி கண்டவர் காணா வழியைப்
பெரும்வழி யாநந்தி பேசும் வழியைக்
    குருவழி யேசென்று கூடலு மாமே.

Transliteration

Varumvaḻi pōmvaḻi māyā vaḻiyaik
    Karuvaḻi kaṇṭavar kāṇā vaḻiyaip
Perumvaḻi yānandi pēsum vaḻiyaik
    Kuruvaḻi yēcenṟu kūṭalu māmē.

Translation

The way not terminated by the in-coming way and outgoing way
    The way not observed by those who have seen the way to birth
The great way that Nandi speaks of as the way
    One could reach by going through the way of the guru.

Commentary

The 'in-coming way' may here refer to birth, when one goes to experience effects of past karma. As such, the 'out-going way' would refer to death, which the soul meets after experiencing effects of past deeds. The way to liberation is the way terminated by neither birth nor death. Those who find themselves on the way to birth do not see the way of liberation.

Śiva as Nandi, the holy guru, speaks of ways to liberation, taught in the Vēdas and Āgamas. This is the great way that leads to liberation. This teaching is shown again and reinforced by guru as the way to liberation.

Mandiram 2057

குருவென் பவனே வேதாக மங்கூறும்
　　பரவின்ப னாகிச் சிவயோகம் பாவித்
தொருசிந்தை யின்றி உயர்பாச நீக்கி
　　வருநல் குரவன்பால் வைக்கலு மாமே.

Transliteration

Kuruven pavanē vēdāga maṅkūṛum
　　Paravinpa nākic civayōgam pāvit
Torucintai yinṛi uyarpāsa nīkki
　　Varunal kuravanpāl vaikkalu māmē.

Translation

Guru is one who has attained supreme bliss
　　As indicated by the Vēdas and Āgamas and who has observed Śiva-yōga
His mind is rooted in one thing; he has removed the fetters
　　It is beneficial to find refuge in Him.

Commentary

The guru is a noble soul who has attained supreme bliss of Śiva, Sivānanda. All the scriptures, the Vēdas and Āgamas, refer to this bliss.

The guru has observed Śiva Yōga. His attention is riveted on one thing only, Śiva consciousness. He has purified himself of māyā,

karma, ignorance and egoism. The disciple should strive to take refuge in the grace of guru by following his teachings sincerely. That alone is beneficial to him in spiritual pursuits.

Mandiram 2058

சத்தும் அசத்துஞ் சதசத்துந் தான்காட்டிச்
 சித்தும் அசித்துஞ் சிவபரத் தேசேர்த்துச்
சுத்த மசுத்த மறச்சுக மானசொல்
 அத்தன் அருட்குரு வாமவன் கூறிலே.

Transliteration

Cattum acattun catacattun tānkāṭṭic
 Cittum acittuñ civaparat tēcērttuc
Cutta macutta maṛaccuka mānacol
 Attan aruṭkuru vāmavan kūṛilē.

Translation

The graceful guru illumines the Real, the unreal, and the Real-unreal
 He unifies the sentient and insentient with Supreme Śiva
He mitigates the pure and impure māyā and
 He pronounces the pleasant word; the soul remains in his being.

Commentary

The *sat* is the real; the *asat* is the unreal; and the *sat-asat* is the real-unreal which is the soul. The *sat* is truth, Śiva; it is permanent and never changes. The *asat* is the world; it is impermanent and subject to change. The soul is real and unreal, consisting of consciousness which is real, yet is incarnated in a body, which is temporary and considered in this context, unreal.

The guru, who is graceful and kind, reveals these principles to his disciples. He unites the sentient beings or souls and the insentient objects of the world, with Para Śiva.

Cēkkiḻār, who considers Tirujñasambandar as the great guru, says that Sambandar transmutes all the movable and immovable world into Śiva Himself *(Periyapurāṇam).*

The guru, by his teachings and guidance, causes the removal of pure and impure māyā or delusion, so the soul is prepared to obtain salvation and enlightenment. He also speaks the language that helps the disciple comprehend reality. In his presence the disciple has refuge, and is safe and sound.

Mandiram 2059

உற்றிடும் ஐம்மலம் பாச வுணர்வினாற்
பற்றறு நாதன் அடியிற் பணிதலாற்
சுற்றிய பேதந் துரியமூன் றால்வாட்டித்
தற்பர மேவுவோர் சாதக ராமே.

Transliteration

Uṟṟiṭum aimmalam pāsa vuṇarvināṟ
Paṟṟaṟu nātan aṭiyiṟ paṇitalāṟ
Cuṟṟiya pētan turiyamūnṟāl vāṭṭit
Taṟpara mēvuvōr cātaka rāmē.

Translation

The impurities five are caused by the sense of delusion;
The attachment is snapped by bowing at the feet of the Lord;
By afflicting the differentiating sense with the consciousness three
The practitioner strives to reach the supreme principle.

Commentary

The five impurities are āṇava, karma, māyā, *māyēyam* and *tirōdāyi* (egoism born of ignorance, consequence of past deeds, the appearance of the one as many, mental delusion, and obscurity).

The soul is influenced by delusion from the beginning. It causes the five impurities. The disciple in the pursuit of spiritual advancement removes the ties of delusion by bowing at the feet of the Lord.

He puts aside the sense of duality by developing the threefold consciousness. They are the *jīvaturiya* pertaining to the soul (Self-realization), the *Śiva-turiya* pertaining to Śiva (God-realization), and the *Paraturiya* (Supreme realization) pertaining to the supreme Principle. With these three levels of consciousness he removes the ignorance of duality. By practicing with discipline spiritual exercises, the disciple strives to reach Oneness, which is truth.

Mandiram 2060

எல்லாம் இறைவன் இறைவி யுடனின்பம்
வல்லார் புலனும் வருங்கால் உயிர்தோன்றிச்
சொல்லா மலமைந் தடங்கியிட் டோங்கியே
செல்லாச் சிவகதி சேர்தல் விளையாட்டே.

Transliteration

Ellām iṛaivan iṛaivi yuṭaninpam
Vallār pulanum varuṅkāl uyirtōnṛic
Collā malamain taṭankiyiṭ ṭōṅkiyē
Cellāc civakati cērtal viḷai yāṭṭē.

Translation

When all beings are set to enjoy pleasure with the efficient senses
The Lord with the Goddess manifest in life
The imponderable impurities five are controlled
The soul becomes pure and reaches the never to return state of Śiva; that is His play.

Commentary

When all beings are set to enjoy the world through the efficient senses, the instruments of God, God with His consort Śakti manifests in their lives. Thereby, souls are elevated and purified. The five impurities that are unpredictable, are controlled subsequently.

As souls are purified, they become competent to reach the state of Śiva, a place from which there is no return upon arrival. All these things are done by God effortlessly. It is His play or drama which He enacts through the world.

Mandiram 2061

ஈனப் பிறவியில் இட்டது மீட்டுட்டித்
தானத்து ளிட்டுத் தனைஊட்டித் தாழ்த்தலும்
ஞானத்தின் மீட்டலும் நாட்டலும் வீடுற்று
மோனத்துள் வைத்தலும் முத்தன்றன் செய்கையே.

Transliteration

Īnap piṟaviyil iṭṭatu mīṭṭuṭṭit
Tānattu ḷiṭṭut tanaiyūṭṭit tāḻttalum
Jñānatin mīṭṭalum nāṭṭalum vīṭuṟṟu
Mōnattuḷ vaittalum muttanṟan ceykaiyē.

Translation

Placing life in the mean birth, redeeming it, feeding it with fruits of karma

Placing it in positions, making it experience the effects thereof and humbling it

Regaining it in gnosis, establishing it, providing salvation and

Keeping it in mystic silence, all these are acts of the fully realized guru.

Commentary

The guru is a fully realized and accomplished soul. He acts in various ways. He attracts souls to take birth in humble circumstances. He redeems and feeds them with fruits of karma. He raises them to higher positions of life. He helps them enjoy the effects thereof, and provides wisdom and salvation. Elevated in consciousness, souls become endowed with the grace of Śiva, Śiva jñāna, the state of spiritual wisdom.

Salvation is ultimately brought to the soul when it experiences the mystic silence which is the mark of supreme wisdom.

Mandiram 2062

அத்த னருளின் விளையாட் டிடஞ்சடஞ்
சித்தொ டசித்தறத் தெளிவித்த சீவனைச்
சுத்தனு மாக்கித் துடைத்து மலத்தினைச்
சத்துட னைங்கரு மத்திடுந் தன்மையே.

Transliteration

Atta naruḷin viḷaiyāṭ ṭiṭañcaṭañ
Cittō ṭacittaṛat teḷivitta cīvanaic

Cuttanu mākkit tuṭaittu malattinaic
Cattuṭa nainkaru mattiṭun tanmaiyē.

Translation

It is the gracious play of the Lord to subject souls to the fivefold functions,
By making them aware of the world, the body, the sentient and insentient.
By evolving them to be pure, erasing impurities
And uniting them with Reality.

Commentary

God out of kindness towards souls, subjects them to the world of His five-fold actions: creation, preservation, annihilation, obscuration and grace.

He makes them conscious of the world, the body, sentient and insentient objects. He purifies them by completely riding them of impurities (the malas). Ultimately, souls are brought to the vicinity of Reality.

All actions the Lord performs in effortless fashion as His play. All this He does with compassion and love for souls.

Mandiram 2063

ஈசத்து வங்கடந் தில்லையென் றப்புறம்
பாசத்து ளேயென்றும் பாவியும் அண்ணலை
நேசத்து ளேநின்ற நின்மலன் எம்மிறை
தேசத்தை யெல்லாந் தெளியவைத் தானே.

Transliteration

Īsattu vaṅkaṭan tillaiyen ṛappuṛam
Pāsattu ḷēyenṛum pāviyum aṇṇalai
Nēsattu ḷēninṛa ninmalan emmiṛai
Tēsattai yellān teḷiyavait tānē.

Translation

There is nothing beyond the state of Īsa
My God bereft of impurities and abiding in affinity
Clarified to the worlds all over
Embrace Him forever within your affection.

Commentary

God is free from impurities. He abides in the affection and love of devotees. He Himself has demonstrated and clarified to all worlds, there is no superior power beyond the state of Īsa. Therefore, souls should hold Him fast within their affection and love.

Mandiram 2064

மாணிக்க மாலை மலர்ந்தெழு மண்டலம்
ஆணிப்பொன் னின்றங் கமுதம் விளைந்தது
பேணிக்கொண் டுண்டார் பிறப்பற் றிருந்தார்
ஊனுக் கிருந்தார் உணராத மாக்களே.

Transliteration

Māṇikka mālai malarnteḻu maṇṭalam
Āṇip pon ninṛaṅ kamutam viḷaintatu
Pēṇik koṇ ṭuṇṭār piṛappaṛ ṛiruntār
Ūṇuk kiruntār uṇarāta mākkaḷē.

Translation

In the region where arises the garland of rubies
The superior gold stands and ambrosia is secreted
Those who cherish and consume it remain birthless
Those who realize it not exist only for food.

Commentary

The center of the eyebrows is described as the region where the garland of rubies arises. The superior gold described here is the light of consciousness, Para Śiva.

In the yōgic exercise Śiva abides as a golden spector in the sahasrāra or crown center. It is there that ambrosia is produced. The enlightened guru consumes it so he remains immortal, birthless and deathless.

Those who fail to comprehend this fact, fail to use it and remain vulnerable to death. They are sustained only by consuming food.

Mandiram 2065

அசத்தொடு சத்தும் அசத்சத்து நீங்க
இசைத்திடு பாசப்பற் றீங்கறு மாறே
அசைத்திரு மாயை அணுத்தானு மாங்கே
இசைத்தானு மொன்றறி விப்போன் இறையே.

Transliteration

Asattoṭu sattum asatsattu nīṅka
Isaittiṭu pāsappaṟ ṟinkaṟu māṟē
Asaittiru māyai aṇuttānu māṅkē
Isaittānū monṟaṟi vippōn iṟaiyē.

Translation

Sifting the unreal from the real, clubbed with the unreal
Eschewing the ever sticking attachment of delusion
Associating the twin mayas, abiding in soul and
Imparting one thing, Lord does all indeed

Commentary

The Lord with infinite mercy towards souls performs many acts through the noble guru.

The *sat* is the real soul. The *asat* is the unreal principles of body, sense, the world, and the pleasures it offers.

The *sat* which is real, becomes unreal through contamination by unreal objects. God through the guru helps one remove the unreal stains from the soul. For this purpose the attachment of delusion is removed by means of the twin māyās, the pure and impure māyās. In other words, the world with its apparent diversity, and its objects of desire and aversion, becomes the means by which the soul is purified through cultivation of wisdom amidst life's experiences. When the soul becomes thus free from impurities, God abides within. Even then, the soul is prone to become impure by its earlier associations *(vāsanā)*. In order to prevent this, the Lord through the master imparts mantra of the five-letter word. That guards the soul and protects it from falling into delusion.

Mandiram 2066

ஏறு நெறியே மலத்தை எரித்தலால்
ஈறில் உரையால் இருளை யறுத்தலான்
மாறில் பசுபாசம் வாட்டலால் வீடுக
கூறு பரனே குருவாம் இயம்பிலே.

Transliteration

Ēṛu neṛiyē malattai erittalāl
Īṛil uraiyāl iruḷai yaṛuttalān
Māṛil pasupāśam vāṭṭalāl vīṭuka
Kūṛu paranē kuruvām iyampilē.

Translation

By burning impurities in ascending step
By discarding darkness through never failing words
By splitting the paśu and pāsa and withering
Guru the supreme Being imparts, to obtain liberation.

Commentary

The guru performs many actions to obtain salvation for his disciples. He prescribes in ascending order spiritual exercises included in *carya* (service to the temple and devotees), *kriyā* (ritual and prayer), *yōga* (in eight steps and various forms) and *jñāna* (wisdom). Consequently impurities are burnt. He continuously encourages disciples with words of wisdom so the darkness of delusion is dispelled. The delusion-*pāśa* is removed from the soul-*paśu*. By words of wisdom, the soul is guided to salvation. The guru is a function or extension of the Supreme Being.

36. The Unethical Conduct

The holy guru is endowed with ethical conduct and benign dispensation towards his disciples. In this section, unethical conduct and character are highlighted so the disciple with spiritual pursuits can identify a worthy, noble guru.

Mandiram 2067

கண்காணி யில்லென்று கள்ளம் பலசெய்வார்
    கண்காணி யில்லா விடமில்லை காணுங்கால்
கண்காணி யாகக் கலந்தெங்கு நின்றானைக்
    கண்காணி கண்டார் களவொழிந் தாரே.

Transliteration

Kaṇkāṇi yillenṛu kaḷḷam pala ceyvār
    Kaṇkāṇi yillāviṭa millai kāṇuṅkāl
Kaṇkāṇi yākak kalanteṅku ninṛānaik
    Kaṇkāṇi kaṇṭār kaḷavoḻin tārē.

Translation

As they notice not any observer, they commit many thefts
    But if you see there is no place where there is no observer
Those who observe Him, who mingles everywhere
    As the observer, will verily eschew stealthy act.

Commentary

Tirumūlar refers to a situation of a guru stealing things when there is no one to observe. However there is no place where there is no observer. God pervades all things, witnessing all. He observes all actions. If people realized this truth, they would not commit any secret act.

Mandghiram 2068

செய்தான் அறியுஞ் செழுங்கடல் வட்டத்துப்
 பொய்தான் மிகவும் புலம்பும் மனிதர்கள்
மெய்தான் உரைக்கில் விண்ணோர் தொழச்செய்வன்
 மைதாழ்ந் திலங்கு மிடறுடை யோனே.

Transliteration

Ceytān aṟiyuñ ceḻuṅkaṭal vaṭṭattup
 Poytān mikavum pulampum manitarkaḷ
Meytān uraikkil viṇṇōr tolac ceyvan
 Maintāḻn tilaṅku miṭaṟuṭai yōnē.

Translation

The creator knows everything within the circle of the flourishing sea
 If men who babble lie often
If they utter the truth, He will make celestials
 Adore them, who has the deep dark throat.

Commentary

God is the creator of every thing and every being. He knows all in the world encircled by the flourishing sea. Men often utter false hood without rhyme or reason, babble lies only. What karma of suffering awaits them?

But if they learn to pronounce only truth, God will make them worshipped by celestials. He has the deep dark throat which is the symbol of His absorbtion of poisonous malas. This is His sacrifice. The implication is that when one speaks truth, it will be recognized by those worthy to hear it, such as the celestial beings. Others are easily fooled by lies.

Mandiram 2069

பத்திவிற் றுண்டு பகலைக் கழிவிடு
மத்தகர்க் கன்றோ மறுபிறப் புள்ளது
வித்துக்குற் றுண்டு விளைபுலம் பாழ்செய்யும்
பித்தர்கட் கென்றும் பிறப்பில்லை தானே.

Transliteration

Pattiviṛ ruṇṭu pakalaik kaḻiviṭu
Mattakark kanṛō maṛupiṛap puḷḷatu
Vittukkuṛ ruṇṭu viḷaipulam pāḻceyyum
Pittarkaṭ kenṛum piṛappillai tānē.

Translation

Is it not for intoxicated people who spend their day
By selling devotion, there is rebirth?
But for those mad with devotion, who eat the seed
By hulling karmic seeds and who lay bare the yielding land there is no birth.

Commentary

There are hyper-active people who seek livelihood by selling their devotion. These might include religious preachers who amass fortunes with greed. That is to say, they pretend to be pious in order to fulfill material desires. For such insincere people, Tirumūlar suggests there is no freedom from the cycle of birth and death.

However, there are truly devoted people. They hull the seeds of birth, meaning they neutralize their habitual, karmic tendencies by cultivating detachment and awareness. They "lay bare the yielding land" meaning they make the purpose of their life, the

realization of Śiva. They are mad with devotion to God, which leads them to existence beyond birth and death.

Mandiram 2070

வடக்கு வடக்கென்பர் வைத்ததொன் றில்லை
நடக்க வுறுவரே ஞானமி லாதார்
வடக்கில் அடங்கிய வையகம் எல்லாம்
அகத்தில் அடங்கும் அறிவுடை யோர்க்கே.

Transliteration

Vaṭakku vaṭakkenpar vaittaton ṟillai
Naṭakka vuṟuvarē jñānami lātār
Vaṭakkil aṭaṅkiya vaiyakam ellām
Akattil aṭaṅkum aṟivuṭai yōrkkē.

Translation

People clamor "North, North," but nothing has been laid there
Only who bear not wisdom will resort to walk.
All the lands contained in the North
Are contained in the mind indeed for people with wisdom

Commentary

People are enamored with going to north India on pilgrimage to holy places such as Benares, the Ganges River, and the Himalayas. Infatuated with romantic tales, they seek to find spiritual fulfilment in the north.

They do not realize that the 'holy and sacred' is within. Outer pilgrimages may prove useful, but are not imperative for Self-realization. Tirumūlar uses this example to encourage aspirants to look within, and there find all that is sacred. Seek the Lord inside!

Mandiram 2071

காயக் குழப்பனைக் காயநன் னாடனைக்
    காயத்தி னுள்ளே கமழ்கின்ற நந்தியைத்
தேயத்து ளேயெங்குந் தேடித் திரிவர்கள்
    காயத்துள் நின்ற கருத்தறி யாரே.

Transliteration

Kāyak kul̲appanaik kāyanan nāṭanaik
    Kāyatti nuḷḷē kamal̲kinṛa nandiyait
Tēyattu ḷēyeṅkum tēṭit tirivarkaḷ
    Kāyttuḷ ninṛa karuttaṛi yārē.

Translation

One who kindles the body, one who holds the body as His country
    Nandi who spreads fragrance from within the body
They seek to find all over the country
    They realize not the idea, He abides in the body.

Commentary

It is God who kindles māyā and creates the body. He holds the body as His abode. It is commonly observed that realized saints emit a divine fragrance from their bodies.

However few people realize the Lord resides in the body as His temple. They look for Him all over the world, set out on pilgrimage and visit many places of worship. Tirumūlar asserts that the Lord abides within.

Mandiram 2072

கண்காணி யாகவே கையகத் தேயெழுங்
    கண்காணி யாகக் கருத்து ளிருந்திடுங்

கண்காணி யாகக் கலந்து வழிசெய்யுங்
    கண்காணி யாகிய காதலன் தானே.

Transliteration

Kaṇkāṇi yākavē kaiyakat tē e̲lum
    Kaṇkāṇi yākak karuttu ḷiruntiṭum
Kaṇkāṇi yākak kalantu va̲liceyyuṅ
    Kaṇkāṇi yākiya kātalan tānē.

Translation

The lover who is the guarding overseer
    Will appear within the hands as an object seen by the eye
Will remain in consciousness as one who looks after
    Will show the way by serving as eyes.

Commentary

God is the universal lover, who guards as an overseer. Seen by our eyes, He will appear as an object within the palms of our hands. He remains in our consciousness, guiding us through life. He serves as the eyes showing us the way. The implication is that one need not travel to find God. Indeed, He guides from within and also from without in movements of the world.

Mandiram 2073

கன்னி யொருசிறை கற்றோர் ஒருசிறை
    மன்னிய மாதவஞ் செய்வோர் ஒருசிறை
தன்னியல் புன்னி யுணர்ந்தோர் ஒருசிறை
    என்னிது ஈசன் இயல்பறி யாரே.

Transliteration

Kanni yoruciṛai kaṟṟōr oruciṛai
Manniya mātavañ ceyvōr oruciṛai
Tanniyal punni yuṇarntōr oruciṛai
Ennitu īsan iyalpari yārē.

Translation

The Śakti is on one side, the learned are on one side
Those performing penance abundantly are on one side
Those who contemplate and realize the self are on one side
How is it they do not comprehend the essence of the Lord?

Commentary

There are people endowed with the grace of Śakti. There are learned people who have attained spiritual wisdom. There are ascetics who perform magnificent and consistent penance. There are yōgins who seek and realize knowledge of self. All these people are operating in their respective fields along unique paths.

But Tirumūlar laments that they do not comprehend the Almighty within their own beings; that He dwells in their own bosoms, as their own essence, their own consciousness, the special Self.

Mandiram 2074

காணாத கண்ணிற் படலமே கண்ணொளி
காணாத வர்கட்குங் காணாத வல்வொளி
காணாத வர்கட்குங் கண்ணாம் பெருங்கண்ணைக்
காணாத கண்டார் களவொழிந் தாரே.

Transliteration

Kāṇāta kaṇṇiṟ paṭalame kaṇṇoḷi
Kāṇāta varkaṭkun kāṇāta valvoḷi
Kāṇāta varkaṭkuṅ kaṇṇām peruṅkaṇṇaik
Kāṇāta kanṭār kaḷavoḻin tārē.

Translation

For the unseeing eye the cataract is light of the eye
For those who do not see, He is the light unseen
For those who see not, He is the eye that is large
Those who constantly perceive Him, escape deceit.

Commentary

When an eye is affected by cataract it cannot see the details of an object. For that eye, the cataract or opaque sheath itself is the light. Similarly for any blind person, God serves as the light which may not be seen. Here "light" is a literal description of the true nature of consciousness, the "eye" which sees. Therefore those, who perceive Him as the large eye, do not commit acts of deceit; being aware that God sees all as the innermost Self, realized souls do not act in a clandestine manner.

Mandiram 2075

பித்தன் மருந்தால் தெளிந்து பிரகிருதி
உய்த்தொன்று மாபோல் விழியுந்தன் கண்ணொளி
அத்தன்மை யாதல்போல் நந்தி அருள்தரச்
சித்தம் தெளிந்தேன் செயலொழிந் தேனே.

Transliteration

Pittan maruntāl teḷintu pirakiruti
Uyttonṟu māpōl viḻiyuntan kaṇṇoḷi

Attanmai yātal pōl Nandi aruḷtarac
Cittam teḻintēn ceyaloḻin tēnē.

Translation

Just as an insane person is cured by medicine and
Becomes normalized, and as the eye too gets vision
And its natural trait, when Nandi bestows grace
I get clarity of comprehension and have lost action.

Commentary

A mentally ill person may be aided by medicine and normalized in life. The eye too reclaims vision after the cataract is removed. Similarly when Śiva as the guru confers compassion and grace, the spiritual disciple is given a clear comprehension of the self and the Lord. His actions pertaining to mundane life, *pasutva*, are seen in a new light and sublimated with continuous awareness. In other words, one becomes the witness when egoism is removed by the grace of God.

Mandiram 2076

பிரான்மய மாகப் பெயர்ந்தன எட்டும்
பராமய மென்றெண்ணிப் பள்ளி யுணரார்
சுராமய முன்னிய சூழ்வினை யாளர்
நிராமய மாக நினைப்பொழிந் தாரே.

Transliteration

Pirānmaya mākap peyarntana eṭṭum
Parāmaya menṛennip paḷḷi yuṇarār
Surāmaya munniya cūḻvinai yāḷar
Nirāmaya māka ninaippoḻin tārē.

Translation

They rise not from the bed thinking the eight diverging
From Śiva's form are the forms of Śakti
They are surrounded by karma and marooned in toddy
Assuming to be free from care they have forsaken the thought of God.

Commentary

The eight represents the eight forms of Śiva, such as the five elements, sun, moon and soul. They diverge from Śiva. In truth, they are of forms of Śakti.

People endowed with God's grace are accustomed to rise from bed in the morning thinking of this truth. However, people surrounded by effects of karma do not think in this way. Rather they are often intoxicated by a liberal use of liquor or other intoxicants. They feel free from care and worry and seldom think of God. Tirumūlar implies here that if one wants to find God, awareness of Him must be cultivated regularly, from the moment one awakes.

Mandiram 2077

ஒன்றிரண் டாகிநின் றொன்றியொன் றாயினோர்க்
கொன்றும் இரண்டும் ஒருகாலுங் கூடிடா
ஒன்றிரண் டென்றே யுரைதரு வோர்க்கெலாம்
ஒன்றிரண் டாய்நிற்கும் ஒன்றோடொன் றானதே.

Transliteration

Onṛiraṇ ṭākinin ṛonṛiyon ṛāyinōrk
Konṛum iraṇṭum orukālum kūṭiṭa
Onṛiran ṭenṛē uraitaru vōrkkelām
Onṛiran ṭāyniṛkum onṛoṭon ṛānatē.

Translation

For those who become one, the one merges with two
The one and two will never unite
For those who say one and two
It will remain as the one and two when one unites with one.

Commentary

This verse elucidates the Advaitic theme of this section. The relationship between soul and God is one in essence; it is two when their respective characteristics are recognized. The soul's consciousness is limited or individualized; its functions are also individualized. It is bound by the illusion of separation. God is the absolute consciousness, omnipresent, omniscient and innately free from impurities. That explains how the soul and God are two.

But once the soul is cleansed of impurities it becomes one with God. Hence, it is said that for those who merge with Him, there is only one. For those who only see separation, God and soul will never become one. All those who think that God and soul are two, remain as one and two.

Mandiram 2078

உயிரது நின்றால் உணர்வெங்கு நிற்கும்
அயரறி வில்லையா லாருடல் வீழும்
உயிரும் உடலும் ஒருங்கிக் கிடக்கும்
பயிருங் கிடந்துள்ளப் பாங்கறி யாரே.

Transliteration

Uyiratu ninṛāl uṇarveṅku niṛkum
Ayaraṛi villaiyā lāruṭal vīḻum

Uyirum uṭalum oruṅkik kiṭakkum
Payiruṅ kiṭantuḷḷap pāṅkari yārē.

Translation

If the life stumbles where will awareness remain
Being exhausted, if there is no consciousness, the adored body will fall
They know not the manner how
The life and body are linked together.

Commentary

If the life-breath stops where is awareness? If the consciousness fails, being exhausted, the cherished body will fall.

It is God's grace that keeps the life and body together. People seldom realize the life-breath in the body is the will of God. The moment He withdraws it, the life and body fall apart.

It is interesting to refer Shakespeare here: "There is a special providence in the fall of a sparrow."

Mandiram 2079

உயிரது வேறா யுணர்வெங்கு மாகும்
உயிரை யறியில் உணர்வறி வாகும்
உயிரன் றுடலை விழுங்கு முணர்வை
அயரும் பெரும்பொரு ளாங்கறி யாரே.

Transliteration

Uyiratu vēṛā uṇarveṅku mākum
Uyirai yaṛiyil uṇarvaṛi vākum
Uyiran ṛuṭalai viḻuṅku muṇarvai
Ayarum perumporu lāṅkaṟi yārē.

Translation

Besides the life, consciousness abides everywhere
If the life is apprehended, consciousness can be comprehended
It is not life, it is the consciousness that pervades the body
They comprehend not the immense principle there.

Commentary

It is generally believed that life fills the entire body, which is a bit of a misunderstanding. It is consciousness that pervades the body and gives it life. The great immense principle of Brahman, also called Śivam, abides in consciousness. This is a seldom comprehended principle. Jñānis are aware it is the great principle that activates consciousness, and therefore, the life of the body.

Mandiram 2080

உலகாணி யொண்சுடர் உத்தம சித்தன்
நிலவாணி ஐந்தினுள் நேருறநிற்குஞ்
சிலவாணி யாகிய தேவர் பிரானைத்
தலைவாணி செய்வது தன்னை யறிவதே.

Transliteration

Ulakāṇi yoṇcuṭar uttama cittan
Nilavāṇi aintinuḷ nērura niṟkun
Cilavāṇi yākiya tēvar pirānait
Talaivāṇi ceyvatu tannai yaṟivatē.

Translation

He is the axle of the earth, brilliant effulgence noblest in mind
He is the essence abiding in the five elements, earth, space and the rest

He is the innate substance of the word Śiva, Lord of celestials
Him to chant as the cardinal mantra is to know one's own self.

Commentary

Śiva is the axle on the chariot of the world, carrying the burden and keeping it moving forward. He is the light of light. He is the noblest. In Him originates the thoughts of noble beings. He is the inner substance or essence of the five elements. In fact, the five elements form part of His eight-fold form, *the aṣṭamūrta*. The sound of Śiva is the sound that denotes Him. He is the *mahādēva*, the God of Gods, Lord of celestials. Wise men adore Him with mantras. To chant his cardinal mantra, *Na Ma Si Va Ya* ("That Supreme Being, I am"), is to know one's own self.

Mandiram 2081

தானந்த மாமென நின்ற தனிச்சுடர்
ஊனந்த மாயுல காய்நின்ற வொண்சுடர்
தேனந்த மாய்நின்ற சிற்றின்ப நீயொழி
கோனந்த மில்லாக் குணத்தரு ளாமே.

Transliteration

Tānanta māmena ninṛa taṇiccuṭar
Ūnanta māyula kāyninṛa voṇcuṭar
Tēnanta māy ninṛa ciṛṛinba nīyoḻi
Kōnanta millāk kuṇattaru ḷāmē.

Translation

He is the ultimate principle and stands as the singular effulgence
He remains in the fleshy body, cosmos and bright light

Eschew the lust like the bitterness experienced by an overdose of honey
He is an endless virtue, His grace will come forth.

Commentary

Śiva is the ultimate principle in whom all the created world converges. At the time of total annihilation, all beings and things will converge in Him. Hence, He is hailed as the ultimate. He is the peerless effulgence. He is the light behind all lights. There is no light apart from Him. He also abides in the fleshy bodies of individual souls, as well as the entirety of the cosmos. His virtues are innumerable and immeasurable. If people eschew the lust for sense pleasures, He will bestow grace. Sense pleasures are compared to honey which tastes sweet in the beginning, and afterwards will leave bitterness.

Mandiram 2082

உன்முத லாகிய வூனுயிர் உண்டெனுங்
கன்முத லீசன் கருத்தறி வாரில்லை
நன்முத லேறிய நாம மறநின்றால்
தன்முத லாகிய தத்துவ மாமே.

Transliteration

Unmuta lākiya vūnuir uṇṭenuṅ
Kanmuta līsan karuttaṛi vārillai
Nanmuta lēṛiya nāma maṛa ninṛāl
Tanmuta lākiya tattuva māmē.

Translation

None comprehends the designs of the Lord of Mount Kailash
That there subsists the life inferred in fleshy body
When benign principle is predominant, if one remains thoroughly eschewing ego
The principle of the Lord will manifest.

Commentary

It is the will and design of the Lord enshrined in Mount Kailas, that life exists in the fleshy body. This is seldom realized by people, for they rarely see the will of God. Even life itself is often only inferred by its attributes.

However, if one contemplates deeply, and fixes the Lord firmly within one's heart and mind, the ego or 'I' consciousness will be totally dissolved. That is the time and setting in which the absolute principle of unity will manifest in one's consciousness.

Mandiram 2083

இந்தியம் அந்தக் கரண மிவையுயிர்
வந்தன சூக்க வுடலன்று மானது
தந்திடும் ஐவிதத் தால்தற் புருடனு
முந்துள மன்னு மாறாறு முடிவிலே.

Transliteration

Indiyam antak karaṇa mivaiyuir
Vantana cūkka vuṭalanṛu mānatu
Tantiṭum aivitat tāltaṛ puruṭanu
Muntuḷa mannu māṛāṛu muṭivilē.

Translation

The organs, inner organs and the subtle body
That emerge from these are not souls indeed
It is there at end of the sixty six tattvas that are inexplicable
Anterior to *puruṣa* produced by māyā that is bestowed by the Lord.

Commentary

Sense organs are not souls, and the inner organs *(antakaranas)* of the mind, intellect, etc., are also not souls. The subtle body that comes from these organs is not the soul either. Nor is the *puruṣa* the innermost soul. The innermost soul prevails beyond the thirty-six tattvas.

The subtle body contains five *tanmatras* such as the senses of touch, taste, sight, hearing, and smell, which are collectively supported by the mind, consciousness *(citta)* and ego *(ahankāra)*.

Puruṣa is the base soul component associated with māyā and the impurities. Here Tirumūlar is saying that beyond *puruṣa* is the special Self, the Lord, Śiva, who is free of all impurities.

The soul is allied with the thirty six tattvas in order to experience the fruits of karma.

37. Compassion for the Soul's State of Misery

This section deals with compassion for souls that spoil their life pursuing immoral and useless actions.

Mandiram 2084

வித்துப் பொதிவார் விரைவிட்டு நாற்றுவார்
    அற்றதம் வாணாள் அறிகிலாப் பாவிகள்
உற்ற வினைத்துயர் ஒன்றும் அறிகிலார்
    முற்றொளி தீயின் முனிகின்ற வாறே.

Transliteration

Vittup potivār viraiviṭṭu naṟṟuvar
    Aṟṟatam vāṇāl aṟiki lāp pāvikaḷ
Uṟṟa vinaittuyar onṟum aṟikilār
    Muṟṟoḷi tīyin munikinṟa vārē.

Translation

They store the seeds, sow them and plant seedlings
    Conscious of the loss of life's days, they are ignorant sinners
They are unaware of any grief of karma occurring
    They stand before the raging fire, that is their state.

Commentary

People store seeds of karma for future use. They meticulously sow the seeds in proper season. They plant the seedlings to reap the harvest. However, they do not understand that their living days are slipping away. Tiruvaḷḷuvar points out that every day lost is similar to a sword that cuts one's life span. Tirumūlar contemptu-

ously calls them ignorant sinners, for they are unconscious of the fact that grief associated with past deeds engulfs them like a raging fire.

The seeds are karmic consequences of actions.

Mandiram 2085

போது சடக்கெனப் போகின் றதுகண்டும்
வாதுசெய் தென்னோ மனிதர் பெறுவது
நீதியு ளேநின்று நின்மலன் தாள்பணிந்
தாதியை அன்பில் அறியகில் லார்களே.

Transliteration

Pōtu caṭak kenap pōking ṛatukaṇṭum
Vātucey tenno manitar peṛuvatu
Nītiyu ḷēninṛu ninmalan tāḷpaṇin
Tātiyai anpil aṛiyakil lārkaḷē.

Translation

Even after finding that time is fleeting
What is it that men gain by arguments?
Being without purity or justice, and bowing before the feet of the One
They comprehend not in love the primeval One.

Commentary

Time is fleeting, yet people are not concerned about wasting time in fruitless endeavors. Rather they spend the time in useless arguments. They do not comprehend love even if they bow before the Lord, as they are neither righteous nor pure. Such people do not sincerely try to find the One, the beginning of all. They can however find Him with pure love and sincere worship.

Mandiram 2086

கடன்கொண்டு நெற்குத்துக் கையரை ஊட்டி
உடம்பினை யோம்பி உயிராத் திரிவார்
தடங்கொண்ட சாரல் தழல்முரு டேறி
இடங்கொண் டுடலார் கிடக்கின்ற வாறே.

Transliteration

Kaṭan koṇṭu neṟkuttuk kaiyarai yūṭṭi
Uṭampinai yōmpi uyirāt tirivār
Taṭaṅkoṇṭa cāral taḻalmuru ṭēṟi
Iṭankoṇ ṭuṭalār kiṭakkinṟa vārē.

Translation

By taking loans and pounding the paddy, they feed the lowly one
Nourishing the body as their life they wander about
They climb the broad steep hill of fire
There lies the honorable body as its space.

Commentary

Being poor, people strain themselves by taking loans to procure the paddy or rice to feed the lowly people. Organs of sense are personified by the lowly people or servants. People do not hesitate to nourish the body by all kinds of efforts, because they consider the body to be their very life. But ultimately their body will lie on a pile of firewood to be consumed by fire (a funeral pyre). The implication of this verse is that one should not strain to nourish the body, but attend to needs of the soul.

Mandiram 2087

விரைந்தன்று நால்வர்க்கு மெய்ப்பதி சூழ்ந்து
புரந்தகல் லால்நிழற் புண்ணியன் சொன்ன

பரந்தன்னை யோராப் பழிமொழி யாளர்
உரந்தன்மை யாக வொருங்கிநின் றார்களே.

Transliteration

Viraintanṛu nālvarkku meyppati cūlntu
Purantakal lālnilaṛ puṇṇiyan conna
Parantannai yōrāp pali moli yāḷar
Uran tanmai yāka voruṅkinin rarkaḷē.

Translation

At the sacred place, the meritorious Śiva under shade of the protecting banyan
Imparted to sages four the wisdom supreme
The people uttering polemics ponder not over it
They are constricted in ego consciousness

Commentary

Śiva, the noblest and righteous principle, once in His own abode of Kailas under a special banyan tree called *kalālam* (in Tamil), lucidly imparted supreme wisdom to four sages, Sanāka, Sanatana, Sananthana and Sanatkumara. This wisdom was meant to liberate souls from the clutches of delusion.

However, there are people who do not ponder the words of wisdom delivered by the Lord. They indulge themselves in vain disputes. They remain constricted in ego consciousness, and are therefore unable to realize the consciousness of Śiva.

Mandiram 2088

நின்ற புகழும் நிறைதவத் துண்மையும்
என்றும் எம்மீசன் அடியவர்க் கேநல்கும்

அன்றி யுலக மதுவிது தேவென்று
    குன்றுகை யாலே குறைப்பட்ட வாறே.

Transliteration

Ninṛa pukaḻum niṛaitavat tuṇmaiyum
    Enṛumem mīsan aṭiyavark kēnalkum
Anṛi yulaka matuvitu tēvenṛu
    Kunṛukai yālē kuṛaippaṭṭa vārē.

Translation

The everlasting glory and truthful effects of consummate penance
    The Lord will confer only on His devotees.
However the people of the world degrade themselves by saying
    That this or that is God and fall faulty as a consequence.

Commentary

The Lord will bestow the ever-lasting glory and genuine effects of penance only on His true devotees.

Even though people are aware of truth, they do not strive to realize the true God. They lower themselves by choosing this or that God, worshipping the impermanent, and thereby degrade themselves. Here, Tirumūlar laments the fact that people's conception of God is limited by their level of consciousness, which can only be dramatically raised by performing yōga practices intensively.

Mandiram 2089

இன்பத்து ளேபிறந் தின்பத்து ளேவளர்ந்
    தின்பத்து ளேநினைக் கின்ற திதுமறந்

துன்பத்து ளேசிலர் சோறொடு கூறையென்
    துன்பத்து ளேநின்று தூங்குகின் றார்களே.

Transliteration

Inpattu ḷēpiṛan tinpattu ḷēvaḷarn
    Tinpattu ḷēninaikkinṛa titumaṛan
Tunpattu ḷēcilar cōṛoṭu kūṛaiyen
    Tunpattu ḷēninṛu tūṅkukin rārkaḷē.

Translation

They are born in bliss, grow in bliss
    Yet they forget to think of bliss
In grief some think of food and clothes
    In grief they remain and slumber alas!

Commentary

Souls are born with the bliss of Śiva. With that bliss they grow in childhood, yet they do not remember it. They forget the bliss in which they are born and grow.

Too easily souls fall into worldly grief, longing for food and clothing. In the same grief they remain, slumbering without awareness of the bliss of Śiva from which they came.

Mandiram 2090

பெறுதற் கரிய பிறவியைப் பெற்றும்
    பெறுதற் கரிய பிரானடி பேணார்
பெறுதற் கரிய பிராணிகள் எல்லாம்
    பெறுதற் கரியதோர் பேறிழந் தாரே.

Transliteration

Peṛutaṛ kariya piṛāviyaip peṟṟum
Peṛutaṛ kariya pirānaṭi pēṇār
Peṛutaṛ kariya pirāṇikaḷ ellām
Peṛutaṛ kariyatōr pēṟiḻan tārē.

Translation

Even when they have obtained the uncommon birth to obtain
They cherish not the feet of the Lord which are exceptional to get
Extraordinary animals they are all
They have lost the boon which is very rare to obtain.

Commentary

Noted by all religious traditions that recognize the cycle of reincarnation, receiving birth as a human being is the rarest of gift of God, and essential for the highest spiritual evolution. Yet men do not use this rare privilege to cherish the feet or grace of God. Men are the most privileged beings amongst all animals, yet they let slip by this opportunity to become conscious of God's grace. Such people have lost the divine boon.

Mandiram 2091

ஆர்வ மனமும் அளவில் இளமையும்
ஈரமும் நல்லவென் றின்புறு காலத்துத்
தீர வருவதோர் காமத் தொழில் நின்று
மாதவன் இன்ப மறந்தொழிந் தார்களே.

Transliteration

Ārva manamum aḷavil iḷamaiyum
Īramum nallaven ṟinpuṟu kālattu

Tīra varuvatōr kāmat to̱lil ninṟu
Mātavan inpa maṟanto̱lin tārkaḷē.

Translation

In the period when the yearning mind, the immeasurable youthful energy and
The compassion are enjoyed as advantageous
Indulging in the acts of lust that spoil
They forget altogether the bliss of the great hermit.

Commentary

The yearning mind that craves for sense experience, the immeasurable youthful energy and the compassion for others, are together advantageous in a particular period of life. But overindulgence in sexual activities saps the energies of a person and spoils the beneficial enjoyment of life. As George Bernard Shaw humorously declared, "Youth is too precious to be wasted on youth."

People who overindulge themselves forget the great bliss, *Siva-bōga*, that one begets when contemplating Śiva constantly as Śiva-yōgin adepts do in their hermitages. Most people forget Śiva who Himself observes abstinence performing yōga intensively.

Mandiram 2092

இப்பரி சேயிள ஞாயிறு போலுரு
அப்பரி சங்கியின் உள்ளுறை யம்மானை
இப்பரி சேகம லத்துறை யீசனை
மெய்ப்பரி சேவின வாதிருந் தோமே.

Transliteration

Ippari sēyiḷa jñāyiṛu pōluru
Appari saṅkiyin uḷḷuṛai ammānai
Ippari sēkama lattuṛai yīsanai
Meyppari sēvina vātirun tōmē.

Translation

In this style He remains with the figure like the dawning sun
In this style the chief remains in midst of fire
In this style the Lord abides in lotus
Alas! We have inquired not His true state.

Commentary

Śiva is hailed as a great yōgin. In this verse Tirumūlar illustrates some of the Lord's yōgic positions. Śiva holds a pose which looks like a dawning sun. He glows like the mystic fire realized by a yōgin. He abides in the lotus of the heart, the epicenter of a yōgin's consciousness.

By identifying Śiva as a yōgin, he indicates both the vehicle and destination of spiritual aspirants. Tirumūlar laments that people do not comprehend His true state.

Mandiram 2093

கூடகில் லார்குரு வைத்த குறிகண்டு
நாடகில் லார் நயம் பேசித் திரிவர்கள்
பாடகில் லாரவன் செய்த பரிசறிந்
தாடவல் லாரவன் பேறெது வாமே.

Transliteration

Kūṭaki lārkuru vaitta kuṛikaṇṭu
Nāṭakil lārnayam pēcit tirivarkaḷ
Pāṭakil lāravan ceyta parisaṛin
Tāṭaval lāravan pēṛetu vāmē.

Translation

They unite not with the guru by observing the objective
They seek not him; they wander about uttering nice words
They sing not recognizing the benefits he has bestowed
They are competent to dance; what is the boon they gain.

Commentary

Disciples, who are not sincere, do not follow the spiritual instruction given by the guru. They do not strive to reach the objectives put forth by the master. They fail to seek him by emulating his righteous and disciplined ways. They only wander, uttering nice words about him. Nor do they sing his praise, recognizing the benefits he has provided. They seldom realize the advantages he has offered to them. They are only capable of having fun and dancing. What do these people gain, and what is the boon they have obtained? Sincerity requires that one's intentions and actions be consistent.

Mandiram 2094

நெஞ்சு நிறைந்தங் கிருந்த நெடுஞ்சுடர்
நஞ்செம் பிரானென்று நாதனை நாடொறுந்
துஞ்சு மளவுந் தொழுமின் தொழாவிடில்
அஞ்சற்று விட்டதோர் ஆணையு மாமே.

Transliteration

Neñju niṛaintaṅ kirunta neṭuñcuṭar
Nañcem pirānenṛu nātanai nāṭoṛum
Tuñju maḷavun toḻumin toḻāviṭil
Añcaṛṛu viṭṭatōr āṇaiyu māmē.

Translation

The Lord, the immense effulgence who fills the mind
Our noble chief, worship Him every day
Till you die; if you worship not
The five will turn as elephants that have broken the chains.

Commentary

Lord Śiva is our chief. He is the immense effulgent consciousness that fills the mind. He is the noble, supreme principle. Worship Him everyday continuously till the death. If one does not adore Him daily, then the five senses will become like wild elephants upon breaking their chains. Tirumūlar in this verse points out that the way to control the senses is intense and continuous internal worship of the highest principle. Otherwise the five senses will remain uncontrolled.

Mandiram 2095

மிருக மனிதர் மிக்கோர் பறவை
ஒருவர்செய் தன்புவைத் துன்னாத தில்லை
பருகுவ ரோடுவர் பார்ப்பயன் கொள்வர்
திருமரு மாதவஞ் சேர்ந்துணர்ந் தாரே.

Transliteration

Miruka manitar mikkōr paṛavai
Oruvarcey tanpuvait tunnāta tillai

Parukuva rōṭuvar pārppayan koḷvar
Tirumaru mātavañ cērntuṇarn tārē.

Translation

The animals, humans, the better selves and birds
Among them none fails to keep love and think
Those performing penance immersed in wisdom and comprehending in unison
Will drink, run and realize the benefits of being born on the earth.

Commentary

All creatures such as animals and human beings, their better selves i.e. celestials, and birds, place their love and affection on God and always think of Him. None fails to do so.

The great sages or yōgins who perform penance leading to spiritual wisdom not only love and think of Him, they are mad with aspiration for Him. They seek to drink deeply from His bottomless well of love. They run after Him and realize with wonder and awe, every advantage of living and breathing the supreme principle in every moment and experience.

Mandiram 2096

நீதியி லோர்பெற்றபொன்போல் இறைவனைச்
சோதியி லாருந் தொடர்ந்தறி வாரில்லை
ஆதி பயனென் றமரர் பிரானென்று
நாதியே வைத்தது நாடுகின் றேனே.

Transliteration

Nītiyi lōrpeṛṛa ponpōl iṛaivanaic
Cōti yilārun toṭarntaṛi vārillai
Āti payanen ṛamarar pirānenṛu
Nātiyē vaittatu nāṭukin ṛēnē.

Translation

Just as gold may be procured by unjust people
There are no unenlightened people who comprehend God continuously
He is the primeval one, the fruit of life, the Lord of celestials
From the beginning I hold and seek Him.

Commentary

The wealth acquired by unjust people may not last long. Similarly, people who are not enlightened will be unable to maintain a state of God realization. Their experience is only ephemeral. In other words, one may have spiritual visions or experiences, but these may not last. The continuous state of God-realization is alone worth seeking.

Tirumūlar vouches that he holds and seeks the Lord forever. He holds Him as the primeval principle, the very effect of life and Lord of the celestial.

Mandiram 2097

இருந்தேன் மலரளைந் தின்புற வண்டு
பெருந்தேன் இழைக்கின்ற பெற்றிமை யோரார்
வருந்தேன் கராது வாய்புகு தேனை
அருந்தேனை யாரும் அறியகி லாரே

Transliteration

Iruntēn malaraḷain tinpuṛa vaṇṭu
Perutēn i̱laikkinṟa peṟṟimai yōrār
Varuntēn nukarātu vāipuku tēnai
Aruntēnai yārum aṟiyaki lārē.

Translation

They realize not the design of bees stirring up the flower with abundant honey
Enjoying and collecting large quantities of honey
None comprehends Him who is like honey that springs
The honey entering the mouth and the honey that is rare to get.

Commentary

Bees have a design worthy of observation and emulation. They stir up the flowers and collect pollen. People seldom observe the acts of bees and appreciate their skill and perseverance in collecting pollen. God is sweet like honey in His disposition towards devotees. All hymnists sing about the traits of God. He is easily available to those who seek Him, like the bees which seek and gather honey. He flows like honey within the consciousness of devotees. However, He is exceptional and rare to find, and most people do not comprehend Him.

Mandiram 2098

கருத்தறி யாது கழிந்தன காலம்
அருத்தியுள் ளான்அம ராபதி நாதன்
ஒருத்தனுள் ளானுல கத்துயிர்க் கெல்லாம்
வருத்திநில் லாது வழுக்குகின் றாரே

Transliteration

Karuttaṛi yātu kal̠intana kālam
Aruttiyuḷ lānama rāpati nātan
Oruttanuḷ ḷānula kattuyirk kellām
Varuttinil lātu val̠ukukin rārē

Translation

Being unconscious of the device, time passes away
In devotion abides the Lord of the abode of the celestial
He alone remains the very life of all beings
People without lodging Him firm, slump alas!

Commentary

People do not discover the safe device of comprehending God. They waste their time in vain. One need not run about seeking Him in external places. He abides within, amidst the true affection and love of His devotees. He is the Lord of Heaven, and the very life of the world. However, people do not realize truth. Tirumūlar laments that such people do not hold Him firm in their hearts, and slump into delusion as a result.

Mandiram 2099

குதித்தோடிப் போகின்ற கூற்றமுஞ் சார்வாய்
விதித்தன நாட்களும் வீழ்ந்து கழிந்த
வதிர்த்திருந் தென்செய்தீ ராறுதி ராகிற்
கொதிக்கின்ற கூழில் துடுப்பிட லாமே

Transliteration

Kutittōṭip pōkinṛa kūṛṛamun cārvāy
Vitittana nāṭkaḷum vīl̠ntu kal̠inta

Vatirttinun tēnceytī rāṛuti rākiṛ
Kotikkinṛa kūḻil tuṭuppiṭa lāmē.

Translation

The days destined for the benefit of the God of death.
Who jumps and runs away slump and pass vainly
What is that you do by remaining agitated, if you desire solace?
You could put the spoon in the boiling soup.

Commentary

It is believed that the number of days of a lifespan is predetermined for every individual. They are allotted for the God of death, called *Kūrruvan* in Tamil, which means one who differentiates the body and life. Even those days, are wasted if one does not strive to realize God-consciousness.

There is no use of lamenting and being agitated at the loss of life. It is similar to the state of a person who is scared to put his hand in the boiling soup. If he wants relief, he should use a spoon to stir the soup, and make it cool down so it can be safely consumed. The boiling soup represents one's life, and Śiva's grace is the spoon. With the grace of Śiva, one can utilize the life granted.

Mandiram 2100

கரையரு காறாக் கழனி விளைந்த
திரையரு காமுன்னம் சேர்ந்தின்பம் எய்தும்
வரையரு கூறிய மாதவ நோக்கின்
நரையுரு வாச்செல்லு நாளில வாமே.

Transliteration

Karaiyaru kāṛāk kaḻani viḷainta
Tirayaru kāmunnam cērntinpam eytum
Varaiyaru kūṛiya mātava nōkkin
Naraiyuru vāccellu nāḷila vāmē.

Translation

The land lying along the river bank has yielded
Before the tides erode and wash, reach Him and attain bliss
The penance that springs at the side of the mountain if observed
The days of going with grey figure will not be there.

Commentary

Tirumūlar uses a simile to describe how life is washed away by the effects of karma, just as a river bank is eroded by flood.

Before the tides of karma erode the life-land, the individual is advised to strive hard to reach God-consciousness, to attain the bliss of Śiva.

The intensive practice of yōga, often performed in mountain slopes, offers a healthy life to an individual. He will become free from the grey of aging, and remain ever youthful. Inevitably, he will become free from death.

Mandiram 2101

வரவறி வானை மயங்கிருண் ஞாலத்
திரவறி வானை யெழுஞ்சுடர்ச் சோதியை
அரவறி வார்முன் னொருதெய்வ மென்று
விரவறி யாமலே மேல்வைத்த வாறே.

Transliteration

Varavaṛi vānai mayaṅkiruṇ jñālat
Tiravaṛi vānai yeḻuñcuṭarc cōtiyai
Aravaṛi vārmun noruteiva menṛu
Viravaṛi yāmalē mēlvaitta vārē.

Translation

One who knows emergence in the world of dim darkness
One who knows the night, the rising bright light
One who is known to the snake, He is the premier God; realizing not
His pervasion, I have brought upon me the effects of karma; what an ignorance?

Commentary

Śiva is anterior to the emergence of the cosmos, more ancient than creation. He knows the dark night of the universe and its annihilation, and too the ever-present light of existence, consciousness and bliss.

It is He who witnesses the re-emergence of the cosmos, for he is brilliant effulgence. The premier God, He is known by Kuṇḍalini Yōga. He pervades in all things and beings.

If one does not recognize and realize the truth of the Lord's pervasiveness, then the effects of karma will be felt and the suffering of ignorance will continue.

38. The Salutary Guidance

In this section the guru's words of beneficial guidance are given to his disciples for their enhancement in the spiritual pursuits and for the realization of the ultimate.

Mandiram 2102

மறந்தொழி மண்மிசை மன் னாப் பிறவி
இறந்தொழி காலத்தும் ஈசனை உள்கும்
பறந்தல மந்து படுதுயர் தீர்ப்பான்
சிறந்த சிவநெறி சிந்தைசெய் யீரே.

Transliteration

Marantoḻi maṇmisai mannāp piṟavi
Iṟantoḻi kālattum īsanai uḷkum
Paṟantala mantu paṭutuyar tīrppān
Ciṟanta sivaneṟi cintaicey yīre.

Translation

Forget and eschew the transitory birth on earth
Think of the Lord even at the moment of death
In order to alleviate the agitated misery
Meditate on the grand path of Śiva.

Commentary

Man's attachment to life is strong. Tirumūlar advises the aspirant to forget and eschew any attachment to life on earth. Even at the moment of death one should think of God.

Miseries of life are innumerable. They put man in a never-ending state of grief and physical hardship. One has to meditate on Śiva's path to escape from the misery of the earth.

Śiva's paths traditionally include *carya, kriyā, yōga* and *jñāna.* The four paths shown by Śiva through the Āgamas are superb and grand.

Mandira 2103

செல்லு மளவுஞ் செலுத்துமின் சிந்தையை
வல்ல பரிசால் உரைமின்கள் வாய்மையை
இல்லை யெனினும் பெரிதுளன் எம்மிறை
நல்ல வரனெறி நாடுமி னீரே.

Transliteration

Cellu maḷavun celuttumin cintai yai
Valla paricāl uraiminkaḷ vāymaiyai
Illai yeninum perituḷan emmiṛai
Nalla vara neṛi nāṭumi nīrē.

Translation

Direct your consciousness as far as it can reach
Speak the truth as far as it is possible
Some utter that He is not, yet verily our God abides
Search and follow the benign path of Śiva.

Commentary

One should always direct one's consciousness as far as it can be directed to reach God; Tirumūlar implies here that no state of awareness is out of reach. One should always speak truth as far as one can be truthful with oneself. Some people do not believe in the existence of God. They deny His existence, but their denial does not make it so. Verily, He abides; pervading all things, He abides within one's consciousness.

Mandiram 2104

ஒன்றே குலமும் ஒருவனே தேவனும்
    நன்றே நினைமின் நமனில்லை நாணாமே
சென்றே புகுங்கதி யில்லைநுண் சித்தத்து
    நின்றே நிலைபெற நீர்நினைந் துய்மினே.

Transliteration

Onṛē kulamum oruvanē tēvanum
    Nanṛē ninaimin namanillai nāṇāmē
Cenṛē pukuṅkati yillainuñ cittattu
    Ninṛē nilaipeṛa nīrninain tuyminē.

Translation

Only one family and only one God
    Only think of good; no death there is
No other refuge to take without blemish
    Hold Him fast in your mind thinking and get redeemed.

Commentary

This verse is a mark and grandeur of Tirumūlar's magnificent *Tirumandiram*. It is very popular among all classes of society, even today. It delivers his universal vision and world view. Unifying all races of humanity, he declares there is only one family and only one God. The entirety of humanity and all living creatures exist within the one God. Tirumūlar teaches the aspirant to only think of good in order to find refuge. When man is thus evolved, he need not have apprehensions or enmity. Consequently the fear of death is completely erased from the mind. Man can take refuge in the universal God without any inhibition or sense of shame. Holding the Lord firmly in the mind, constantly, the yōgin becomes redeemed.

Mandiram 2105

போற்றிசெ யந்தண் கயிலைப் பொருப்பனை
நாற்றிசைக் குந்நடு வாய்நின்ற நம்பனைக்
காற்றிசைக் குங்கமழ் ஆக்கையைக்கைக் கொண்டு
கூற்றுதைத் தான்றன்னைக் கூறிநின் றுய்மினே.

Transliteration

Pōṛṛisai yantaṇ kayilaip poruppanai
Nāṛṛisaik kunnaṭu vāyninṛa nampanaik
Kāṛṛisaik kuṅkamal̲ ākkaiyaikkaik koṇṭu
Kūrrutait tānṛannaik kūrinin ṛuyminē.

Translation

Praise the Lord of the lovely and cool Kailasa mountain
The dear one who stands at centre of the quarter four
With smelling body where the wind blows
Redeem yourself by calling the name of one who has kicked the God of death.

Commentary

Śiva is the Lord of the beautiful and cool Mountain Kailasa. Praise and venerate Him. He is the central force who bears the burden of the cosmos encompassed in four quarters. He is the dear one who has kicked the God of death. This is an allusion referring to the episode of Śiva as *Kālakāla,* who kicked Yama at his chest when the latter approached Mārkaṇḍēya to remove his life. Mārkaṇḍēya embraced Śiva firmly in full faith. Sing the name of *Kālakāla* and become redeemed from death and birth.

Mandiram 2106

இக்காய நீக்கி யினியொரு காயத்திற்
புக்குப் பிறவாமற் போம்வழி நாடுமின்
எக்காலத் திவ்வுடல் வந்தெமக் கானதென்
றக்கால முன்ன அருள்பெற லாமே.

Transliteration

Ikkāya nīkki yiniyoru kāyattiṛ
Pukkup piṛavāmal pōmvaḻi nāṭumin
Ekkālat tivvuṭal vantemak kānaten
Ṛakkāla munna aruḷpeṛa lāmē.

Translation

Explore the way to escape from being born
Into another body after discarding this body
When you ponder when this body has come to us
Then you could obtain the grace.

Commentary

This verse advises the seeker of spiritual redemption to think about ways and means of not being born into another body after casting away the present one.

If one contemplates how, why, and when the present birth occurred, one will understand it and be capable of preventing it in the future. That will help one seek God's grace to attain freedom. Patañjali in the *Yōga-Sūtras* tells us that communion with life (*samyama*) enables us to remember previous lives, and why we have incarnated into the present one.

Mandiram 2107

போகின்ற வாறே புகுகின்ற அப்பொருள்
ஆகின்ற போது மரனறி வானுளன்
சாகின்ற போதுந் தலைவனை நாடுமின்
ஆகின்ற அப்பொருள் அக்கரை யாகுமே

Transliteration

Pōkinṛa vāṛē pukukinṛa apporuḷ
Ākinṛa pōtu maranaṛi vānuḷan
Cākinṛa pōtun talaivanai nāṭumin
Ākinṛa apporuḷ akkarai yākumē.

Translation

The principle goes along with souls as they move
When they attain sagacity also Hara who knows is there
Even when you die, seek the chief
That principle which adopts will lead you to the other shore.

Commentary

Pervading all things, God is present with souls as they move through life. Just as a father tolerates the behaviors of his child, to tame and correct him, God tolerates whatever souls do, to ultimately carry them towards mastery and liberation.

He is Hara, there to save cultivated souls when they attain sagacity. Therefore think of Him even when you reach the end. He who has adopted you will come to rescue and carry you to the other shore of salvation.

Mandiram 2108

பறக்கின்ற வொன்று பயனுற வேண்டின்
இறக்கின்ற காலத்தும் ஈசனை யுள்குஞ்
சிறப்பொடு சேருஞ் சிவகதி பின்னைப்
பிறப்பொன் றிலாமையும் பேருல காமே.

Transliteration

Paṛakkinṛa vonṛu payanuṛa vēṇṭin
Iṛakkinṛa kālattum īsanai yuḷkuñ
Ciṛappoṭu cērun civakati pinnaip
Piṛappon ṛilāmaiyum pērula kāmē.

Translation

If the one that flies is to gain the fruit
Think of the Lord even at the moment of dying
The state of Śiva will materialize along with the unique benefit
Thereafter will manifest the great world of birthlessness.

Commentary

That which flies is the bird, a metaphor for the life that leaves the nest of the body. If it is to gain the only objective of God-realization, it must meditate on God, even at the moment of death. That is to say, it should think of God always and forever.

If one thinks of God constantly, then one will achieve Śiva-consciousness and the exceptional reward of Śiva-jñāna, or supreme knowledge. Moreover, one will attain the pre-eminent world where there is no birth or death.

Mandiram 2109

கூடியும் நின்றுந் தொழுதெம் மிறைவனைப்
    பாடியு ளேநின்று பாதம் பணிமின்கள்
ஆடியு ளேநின் றறிவுசெய் வார்கட்கு
    நீடிய வீற்றுப் பசுவது வாமே.

Transliteration

Kūṭiyum ninṛun toḻutem miṛaivanaip
    Pāṭiyu ḷēninṛu pātam paṇiminkaḷ
Āṭiyu Lēnin ṛaṛivucey vārkatku
    Nīṭiye vīṛṛup pasuvatu vāmē.

Translation

Stand and bow down before the feet of our Lord and
    Adore Him by singing and deeply meditating
To those who dance and deeply contemplate
    He will return as a cow that has recently calved.

Commentary

Stand and worship the Lord's feet. Adore Him by singing His praise and by deeply meditating. Do it with other devotees in group, or individually.

If a devotee holds love and dances with all emotions, intensely thinking of the Lord, He will run to the devotee just as a cow that has recently calved will rush home from the field in return to its calf.

Mandiram 2110

விடுகின்ற சீவனார் மேலெழும் போது
    நடுநின்று நாடுமின் நாதன்தன் பாதங்

கெடுகின்ற வல்வினை கேடில் புகழோன்
    இடுகின்றான் உம்மை இமையவ ரோடே.

Transliteration

Viṭukinṟa cīvanār mēleḻum pōtu
    Naṭuninṟu nāṭṭumin nātantan pātaṅ
Keṭukinṟa valvinai kēṭil pukaḻōn
    Iṭukinṟān ummai imayava rōṭē.

Translation

When the life that departs ascends
    Remain in equilibrium and seek the Lord's feet
The hard karma will be mitigated, the one who has unending glory
    Places you amidst the gods.

Commentary

When one's life is departing the body, ascending the spine towards the crown of the head, one should maintain mental equilibrium, and remain unaffected by mental conflicts that may be present. To "seek the Lord's feet" implies that one should direct their breath and life force upwards through the central canal, the suṣumnā nāḍi, and meditate on the feet of the Lord. Consequently, one will escape the hard karmas which would otherwise remain influential. God's glory never diminishes. He helps souls rise to the state of celestials.

Mandiram 2111

ஏறுடை யாயிறை வாஎம் பிரானென்று
    நீறிடு வாரடி யார்நிகழ் தேவர்கள்
ஆறணி செஞ்சடை யண்ணல் திருவடி
    வேறணி வார்க்கு வினையில்லை தானே.

Transliteration

Ēṛuṭai yāyiṛai vāem pirānenṛu
Nīṛiṭu vāraṭi yārnikaḻ tēvarkaḷ
Āṛaṇi ceñcaṭai yaṇṇal tiruvaṭi
Veṛaṇi vārkku vinaiyillai tānē.

Translation

God's servants who smear the holy ash praising Him
As the One who wields the bull, who is God and Lord, are celestials on earth
Those who differently meditate on the sacred feet of the Lord
Who holds the river in His red-matted locks, have no karma.

Commentary

The devotees or servants of the Lord praise Him. He rides the bull Nandi as His vehicle. In reverence these devotees smear holy ash all over their bodies. Tirumūlar says that these devotees are celestials on earth. They contemplate the sacred feet of the Lord differently, for it is not merely an act of devotion but the transportation of their consciousness to the world of Śiva-consciousness. When the devotee is transported to the world of Śiva, the effects of karma are mitigated altogether.

It is written that Śiva holds the holy river Ganges in His red-matted locks.

Mandiram 2112

இன்புறு வீர்அறிந் தேஎம் இறைவனை
அன்புறு வீர்தவஞ் செய்யுமெய்ஞ் ஞானத்துப்
பண்புறு வீர்பிற வித்தொழி லே நின்று
துன்புறு பாசத் துழைத்தொழிந் தீரே.

Transliteration

Inpuṟu vīraṟin tēem iṟaivanai
Anpuṟa vīrtavañ ceyyumey jñānattup
Paṇpuṟa vīrpiṟa vittoḻi lēninṟu
Tunpuṟu pāsat tuḻaittoḻin tīrē.

Translation

You people! You are involved in the act of birth
And slog in acts of delusion and become exhausted
Know our God and enjoy bliss
Love the penance and cultivate yourself in true wisdom.

Commentary

Tirumūlar exhorts spiritual aspirants to strive and know God, and enjoy the bliss of God-consciousness. He recommends they follow and love penance which will lead to true wisdom or knowledge of Śiva, Śivajñānam.

Otherwise they will remain marooned in the cycle of birth and death, falling into acts of delusion, exhaustion, and suffering.

Mandiram 2113

மேற்கொள்ள லாவதோர் மெய்த்தவம் ஒன்றுண்டு
மேற்கொள்ள லாவதோர் மெய்த்தாளும் ஒன்றுண்டு
மேற்கொள்ள லாவதோர் மெய்ந்நெறி ஒன்றுண்டு
மேற்கொள்ள லாம்வண்ணம் வேண்டி நின்றோர்க்கே.

Transliteration

Mēṟkoḷḷa lāvatōr meyttavam onṟuṇṭu
Mēṟkoḷḷa lāvatōr meyttāḷum onṟuṇṭu
Mēṟkoḷḷa lāvatōr meynneri onṟuṇṭu
Mēṟkoḷḷa lāmvaṇṇam vēṇṭi ninṟōrkkē.

Translation

For those who long to adopt a mode
    There is one true penance to adopt
There is one true foot to adore
    There is one true path to adopt.

Commentary

Tirumūlar in this verse suggests the way to liberation for spiritual aspirants who long for Śiva-consciousness.

They can perform true penance which leads to Reality. In that space of truth remains Śiva's grace which are represented by His feet. Those who take refuge in the Lord attain liberation. This is the path shown by Śiva. It consists of four modes: carya, kriyā, yōga and jñāna.

The basis for these paths is unfailing love for God. Cekkiḻār, the author of the *Periyapuranam*, says 'wisdom means love for the Lord'.

Mandiram 2114

சார்ந்தவர்க் கின்பங் கொடுக்குந் தழல் வண்ணன்
    பேர்ந்தவர்க் கின்னாப் பிறவி கொடுத்திடுங்
கூர்ந்தவர்க் கங்கே குரைகழல் காட்டிடுஞ்
    சேர்ந்தவர் தேவரைச் சென்றுணர் வாரே.

Transliteration

Cārntavark kinpan koṭukkun taḻal vaṇṇan
    Pērntavark kinnāp piṟavi koṭuttiṭun
Kūrntavarkkaṅkē kuraikaḻal kāṭṭiṭuñ
    Cērntavar tēvaraic ceṉṟuṇar vārē.

Translation

The one of flame hue will bestow bliss to allies
The unpleasant birth He will give to those who disassociate
To those steeped in devotion He will display His resounding feet
Those who constantly think of Him will realize God.

Commentary

Śiva is described as having a fiery hue of blazing radiance. He bestows bliss to those who seek Him with sincere devotion. Those who run astray from Him will fall into the whirlpool of birth and death. To those steeped in love for Him, He will display His resounding feet. His feet perform the mystic dance which produces the sound *Aum* from the anklets. Those who meditate on Him will realize Reality or Śivam.

Mandiram 2115

முத்தியை ஞானத்தை முத்தமிழ் ஓசையை
எத்தனை காலமும் ஏத்துவர் ஈசனை
நெய்த்தலைப் பால்போல் நிமலனும் அங்குளன்
அத்தகு சோதி யதுவிரும் பாரே.

Transliteration

Muttiyai jñānattai muttamiḻ ōsaiyai
Ettanai kālamum ēttuvar īsanai
Neyttalaip pālpōl nimalanum aṅkuḷan
Attaku cōti yatuvirum pārē.

Translation

Salvation He is, the gnosis thereof, the sound of the threefold Tamil
All adore the Lord forever, so many times

Bereft of impurities He abides as the cream covered milk
How is it you love not that kind of effulgence?

Commentary

Śiva is the ultimate principle from where all come, and where all ultimately return. He is the final salvation of all souls. He provides souls with the wisdom to attain salvation. In South India, it is believed that the language Tamil, which comprises literature, drama and music, is an efficient vehicle that carries all people of devotion near to God. Śiva Himself is personified as the sweet sound of Tamil. All loving people praise Him forever. Śiva manifests as the milk that is covered by cream. He shines with great luminosity; yet people fail to seek and love Him, for they do not see his effulgence.

Mandiram 2116

நியமத்த னாகிய நின்மலன் வைத்த
உகமெத் தனையென் றொவருந் தேறார்
பவமத்தி லேவந்து பாய்கின்ற தல்லாற்
சிவமத்தை யொன்றுந் தெளியகில் லாரே.

Transliteration

Niyamatta nākiya ninmalan vaitta
Ukamet tanaiyen roruvarun tēṛār
Pavamatti lēvantu pāykinṛa tallāṛ
Civamattai yonṛun teḷiyakil lārē.

Translation

He is the dispenser of destiny, bereft of impurities
None could guess the number of epochs He has created

Apart from being caught in the churn post of births
None could realize clearly the churn post of Śiva.

Commentary

God is the dispenser of destinies. He is free from impurities, and as the creator, has created countless epochs. None could guess how many He has created. Souls are born and die, cycle after cycle, endlessly. They are churned by a metaphorical churn post or staff of reincarnation. They seldom realize the churn post of Śiva, who is responsible for our births and deaths, and our eventual salvation.

Mandiram 2117

இங்கித்தை வாழ்வு மெனைத்தோ ரகிதமுந்
துஞ்சொத்த காலத்துத் தூய்மணி வண்ணனை
விஞ்சத் துறையும் விகிர்தா எனநின்னை
நஞ்சற் றவர்க்கன்றி நாடவொண் ணாதே.

Transliteration

Iṅkittai vāḻvu menaito rakitamun
Tuñcotta kālattut thūymaṇi vaṇṇanai
Viñcat tuṛaiyum vikirtā enaninnai
Nañcaṛ ṛavarkkanṛi nāṭavoṇ ṇātē.

Translation

They have life here and all the woes thereof
They even at the moment of death call not Him as the pure red gem
They think not of Him as the adept abiding in the transcendent principle

Nor do they languish in love and discard karma, those could not seek Him.

Commentary

Those who spend their life on earth, undergo all sorts of hardships, yet even at the time of death they do not adore Śiva as the one of a red gem hue. They simply fail to see Him. Nor do they think of Him as the principle that transcends all tattvas; nor do they strain to love Him. They do not discard their karma, for it is beyond their capacity to seek and hold Him. Only those, who adore and think of Him will be able to find grace.

Mandiram 2118

பஞ்சமு மாம்புவி சற்குரு பால்முன்னி
வஞ்சக ரானவர் வைகில் அவர்தம்மை
அஞ்சுவன் நாதன் அருநர கத்திடுஞ்
செஞ்சநிற் போரைத் தெரிசிக்கச் சித்தியே.

Transliteration

Pañchamu māmpuvi caṛkuru pālmunni
Vañcaka rānavar vaikil avar tammai
Añcuvan nātan arunara kattiṭuñ
Cencaniṛ pōrait tericikkac cittiyē.

Translation

If on earth deceitful persons live
To defy the noble guru, there will be famine
Even the Lord will dread them, in the inescapable hell He will put them;

If we witness persons remaining in righteousness, it will affect their salvation

Commentary

The guru is such a noble person that only noble disciples approach him. If deceitful persons confront him with evil design, then it brings famine on the land. Even Śiva dreads such unfaithful people. He will place them in hell, from where they cannot escape without His grace.

But if we witness noble persons of righteous character, then that itself will cultivate the path of salvation.

Mandiram 2119

சிவனை வழிபட்டார் எண்ணிலாத் தேவர்
    அவனை வழிபட்டங் காமாறொன் றில்லை
அவனை வழிபட்டங் காமாறு காட்டுங்
    குருவை வழிபடிற் கூடலு மாமே.

Transliteration

Sivanai vaḻipaṭṭār eṇṇilāt tēvar
    Avanai vaḻipaṭṭaṅ kāmāron ṛillai
Avanai vaḻipaṭṭaṅ kāmāṛu kāṭṭuṅ
    Kuruvai vaḻipaṭin kūṭalu māmē.

Translation

Countless gods have worshipped Śiva
    No gain will accrue in worshipping Him
If we worship Guru who shows the way of salvation
    It is easy to attain union with Śiva.

Commentary

Numberless Gods have worshiped Śiva at Mount Kailasa. However, what they profited by worship are only ephemeral pleasures and positions. It is implied that celestials may be unable to progress by such worship. It is further implied that one may require a human incarnation, and then should honor the guru by following his teachings to attain permanent bliss, Śiva-consciousness.

Mandiram 2120

நரருஞ் சுரரும் பசுபாச நண்ணிக்
    கருமங்க ளாலே கழிதலிற் கண்டு
குருவென் பவன்ஞானி கோதில னானாற்
    பரமென்றல் அன்றிப் பகர்வொன்று மின்றே.

Transliteration

Nararuñ curarum pasupāsa naṇṇik
    Karumaṅka ḷālē kaḻitaliṟ kaṇṭu
Kuruven pavanjñāni kōtila nānāṟ
    Paramenṟal anṟip pakarvonṟu minṟē.

Translation

One who is guru, on noticing men and celestials
    Being involved in the delusion of paśu, perishing in karma
Observes 'Oh' enlightened one, if you are free from impurities
    You become the Supreme. There is nothing more to say.

Commentary

Men and celestials being deeply marooned in the delusional effects of the soul (paśu) perish without gaining salvation. The guru who has become self-realized, having observed this phenomenon instructs his disciple to cleanse himself of all impurities to

become identified with the supreme principle. What else the guru could instruct? Probably the guru's instruction here consists of the mahavakya *tatvamasi,* "Thou art That." This is singular instruction of the supreme principle.

Mandiram 2121

ஆட்கொண் டவர்தனி நாயகன் அன்புற
　　மேற்கொண்ட டவர்வினை போயறநாடொறும்
நீர்க்கின்ற செஞ்சடை நீளன் உருவத்தின்
　　மேற்கொண்ட வாறலை வீவித்து ளானே.

Transliteration

Āṭkoṇ ṭavartani nāyakan anpuṟa
　　Mēṟkoṇ ṭavarvinai pōyaṟa nāṭoṟum
Nīrkkinṟa ceñcaṭai nīlan uruvattin
　　Mēṟkoṇṭa vāṟalai vīvittu ḷānē.

Translation

The one who has mastered is the singular overlord
　　Everyday with care He mitigates karma of the adopted ones
In form of the tall one with the watery red-matted locks
　　He wrecks the waves of birth in the way He has adopted.

Commentary

The noble guru Śiva has adopted disciples. He is the pre-eminent supreme master, and has adopted as disciples those in spiritual pursuit. Everyday He takes care lovingly to see the effects of their karmas mitigated. He comes in the form with red-matted locks, wherefrom the waters of the Ganges flow. He mitigates the waves of birth and death for His disciples, according to their unique circumstances.

General Editor: T.N. Ganapathy

The Tirumandiram

Volume Eight

Tandiram Eight

Translation and Commentary

by

S.N. Kandaswamy

Yoga Siddha Research Centre: Publication Series No.: 8

Babaji's Kriya Yoga and Publication, Inc.
St. Etienne de Bolton, Quebec, Canada

Introduction

Tirumūlar, the celebrated author of the *Tirumandiram*, is considered to be among the sixty three Nāyaṉmārs of Śaivism. It is the conceded opinion of many Tamil literary historians that he lived in the fifty century A.D., though according to tradition he lived for three thousand years in deep meditation beneath the shade of Śivabōdhi (pipal) tree at Tiruvāvaḍutuṟai in Tamil Nadu. He was a great Siddha and his followers named his tradition *Mūlavarga.* One of them was Koṅgaṇa Siddhar, the disciple of Bōga siddhar. In the first part of his treatise, *Vāda kāviyam* (verse 308), Koṅgaṇar mentioned that he was the grandson of Tirumūlar. He also noted that the Tirumūlar group stressed the significance of positioning consciousness at the *mūlādhāra* while performing meditation. Perhaps for this reason, Tirumūlar came to be known as *Mūlaṉ*. However, the tradition preserved in the *Periyapuranam* holds the view that because he entered the dead body of Mūlaṉ, the shepherd, he acquired the name Mūlaṉ with the honorific prefix *Tiru*, which connotes divinity, beauty, wealth of knowledge, etc. It is pertinent to note that Tāyumāṉavar (1750 A.D.) referred to a galaxy of preceptors, headed by Tirumūlar.

The *Tirumandiram* has been compiled as the tenth among twelve Tirumuṟais (canonical literatures) of Śaivaism. It is treated as the quintessence of Śivāgamas. It contains nine tantras and over three thousand verses. The name *tandiram* means Āgama. The nine tantras are considered the sum and substance of nine Āgamas, viz. *kāraṇa, kāmika, vīra, cinta, vāduḷa, kōlōttara, suprabheda, makuḍa* and *viyāmaḷa*. A comparative study of the nine tantras of *Tiruman-*

diram and the aforesaid nine Āgamas deserves to be made in the future, to underscore both their unity and differences so that the unique features of Tamil scripture may be brought to light.

Though the *Tirumandiram* forms the earliest extant text on Śaiva Siddhānta and some inner schools of Śaivism, it contains many layers of thought, making it encyclopedic in character. There are portions of the *Tirumandiram* projecting the cardinal tenets of Siddhayāna, i.e. the vehicle of the Siddhas. Considerable verses throw sufficient light on the philosophy of Advaita Vedānta. In some sections, Tirumūlar deals with the tantric cult, giving prominence to goddess Śakti, the dynamic aspect of the static Śiva, Supreme Reality. There is reference also to Vaiṣṇavism in the text. A close study of the *Tirumandiram* reveals that Tirumūlar endeavored to compromise apparent differences between Vedānta and Siddhānta, and to establish a synthetic thought of monistic learning and esoteric sayings.

Apart from his philosophical thoughts, his ethical teachings deserve special mention. 'Service to humanity is the real service to God'–forms the essence of his message. Humanism is the key note of the *Tirumandiram*. When others preached that 'God is Love,' Tirumūlar boldly stated that 'Love is God,' *anbē śivam*. He was a great Śivayōgi and Śivajñāṉi, and developed pervasive consciousness to treat the entire humanity as one family *(oṉṟe kulam)*, and to establish the concept of one God *(oruvaṉē tēvaṉ)*. He felt that ethical preparation is essential for spiritual perfection. For empirical life to be filled with happiness and contentment, adoption of good norms and values is inevitable. Tirumūlar laid stress on practical ethics. Purity in thought, word and deed, kindness, compassion,

patience, gratitude, rectitude, charity, liberality, non-violence, avoidance of intoxicating drinks, eradication of lust, hatred and ill-will etc., constituted the cardinal ethics enunciated by Tirumūlar.

With this brief and basic survey of Tirumūlar's teachings, let us outline the structure and substance of the **eighth tantiram,** which contains 527 verses of symmetrical structure distributed unevenly through forty three sections, commencing with *uḍalil pañcabhēdam* (five fold differences of body) and ending with *cōtaṉai* (enquiry). Though it may be difficult to find the semantic sequence of one section to the subsequent section, here an attempt is made to group the different sections on thematic basis. It is possible to subsume the substance of the **eighth tantiram** under eight major heads, as presented here below.

1. Uḍalil pañca bhēdam, and uḍal viḍal (The five-fold divisions of the human body, and the relinquishment of the body)

These two are the titles of the first two sections. The first consisting of seventeen verses denotes the five-fold divisions of the human body being instrumental for practicing Śivayōga. They are as follows: 1.gross body *(sthūla śarīra)*, 2.subtle body *(sūkṣma śarīra)*, 3.causal body *(kāraṇa śarīra)*, 4.subtle causal body *(mahā-kāraṇa śarīra)* and 5.pure body *(śuddha śarīra)*. In the Upaniṣadic tradition, the five bodies are named *annamaya kośa, prāṇamaya kośa, manomaya kośa, vijñānamaya kośa* and *ānandamaya kośa*.

The second section consisting of three verses with the caption *uyir viḍal,* which means relinquishment of body. Though it literally denotes leaving the body, it actually means the cessation of attachment to the body. Tirumūlar in this section urges aspirants

to stop clinging to lustful thoughts and physical allurements. He advises the aspirant conquer oneself and meditate on Śiva to attain the lightening-like body, which cannot be pierced by any force.

In the following portions, the serial number given in brackets against the titles indicates the referenced sections of the Eighth Tandiram.

2. The different states of the soul

The different states of the soul and its journey from one state to another are analyzed by Tirumūlar in various sections under specific titles, associated with *avattai* (avasthā). Let us briefly consider them serially.

2.1 Avattai pēdam – kīḻālavattai(3) (Different states of experience of the soul – lower states of experience)

This section contains twenty five verses dealing with the five-fold states of the soul, viz. waking experience, dream experience, deep sleep experience, the fourth state of consciousness that transcends the modes of existence, and the absolute state of consciousness. These five are respectively known as jāgrat, svapna, suṣupti, turiya and turiyātīta. Among them, the last one is not mentioned in the Upaniṣads or in the texts on Advaita Vedānta. It is found only in texts on Śaiva Siddhānta.

Kīḻālavattai indicates the state of the soul when it moves downward from the centre of command (ājñā, i.e. between the eyebrows) and reaches mūlādhāra (base of the spine). In this process, the soul passes through the five stages from jāgrat to turiyātīta.

The state of the soul that ascends from mūlādhāra to ājñā, reaching the waking state, is *mēlālavattai*. This higher experience is also explained in this section.

2.2 Madhya jāgrat avastha(4) (Middle waking state)

This section comprises seventeen verses. The *madhyālavastha*, or middle waking state, belongs only to the waking state located in the ājñā; and therefore the soul's experience in this middle spot is named *madhya jāgrat avastha*. When the soul is in the waking state the following fivefold states occur.

2.2.1. Jāgrat in the jāgrat avastha (waking within the waking state)

This is the first middle state in which the soul experiences objects directly.

2.2.2. Svapna in the jāgrat avastha (dreaming within the waking state)

In this condition, the mind actively engages exploration of happiness and sorrow and their sources.

2.2.3. Suṣupti in the jāgrat avastha (sleep within the waking state)

In this state, the soul experiences joy and sorrow which are the results of good and bad deeds.

2.2.4. Turiya in the jāgrat avastha (the fourth state in the waking state)

In this state, pleasure and pain do not afflict the soul, though it heaves a sigh.

2.2.5. Turiyātīta in the jāgrat avasthā(the fifth state in the waking state)

In this state, the soul is agitated and swoons on hearing of joys and sorrows.

Collectively, these are the five experiential modes of the soul in the waking state.

2.3 Śuddha naṉavādi parvam (6) (Pure waking and other states)

This section consists of forty verses. They deal with the five-fold states of soul freed from the bonds of mala. They are as follows: 1.*nirmala jāgrat*: pure waking state, 2.*nirmala svapna*: pure dreaming state, 3.*nirmala suṣupti*: pure deep dream experience, 4.*nirmala turiya*: pure turiya state and 5.*nirmala turiyātīta*: pure transcendental state. These states are vividly portrayed in this section. The great yogins who reach turiyātīta become like children in this exalted waking state; these pure souls view objects of the world without any adjuncts, attributes, or precognitions. In this supreme state, the soul with indiscriminate knowledge *(nirvikalpaka jñāna)* cognizes the bare existence of things without any thought of their name, shape, quality, activity and genus.

In *turiyātīta* of the waking state, spiritually evolved souls abide in supreme purity and in the company of Śiva tattvas only.

2.4 Kēvala sakala śuddha (7) (Triple states of soul)

This section contains forty-two verses, elaborately discussing the three-fold states of the soul. The isolated condition of the soul in the pre-creation period is known as kēvala. In this state, the soul has no body and exists in *āṇavamala*, the impurity of

igno rance, shrouded by darkness. Its powers of volition *(icchā)*, conation *(kriyā)* and cognition *(jñānā)* are dormant. In order to destroy the potential of *āṇava*, the Lord through agency of His unified Śakti creates the universe and its accessories to endow souls with bodies and organs, providing all requirements of experience for purification. This embodied state is called *sakala* which literally means 'all;' the soul in this state is in association with the *malas*, viz. āṇava, karma and māyā. The word *sakala* also means the state associated with kalā, a term also denoting māyā, or primordial matter. *Sakala* is given to the soul by Lord Śiva out of compassion, enabling it to attain the śuddha pure state. In this state the soul is purified by removal of all malas, due to the descent of divine grace *(śakti)*. In the *śuddha* state, the soul is liberated from the circle of transmigration and its powers of volition, conation and cognition become pervasive to enjoy the limitless Śivānanda.

2.5 Parāvastha (8) (Supreme state)

This section consists of twenty seven verses, dealing with the experiences of the soul in parāvastha. The word *para* means the supreme and *avastha* means state: putting them together, the word *parāvastha* denotes the Supreme state of soul in which it gains divine knowledge, and experiences completely the auspicious nature of Śiva.

2.6 Patiṉōrām tāṉamum avattai-y-eṉa-k-kāṇal (11) (Even the eleventh kalā is to be taken as an avastha)

In this section there are only three verses, dealing with the eleventh kalā in the series of *dvādaśakalāpraśāda* (the twelve mystic centres within the body). The term *dvādaśakalā* denotes these

twelve mystic centres in which Śakti manifests Herself. The word *dvādaśa* means twelve. Kalā indicates Śakti, the divine female energy. *Praśāda* means grace. Sometimes they are counted as sixteen. In this section, the first *(mētai)*, fifth *(artha chandra)*, seventh *(nādam)*, ninth *(śakti)* and eleventh *(viyomarūpi)* centres of meditation, and the soul's experiences in these centres are explained.

2.7. Kalavu celavu (12) (Mingling and departing)

The word *kalavu* means mingling, while *celavu* connotes departing. There are only two verses in this section, in which Tirumūlar explains the process through which the soul experiences different physical conditions, collectively called *avasthās*. By mingling, he meant the soul's association with the sense organs and internal elements. Departing indicates the soul's withdrawal from contact with these organs and elements.

2.8. Nirmalāvastha(13) (The state free from impurity)

This section is lengthy, consisting of fifty-one verses. They describe in detail the state of soul freed completely from all kinds of impurities. The state of *nirmala* (freedom from impurity) denotes the soul's *śuddha* (pure) state. Within *nirmala* there are five gradual states: 1.nirmala jāgrat, 2.nirmala svapna, 3.nirmala suṣupti, 4.nirmala turiya and 5.nirmala turiyātīta. Each state is a stage to which the soul must advance to attain its final goal, *nirmala turiyātīta*. This ultimate state transcends all impurities and culminates the soul's spiritual journey, resulting in union with Śiva.

2.9. A̱rivu udayam(14) (Dawn of spiritual knowledge)

In this section consisting of fifteen verses, Tirumūlar deals with *jñānōdaya*, the dawn of spiritual knowledge. In the state of *nirmala*

turiya (due to Divine grace) spiritual knowledge is imparted to the soul, enabling realization of the intrinsic nature of Absolute Reality, i.e. Śiva. Tirumūlar also indicates the benefit of self-realization. He suggests that the realized soul, always abiding in meditation, imbibes the nature of Śiva and attains Śivahood.

2.10 Eṭṭitaḻ-k-kamala mu-k-kuṇa avattai(31) (The state of the soul with triple guṇas in the sphere of Eight petalled lotus)

This section comprises ten verses. *Eṭṭitaḻ-k-kamalam* means the lotus flower with eight petals, which symbolizes the heart. Experiences of the soul influenced by the three guṇas, viz. *sattva, rajas* and *tamas*, are called *trai guṇavasthā*. Tirumūlar enumerated the eight celestial regents designated by Lord Śiva to protect the eight directional points of the compass. According to him, the heart contains a lotus of eight petals. The body is personified as a city built with the products of māyā. At the base of the spinal cord, there is the coiled light known as kuṇḍalini śakti, the seat of consciousness. The methods of Yoga enable the practitioner to learn the art of awakening and elevating it through the suṣumnā or central nāḍi (subtle energy channel), reaching the destination of sahasrataḷa for redemption from gross physical life.

2.11 Oṉpāṉ avattai oṉpāṉ abhimāni(32) (Nine-fold states and nine-fold presiding deities)

In this section there are nine verses describing the nine-fold states of jīva, para and Śiva. Jīva is the soul bound by the triple malas. Parā denotes the soul freed from the malas. Śiva is the soul that has attained Śivahood.

The soul has three basic states, viz. *kēvala, sakala* and *śuddha.* In each of them, jāgrat (waking), svapna (dream) and suṣupti (deep sleep) occur. Thus the total number of *avasthās* (states of experience) is nine.

The word *abhimāni* denotes the presiding deity of a particular state of the soul, parā and śiva. Tirumūlar has identified nine presiding deities corresponding to the nine-fold states.

The section on *Mu-t-turiyam* (three-fold turiyas) also deals with *turiyāvastha.* However, it will be treated under the seventh sub-heading.

3.1 Adhvas(5) (The paths for liberation)

This section contains only three verses. The word *adhva* literally means 'path,' and denotes the path by which the soul moves from one locality to another. They are of six kinds, viz. mantra, pada, varṇa, bhūvana, tattva and kalā. The first three constitute the *sabḍa prapañca*, while the last three form the *artha prapañca.* The *sabda prapañca* denotes the universe of sound, being the product of *śuddha māyā*. Sound is classified into four kinds, viz. *sūkṣma, paśyanti, madhyamā* and *vaikharī*. From these sounds, the syllable *(varṇa adhva)*, the word *(pada adhva)* and the sentence or phrase *(mantra adhva)* emanate. The *artha prapañca* denotes the universe of substance, consisting of the products evolved from both *śuddha māyā* and *aśuddha māyā*. They are the *bhūvanas* (worlds), *tattvas* (evolutes) and kalās (time), viz. nivṛtti, pratiṣṭā, vidyā, śānti, śāntiatīta being the five spheres of action for Śivaśakti, helping the souls attain spiritual perfection.

These six fold adhvas help the souls in two ways: to earn and experience the effects of two-fold karmas known as *hitam* (pleasant) and *ahitam* (unpleasant), and to attain liberation after the karmic effects are exhausted.

3.2 Sōdaṉai(43) (Enquiry)

The last section of the eighth tandiram comprises fourteen verses. The word *sodanā* means examination or enquiry. The six-fold *adhvas* provide support to the three-fold karmas arising from thought, word and dead. When the soul reaches maturity, the Lord manifesting Himself as preceptor probes the *adhvas* (the paths), purifies the *sañcita karma*, and enables the soul to experience and exhaust the *prārabda karma*. He destroys the potency of *āṇava mala* and *āgāmi karma* of the soul through *jñāna śakti*, and the soul becomes freed from the cycle of transmigration.

Following Tirumūlar, Arunandisivam presents the concept of *adhvā śuddhi,* i.e. purification of *adhvās* through intervention of the Lord, in the eighth sūtra of *Śivagñāna siddhiyār* (8.1.6-10).

4.Āṟu antam(15) (The six ends)

In this section, there are thirty-five verses dealing with six-fold philosophical conclusions. In the opening verse they are mentioned in the following order: Vedānta, Siddhānta, Nādānta, Bodhānta, Yogānta and Kalānta. However, there is a change in the order of enumeration in the text *Śivayogācāra kaṭṭaḷai* with their order as: Kalānta, Nādānta, Yogānta, Bodhānta, 5. Vedānta and 6. Siddhānta.

Among the six ends, the most prominent are the Vedānta and Śaiva Siddhānta. Next in order, Yogānta or Yoga philosophy,

deserves to be considered. The remaining three ends viz. Kalānta, Nādānta and Bodhānta are subsumed under Śaiva Siddhānta.

Kalā denotes the five-fold kalās, *nivṛtti, pratiṣṭhā, vidyā, śānti* and *śāntiyatīta,* which constitute one of the three parts of *artha prapañca;* the other two being *bhuvana* and *tattva.* The end of kalās, *kalāntam,* indicates spiritual advancement of the soul, transcending all five kalās.

Apart from the five kalās, Tirumūlar mentioned another five kalās revealed by Lord Śiva: tantra kalā, mantra kalā, upadeśa kalā, teḷivu and jñāna. These five formed the component parts of Śaiva āgamas. Kalānta is the end study of these five parts of Āgamas. Nādānta denotes the end of nāda tattva; when right knowledge dawns on the soul, it attains the supreme state beyond the *nāda tattva.* The Bodhānta denotes the end of all knowledge. Lord Śiva is attained when all knowledge is set at rest.

It is essential to note the last three, Kalānta, Nādānta and Bodhānta, are not given status as a system of philosophy by exponents of Śaiva Siddhānta, though Saint Ramalingar noted them in his hymns of grace *(Aruṭpā).*

5. The Vedāntic thought

Tirumūlar's erudition in Śivagamas and Śaiva Siddhānta is transparent in many verses of the *Tirumandiram.* Similarly, the text bears ample evidence to his deep knowledge of the Upaniṣads and Advaita Vedānta. He never discarded Vedānta for the sake of Siddhānta. A close study of his verses reveals that he aspired to establish unity of the two systems. In the Eighth Tandiram, many sections deal with the basic concepts of Advaita Vedānta. Let us present them one by one.

5.1 Pati, Paśu, Pāśam vēṟiṉmai (16) (The non-difference of pati, paśu and pāśa)

This section consists of twenty verses, dealing with non-difference of the triple realities, *pati*- the Supreme Lord, *paśu*- the myriad souls, and *pāśa*- the triple bonds or malas- *āṇava, karma* and *māyā*. Differences arise due to delusion and ignorance. On the dawn of right knowledge, a perfected soul realizes the single reality.

5.2 Kārya kāraṇa upādhi(28) (The adjuncts of jīva and para)

In this section there are five verses dealing with the adjuncts and attributes of soul and para (-Īśvara). The adjuncts of jīva are called the *kārya upādhis,* which are seven:

1. Five-fold sense organs and five-fold organs of action of the gross body;
2. The objects, susceptible to the aforesaid organs;
3. Mind (manas), 4. Intellect (buddhi), 5. Consciousness (citta);
6. Ego (ahaṅkāra) and 7. Five fold airs (prāṇādi pañcakam);

The adjuncts of para (-Īśvara) are called *kāraṇa upādhis,* which are also seven:

1. Omniscience, 2. All instrumentality, 3. Control over all senses, 4. Lordship, 5. Creator, 6. Protector, 7. Destroyer.

When impressions of both *kārya* and *kāraṇa upādhis* are removed, there is no more birth either to jīva or para.

It is pertinent to state that in the Vedānta system, the *kāraṇa upādhis* are attributed to Īśvara, while in *Tirumandiram* they are

ascribed to para, the unfettered soul. However, *upādhi* as a philosophical term is familiar only in the Vedānta System.

5.3. Ilakkana tirayam (35) (Three-fold implied meanings)

This section contains only two verses, dealing with the suggestive and implied senses grammatically known as *lakṣaṇā* in Sanskrit and *ilakkaṇai* in Tamil. According to Indian grammarians, a particular word conveys the primary sense, which is called *mukhyārtha* or *vācyārtha.* It is only a literal and direct meaning of the word. In special contexts, the same word connotes an indirect and figurative sense known as *lakshyārtha.* By such connotation the implied sense is brought to light. *Ilakkaṇāttirayam* is the Tamilized form of *lakṣaṇātraya* in Sanskrit. Tirumūlar has applied this technique to elucidate the oneness or unity of soul and Śiva.

5.4 Tatvamasi mahāvākyam(36) (Tattvamasi statement)

In this section there are nineteen verses, elucidating the esoteric sense of the upaniṣadic statement '*tat tvam asi.*' Tirumūlar rendered *mahāvakya* as *pērurai* in Tamil. It is a great statement because of the grand message, i.e. declaration of the individual self's identification with the Supreme Self, or union with the Lord. However, Tirumūlar altered slightly the statement thus: *tvam tat asi,* meaning '*you become that,*' the Soul becomes Śiva.

There are three stages in the spiritual journey of the soul to attain the eternal bliss of Śiva. In the first, removal of all evolutes of māyā and attainment of the śuddha (pure) state occurs. The soul in the *śuddha* state is noted by the word '*tvam.*' At the end of upaśānta, i.e. tranquility, the śuddha soul experiences Śiva, denoted by the word '*tat.*' This is the second stage. In the third

stage, the soul transcends '*tat*' and immerses in Śivānanda, noted by the word 'asi.' Thus, the unity of soul with Śiva is expressed by the *mahāvākya* '*tvam tat asi*' in the *Tirumandiram* and '*tat tvam asi*' in the Chāndogya Upaniṣad.

6.1. Aḍi talai a̱riyum ti̱ram kū̱ral(17) (Exposition of reaching the feet and head)

In this section there are ten verses, mainly elucidating the significance of the feet and head of Lord Śiva. The feet stand for divine grace and its descent. The head indicates the supreme knowledge. The soul must attain supreme knowledge through the means of divine grace to attain eternal bliss. Knowledge of the feet and head of the Lord suggests knowledge of how to arouse the kuṇḍalini śakti at the mūlādhāra and elevate it to sahasrāra, where it is drenched in the immortal ambrosia, effecting immorality.

6.2 Paralakṣaṇam(21) (The nature of Para)

This section contains fourteen verses dealing with the intrinsic nature *(svarūpa lakṣaṇa)* and attributive nature *(tatastha lakṣaṇa)* of Lord Śiva. Some poems describe the nature of the soul in the *śuddha* state, which is also known as *nirmala* state.

6.3 Visuva-k-kirāsam(37) (Morsel of cosmos)

This section contains eight verses. The word *viśva* means universe or cosmos. *Kirācam* is the Tamilized form of *grāsa* in Sanskrit, and means morsel. The whole cosmos is a morsel to Lord Śiva, who devours both the fettered and unfettered souls for some purpose. In order to give rest to fettered souls, the Lord absorbs them and makes them reborn to exhaust their karma. He absorbs the released souls to provide them eternal bliss.

7. Sections with the numeral three

Tirumūlar has classified some sections with the number three to convey three aspects of a particular theme. Some of them are concerned with concepts of Śaiva Siddhānta. Some sections are associated with tenets of Advaita Vedānta. Others are to be considered common to both prominent systems. Let us present these sections serially and briefly.

7.1 Mukkuṇa nir-k-kuṇam(9) (Devoid of three guṇas)

This section contains only one verse dealing with the three guṇas, *sattva, rajas, and tamas.* From *prakṛti māyā* these three guṇas arise, and describe the three types of forces in the universe. *Sattva* is luminous. Stillness, silence, determination, cleanliness, patience, contentment, balance, self-control, and compassion are chief features of the *sattva guṇa.* Activity, movement, desire, egotism, controlling others, etc. are some of the marks of *rajo guṇa.* Inertia, over eating, sleeping, dullness, arrogance, ignorance, selfishness, dishonesty, cruelty, hatred etc., are some features of *tamoguṇa.*

The word *nirguṇa* means the absence of guṇa. These material guṇas are found not in the Lord, but in all the forces of māyā. The Lord is the still and silent source of all creation, and possesses qualities which are limitless.

7.2 Mu-k-kuṟṟam(18) (Three three defects)

This section contains two verses. *Mu-k-kuṟṟam* denotes the three defects, *kāmam*-desire, *vekuḷi*-hatred, and *mayakkam*-illusion or delusion. These three defilements form the impediments to spiritual perfection. They must be eradicated for attainment of eternal bliss.

7.3 Mu-p-padam(19) (The three words)

In this section there are eight verses. *Mu-p-padam* means the three words. Here, it denotes the three words of *mahāvākya* mentioned in the Chandogya Upaniṣad. Tirumūlar elucidates the esoteric significance of the three words *tat tvam asi*, changing their order thus: *tvam tat asi.*

7.4 Mu-p-param (20) (The three-fold paras)

This section contains seven verses. The word *param* means supreme. It is used in three meanings. It denotes the Supreme Lord Śiva. In some poems, the same word is used to indicate the supreme soul liberated from all bonds. Also, *param* is used to denote the supreme bliss.

7.5 Mu-t-turiyam (22) (The three-fold turiyas)

In this section there are eight verses. Turiyam is the fourth state in which the soul transcends the changing modes of existence. It has already been noted the souls are classified into jīva, para and śiva. In this section, Tirumūlar deals with the triple turiyas, *jīva turiya, parā turiya* and *śiva turiya.*

7.6 Mu-m-mutti(23) (The three-fold muktis)

This section consists of four verses. *Mutti* is the Tamilized form of *mukti.* It denotes release from the cycle of transmigration. Since the souls are threefold, Tirumūlar deals with *jīva mukti, para mukti* and *śiva mukti,* which is the summum bonum of life.

7.7 Mu-c-Corūpam(24) (The three intrinsic form)

This section contains seven verses. The word *corūpam* is derived from *svarūpa,* which means the intrinsic form or nature.

This section deals with the *jīva svarūpa, parā svarūpa* and *śiva svarūpa.*

7.8 Mu-k-karaṇam(25) (The triple organs)

In this section there are only three verses. The word *karaṇa* means organ or instrument. Triple karaṇas are the mind mouth, as organ of speech and body. All the activities are associated with these three-fold organs. The Lord removes the fatigue of these three *karaṇas* and places the soul in samādhi *(absorption).*

7.9 Mu-c-cūṉiya tontattasi(26) (The three voids and tat tvam asi)

This section comprises seven verses. This statement *tontattasi* is the Tamilized form of *tvam tat asi*. Mu-c-cūṉiyam (śūnya) denotes the three voids of these three *padas*, suggesting that *śūnya* without any description and adjunct is the Supreme Reality. Tirumūlar deals with the esoteric sense of the statement *tvam tat asi* in this section.

7.10. Mu-p-pāḻ(27) (The three illusion)

In this section there are six verses. The word *pāḻ* denotes many things such as desolation, damage, emptiness, nothingness, vacuity, void, space, primordial matter, and also the soul. However, Tirumūlar used the word in the sense of *void* or *illusion*. In one verse (2495), he speaks of *māya-p-pāḻ, bhoda-p-pāḻ* and *upaśānta-p-pāḻ*. They respectively denote the illusion of māyā, the illusion of *bhoda* (knowledge) and the illusion of *upaśānta* (tranquillity). In the subsequent verse (2496), he deals with *māya-p-pāḻ, jīva-p-pāḻ and viyōma-p-pāḻ*. The last two mean respectively the illusion of jīva and the illusion of atmosphere or space.

8. The remaining sections

The remaining sections are of different kinds, and are to be grasped under this heading. They deal with various aspects of mystical, ethical and metaphysical significance. Let us briefly present the core contents of these sections one by one.

8.1 Aṇḍāti bhēdam (10) (The different world-systems)

This section contains only two verses. *Aṇḍa* denotes the world. The verses deal with the world systems and their types. They throw some light on aspects of cosmology as understood during the times of Tirumūlar.

8.2 Upaśāntam(29) (The state of tranquility)

In this section there are six verses. *Upaśānta* means tranquility. In the opening verse of this section, Tirumūlar says it is only through the grace of Śakti that the soul can attain tranquility. In the next verse (2507), it is said that the impressions of *kārya* and *kāraṇa upādhis ((see 5.2))* must be eradicated for the soul to attain complete tranquility.

8.3 Puṟamkūṟāmai(30) (Avoidance of out-speaking)

This section contains fifteen verses. The word *puṟamkūṟāmai* literally means the avoidance of back-biting. However, Tirumūlar used it to mean the avoidance of self-boasting. It is essential to note in this section that other themes of spiritual significance are also projected. Tirumūlar advises that one should merge with Śiva, like the river that merges in the vast ocean (2513).

8.4 ŚuddhāŚuddham(33) (The pure and the impure)

In this section, there are twelve verses. The compound word *śuddhāśuddham* is made up of śuddha and aśuddha. Śuddha means purity, and aśuddha means impurity. In this section only some verses deal with the concepts of purity and impurity. Tirumūlar exhorts in verse (2554) that one must keep his mind, word, and deed pure if he shall become pure. Only those who are pure in thought, speech and action are eligible to attain the śuddha state essential for supreme bliss. In another verse (2555), he mentions that one should follow the right path which is pure and bright. The sacred names of Śiva are the pure sword to fight against evils. Those who preserve purity are endowed with powers.

Tirumūlar uses the word *āśauca (-āśūsam)* as a synonym for *aśuddha*, for it means defilement. Defilement *(tīṭṭu)* occurs in many ways. Touching impure people is one kind of defilement. The birth of a child or the death of a relative etc. causes defilement. To be untouchable (in the caste systems) was a social evil, till it was banished by the constitution of free India. Tirumūlar states that nobody understands the real sense of defilement and its source. If they understand its real meaning, they realize that even the human body is the product of impure māyā (2551). He elucidates that defilement has nothing to do with those who follow ethical norms, adore Lord Śiva, tend the sacrificial fire, and above all those who are great Vedic jñānins and treat all people equally (2552).

8.5 Muttinindai(34) (Disdain of liberation)

This section contains eight verses. *Mukti* becomes mutti in Tamil. It means release or liberation. *Nindai* denotes disdain. Tirumūlar condemns skeptics who have no faith in liberation.

Equally he repudiates hypocrites who accept the reality of liberation, but do not behave in an ethical way.

8.6 Vāymai (38) (Truthfulness)

In this section there are fifteen verses. *Vāymai* means truthfulness. Tirumūlar expounds on the strength of truthfulness, which supports the aspirant to realize Śiva. The word *vāymai* (in semantic expansion) also indicates the Ultimate Reality known as *mey-p-poruḷ*. Tirumūlar exhorts that the aspirant renounce falsehood and sensuous desire. He maintains that truth and lies indicate respectively the life associated with the spiritual way, and the life, connected with the outcomes of empirical existence (karma).

8.7. Jñāni Ceyal (39) (The performance of jñānin)

This section comprises only three verses. Jñānin is one who has attained Śivajñāna, the realized soul. He exhausts karmas by experiencing them. He is also careful in the avoidance of new karmas. He follows the path of grace, unaffected by deeds, thus shutting the entrance to future possible births. He cultivates detachment and possesses balance both in adversity and prosperity. Happiness and sorrow are the same to him.

8.8 Avā-v-aṟuttal(40) (curling the desire)

In this section there are ten verses dealing with merits accruing from avoidance of various desires. It is pertinent to note that all systems of Indian Philosophy (with the solitary exception of Lokāyata), present the view that desire is the essential cause of suffering and the perpetuation of reincarnation. Tirumūlar exhorts aspirants to eradicate desire and craving totally. Avoidance of desire leads to attainment of bliss.

8.9 Bhakti-y-uḍamai(41) (Possession of devotion)

Bhakti meaṇs devotion to the Lord and His devotees. In this section of ten verses, the significance of devotion and the greatness of devotees are elucidated. Tirumūlar says that devotees adore Lord Śiva, invoking His grace by reciting His sacred names and auspicious qualities. Though he was a great Śiva Yogin and Śivajñāni, he recommends devotion as an easy path to attain the blessings of Lord Śiva.

8.10 Mukti-y-uḍamai(42) (The possession of liberation)

This section contains only two verses, dealing with the final release known as *mukti*, and the means to attain it. The word *mukti* literally denotes liberation. Here, it indicates the soul's liberation from the malas, viz. āṇava, karma and māyā. It also means the attainment of eternal bliss known as Śivānanda.

So far the substance of forty three sections of the eighth tantra has been projected, distributed under eight headings. This will help guide readers into the text and its translation, which is followed by vivid commentary. In certain appropriate contexts, relevant quotations from standard texts are provided to assist analysis of the verses. Also, it has been shown the thoughts of Tirumūlar are enshrined in texts on Śaiva Siddhānta of Meykaṇḍār school (13th Century A.D.). Tirumūlar is unique in presenting ethics, mystical and metaphysical thoughts, in this one voluminous and luminous text, the *Tirumandiram.*

It is the bounden duty of the author to express his sincere thanks to Sri Govindan Satchidananda, the founder-trustee of Babaji's Kriya Yoga order and his wife Smt. Durga Ahlund for their

request and support to undertake this bold venture of rendering the *Tirumandiram* into English with lucid commentary for the understanding of interested readers. Their signal services to the promotion of Yoga Siddha Research and to dissemination of teachings of the Siddhas in various parts of the world are admirable and appreciable.

The author's heartfelt thanks are due to Professor Dr. T.N.Ganapathy, a great exponent of Tamil Siddha Philosophy, for his persistent encouragement and proper guidance which enabled the author to successfully complete the project. The author also expresses his deep gratitude to his wife Smt. K.Yamunadevi, who looks after his health and domestic duties, thus enabling him to fully concentrate on academic pursuits. The author's thanks are due to Babaji's Kriya Yoga and Publications, Inc, Canada for the excellent execution of the book.

1. Five-fold Differences of the Body

Among the forty three sections of the eighth Tandiram of the Tirumandiram, the first is known as the five-fold differences of the body. It denotes fivefold divisions of the body which are instrumental for the path of Śivayoga. The body is the product of māyā and it is of five layers, viz. *sthūla śarīra* (gross body), 2.*sūkṣma śarīra* (subtle body), 3.*kāraṇa śarīra* (causal body or the products of *miśramāyā* and *guṇa tattva*), 4.*śuddha śarīra* (pure body), 5.*mahākāraṇa śarīra* (subtle causal body). The five fold differences may also denote the fivefold *kośas* or sheaths which embody the soul. These are *annamayakośa, prāṇamaya kośa, manomaya kośa, vijñānamaya kośa* and *ānandamaya kośa.* They respectively mean 1.the food sheath, or the material body, 2.the prāṇa sheath or body of life, 3.the mind sheath, or body of consciousness, 4.the intelligence sheath, or body of intelligence and 5.the sheath of bliss, or body of bliss.

In this section there are seventeen verses which delineate these aspects of the human body, and suggest means of salvation.

Mandiram 2122

காயப்பை யொன்று சரக்குப் பலவுள
　　மாயப்பை ஒன்றுண்டு மற்றுமோர் பையுண்டு
காயப்பைக் குள்நின்ற கள்வன் புறப்பட்டால்
　　மாயப்பை மண்ணா மயங்கிய வாறே.

Transliteration

Kāya-p-pai-y- oṉṟu carakku-p pala-v-uḷa
　　Māya-p-pai oṉṟ(u) uṇḍu maṟṟumōr pai-y-uṇḍu

Kāya-p-paikkuḷ niṟṟa kaḷvaṉ puṟappattāl
Māya-p-pai maṇṇā māyāṅkiya- v-āṟē.

Translation

In the body-bag, components are many
In the māyā-bag, lies one more bag
If the thief within the body-bag departs
The māyā-bag is reduced to dust.

Commentary

In the Siddha tradition, the body is metaphorically spoken of as a bag. One Siddha declared, "*kāyamē itu poy-y-aḍā, kāṟṟ(u) aḍaitta pai-y-aḍā,*" which means, 'Oh my dear boy! This body is unreal, it is but a bag, filled with air.'

In this verse, three kinds of bags are mentioned. They are: 1.the body-bag, 2.the māyā-bag and 3. one more bag. The first is the body-bag, denoting the gross physical body. In the language of Siddha medicine, the word "components" means ingredients of a particular medicine. But here, it denotes the sevenfold constituent elements of the human body: lymph, blood, bone, fat, flesh, marrow and semen. In a deeper sense, the word "components" means the impressions of two-fold karmas, as understood from the eleventh *Tirumuṟai* (XI 27.16.13). Saint Appar refers to anger as a 'component', i.e. merchandise, which is carried in the boat of mind crossing the ocean of birth (Fourth *Tirumuṟai* 46.2). Thus, it becomes evident the body-bag is characterized by possession of the two-fold deeds, which are called "components" in the text.

The second "bag" mentioned is the māyā-bag. Its functions include dream-consciousness and collectively are refered to as

sūkṣma śarīra or the subtle-body. Its existence can be understood through dream experiences of happiness and sorrow. The māyā-bag exists within the body-bag.

The third "bag" denotes the *karma śarīra* or causal body. The gross body and subtle body are impermanent while the casual body is eternal, as gleaned from mandiram 2130 of this section.

In this verse, "they" denotes the souls. Like a thief, the soul hides in the body. If it departs, the māyā-bag becomes dust of the earth. The body-bag lives only as long as it is animated by the soul. In the absence of soul, the body-bag perishes. In sum, it is the divine life of the inner bodies that empowers and sustains the outer bodies.

Mandiram 2123

அத்தன் அமைத்த உடலிரு கூறினில்
    சுத்தம தாகிய சூக்குமம் சொல்லுங்கால்
சத்த பரிச ரூப ரசகந்தம்
    புத்திமான் ஆங்காரம் புரியட்ட காயமே.

Transliteration

Attan̲ amaitta uḍaliru kūr̲in̲il
    Cuttama tākiya cūkkumam colluṅkāl
Catta parica rūpa racakandam
    Puttimān̲ āṅkāram puriyaṭṭa kāyamē.

Translation

Of the two parts of body, shaped by the Lord
    The pure *sūkṣma*, being the *puriaṣṭaka*
Formed by sound, touch, colour, taste and smell
    Intellect, mind and ego sense.

Commentary

Here the word Lord denotes the Father of creation. He is the efficient cause *(nimitta kāraṇa)*, and His inseparable Śakti is the auxiliary cause, while primordial matter, i.e. māyā, is the material cause of creation. The Lord creates the world of māyā and invests souls with bodies, the objects of experience, all being the products of māyā that enable them to endeavor towards salvation.

The body, thus created by the Lord is two fold, viz. the *sūkṣma śarīra* or subtle body and the *sthūla śarīra* or gross body. In this verse, components of the subtle body are explained; it is made up of five *tanmātras* and three *antaḥkaraṇas*.(called puriastakaya)

The *tanmātras* are subtle elements: the sound-potential *(sabda)*, the touch-potential *(sparśa)*, the colour-potential *(rūpa)*, the taste-potential *(rasa)*, and the smell-potential *(gandha)*. The *antaḥkaraṇas* are subtle internal organs which constitute the psychic aspects of the human personality. They are the mind, intellect and ego-sense or consciousness.

Mandiram 2124

எட்டினில் ஐந்தாகும் இந்திரி யங்களும்
　　கட்டிய மூன்று கரணமும் ஆயிடும்
ஒட்டிய பாசம் உணர்வது வாகவே
　　கட்டி அவிழ்த்திடும் கண்ணுதல் காணுமே.

Transliteration

Eṭṭiṉil aintākum intiri yaṅkaḷum
　　Kaṭṭiya mūṉṟu karaṇamum āyiṭum
Oṭṭiya pācam uṇarvatu vākavē
　　Kaṭṭi aviḻttiṭum kaṇṇutal kāṇumē.

Translation

Of the eight, five are the *indriyas*
The *karaṇas* are three related to them
Their contact effects *pāsa's* sentience to the soul
The Lord of forehead-eye binds them and unbinds.

Commentary

This verse clarifies the eight constituents of *sūkṣma śarīra*, through classification of *indriyas* and *karaṇas*. The first five, viz. sound-potential (hearing), touch-potential (touch), colour-potential (sight), taste-potential (taste), and smell-potential (smell), are the *tanmātras* or subtle elements; they are named *indriyas* since they intimately relate respectively to the five sense-organs: ears, nose, eyes, mouth and body (skin). Such indiscriminate usages are commonly seen in the *Tirumuṟai* poems. The word *karaṇa* denotes the *antaḥkaraṇa*, the internal organs which are the last three mentioned in the above list (vide, *mandiram* 2123). Though *buddhi* is placed first in order to fulfill the metrical requirements, the usual order is mind, *buddhi* and *ahaṁkāra*. The subtle-elements or *tanmātras* and their sense-organs function only when associated with the *antaḥkaraṇas* or mind, intellect, and consciousness (or ego).

The Lord with his omniscient eye in the fore-head, causes souls to inhabit the *sūkṣma śarīra* or subtle body to gain *pāśajñāna*, material knowledge, till they exhaust the potential of deeds (karmas), finally releasing them from bondage.

The terms "binds" and "unbinds": the former denotes binding, while the latter unbinding or release. These functions are performed by the Lord out of compassion, mercy and grace for the souls.

2355

The word "forehead-eye" is an epithet to denote Śiva. He is the Lord with an eye in His forehead. In the Purāṇic legend, it is said that Śakti while engaging in sport with Śiva, closed His eyes, causing utter darkness to the whole cosmos. However, the Lord with limitless compassion opened the eye in His forehead, thus shedding universal brilliance and saved all. Therefore, He was known as the Lord with fore-head eye. Symbolically, the forehead-eye, between the brows (ājñā), denotes the source of absolute knowledge.

Mandiram 2125

இரதம் உதிரம் இறைச்சிதோல் மேதை
    மருவிய வத்தி வழும்பொடு மச்சை
பரவிய சுக்கிலம் பாழாம் உபாதி
    உருவம லாலுடல் ஒன்றெனல் ஆமே.

Transliteration

Iradam udiram iṟaiccitōl mēdai
    Maruviya-v-atti vaḻumboḍu maccai
Paraviya cukkilam pāḻām upādhi
    Uruvama lāl uḍal oṉṟeṉal āmē.

Translation

Saliva, blood, flesh, skin and fat
    Bone, suet, marrow and semen
Form the body exposed to decay
    Will it be proper to call it real?

Commentary

This verse describes the different components of the gross physical body, *sthūla śarīra*. The word saliva means the essence of



rice, thus suggesting the concept of *annamaya kōśa*, the body comprised of food. Tirumūlar highlights that there is no permanent component, since these are the gross products of māyā and are perishable. He poses a rhetorical question as to whether or not it is proper to call the body real.

Mandiram 2126

ஆரே அறிவார் அடியின் பெருமையை
　　யாரே அறிவார் அங்கவர் நின்றது
யாரே அறிவார் அறுபத்தெட் டாக்கையை
　　யாரே அறிவார் அடிக்காவல் ஆனதே.

Transliteration

Ārē a̱rivār aḍiyi̱n perumaiyai
　　Yārē a̱rivār aṅkavar ni̱ṉratu
Yārē a̱rivār a̱rupatt(u)eṭṭu ākkaiyai
　　Yārē a̱rivār aṭi-k-kāval ā̱natē.

Translation

Who knows the eminence of His sacred feet?
　　Who knows His existence in the human body?
Who knows the body with sixty and eight evolutes?
　　Who knows that, He is the eternal guard?

Commentary

This verse reminds one of the 95th mandiram, which begins *ār a̱rivār eṅkaḷ aṇṇal perumai-y-ai* or, who knows the greatness of our Supreme Lord?" The sacred feet of the Lord, being the support for all sentient and insentient beings, have been continuously hailed by devotional lyricists. The *Tiruvāsagam* opens with the homage to

the holy feet of Śiva. Though mystics experience the divine grace, symbolically represented by the holy feet, they could not communicate fully the eminence of the Lord's feet. Words are not adequate to describe them.

The Lord exists with the soul as its inner ruler. The *Tirumuṟai* poems mention that He is the soul within the soul: *uyirkku uyirāy* (vide, *Tirumuṟai I* 132.4; VIII 1,69, 2.2, 22.4). His co-existence with souls is not easily understood by novices.

In the third line, the body is spoken to be the composition of sixty and eight evolutes. The body in its *sthūla rūpa* or gross form, consists of sixty evolutes and in its *sūkṣma rūpa* or subtle form, another eight elements. The latter form is also known as *puriyaṣta kāya,* explained in mandiram 2123. The sixty evolutes are as follows:

1. From the earth, hard things: bone, flesh, hair, skin, nail and teeth are evolved(5).
2. From water, the watery substances: urine, blood, phlegm, sweat and semen originate(5).
3. From the fire, things that are hot: the heat in the heart, fire of appetite, heat in the eyes, heat in the body and burning sensation arise(5).
4. From the air, ten airy objects are evolved: 1.*prāṇa,* 2.*udāna,* 3.*apāna,* 4.*samāna,* 5.*vyāna,* 6.*nāga,* 7.*kūrma,* 8.*krikara,* 9.*devadatta* and 10.*dhanañjaya.*
5. From space, the following ten *nāḍis* are produced: 1.*atti,* 2.*alampuṭai,* 3.*iṭai* (Ida), 4.*piṅgala* 5.*suṣumnā* 6.*kāntāri,* 7.*kukutai,* 8.*cankini,* 9.*cikuvai* and 10.*puruṣa.*
6. The five *taṉmātras,* experienced by the sense-organs(5)

7. *Vacana* (speech), *kamana* (movement), *dāna* (giving), *visarga* (evacuation) and *ānanda* (enjoyment), experienced by the organs of action or motor-organs, i.e. *karmendriyas* (5).
8. *Taijata, vaikārika* and *bhūtadi*: the three aspects of Ahaṁkāra(3).
9. The five defilements: *kāma, krodha, lobha, moha* and *mada*. They respectively denote the lust, anger, avarice, delusion and arrogance(5).
10. *Sattva, rajas* and *tamas*, the triple guṇas(3).
11. *sūkṣma, paśyanti, madhyamā* and *vaikharī*: the fourfold aspects of speech-sounds(4).

Thus, there are sixty evolutes known as *tāttvikas*. These are so called because they are closely connected with the main *tattvas*. They are the products of māyā in the secondary evolution.

In the last line of the above verse, it is stated that the Lord remains the protector from the very beginning, and nobody knows this unique aspect of Him.

It is pertinent to note that Saint Appar mentioned in three of his poems the sixty *tattvikas* (vide, *Tirumuṟai* IV 25.4; 54.3; 70.3).

Mandiram 2127

எண்சாண் அளவால் எடுத்த உடம்புக்குள்
கண்கால் உடலிற் கஞக்கின்ற கைகளில்
புண்கால் அறுபத்தெட் டாக்கை புணர்க்கின்ற
நண்பால் உடம்புதன் நாலுடம் பாமே.

Transliteration

Eṇcāṇ aḷavāl eṭutta uḍambukkuḷ
Kaṇkāl uḍalir karakkinra kaikaḷil
Puṇkāl arupatteṭṭ(u) ākkai puṇarkkinra
Naṇpāl uḍambutan nāluḍam bāmē.

Translation

The body of an individual, measuring eight spans
With soaring eyes, legs and hands which cover it,
Built up with sixty and eight evolutes,
Becomes fourfold due to divine grace.

Commentary

It is a proverb even an ant measures eight spans by its tiny hand. In the first line it is noted that the human body possesses eight spans, measured by his own finger. A 'span' is a measure of nine inches. The various limbs, such as the eyes, legs and hands, are conjoined in the body with sores and wounds. The sixty and eight evolutes are also stated in the previous verse (2126). Due to divine grace, they are bound with the body which is fourfold in layers, *sthūla, sūkṣma, kāraṇa* and *mahākāraṇa*. Among them the *sthūla* or gross body is made up of five gross elements *(mahābhūtas),* five organs of action *(karmendriyas)* and five sense-organs *(jñānendriyas).* The *sūkṣma* or subtle body known as *puriaṣṭakāya,* is formed by the five *tanmātras* and three *antaḥkaraṇas.* The *kāraṇa śarīra* is effected due to the combined products of *miśramāyā,* viz. *kāla, niyati, kalā, vidyā* and *arāga,* and also the *guṇa tattva* of *prakṛiti māyā.* The *mahākāraṇa śarīra* is manifested only by *śuddha māyā.*

Mandiram 2128

உடம்புக்கும் நாலுக்கும் உயிராய சீவன்
ஒடுங்கும் பரனோ(டு) ஒழியாப் பிரமம்
கடந்தொறு நின்ற கணக்கது காட்டி
அடங்கியே அற்றது ஆரறி வாரே.

Transliteration

Uḍambukku nālukkum uyirāya cīvaṉ
Oḍuṅkum paraṉōḍ(u) oḻiyā-p- piramam
Kaḍantoṟu niṉṟa kaṇakkatu kāṭṭi
Aḍaṅkiyē aṟṟatu āraṟi vārē.

Translation

The jīva that animates the fourfold bodies
In the Supreme will merge; unceasing Brahman
Reveals the order of reflection in the water of pot
Abiding in the jīva; who knows this fact?

Commentary

The four bodies or layers of the human being, *sthūla, sūkṣma, kāraṇa and mahākāraṇa śarīras*, are animated by the soul. At the time of release, the soul merges with all-pervading Brahman. Brahman never leaves anything and always pervading everything. To illustrate this point, the pot analogy is given.

The pot represents the body. The water in the pot symbolizes the soul. Reflection of the sun in the water signifies the pervasion of Brahman in the soul.

In this context, it is essential to mention that exponents of Advaita Vedānta also used the pot analogy to establish their monistic view. According to them, Brahman is the original, i.e. *bimba*

and jivas are its reflection or *pratibimba*. Reflection requires a medium for its appearance. The sun or moon reflects its image in a transparent and reflective substance like water. So also, Brahman reflects in the *upādhis*, i.e. adjuncts of individuals (the body, its senses and the parts of the mind) referred to as jīva. There is fundamental unity between the original and its image. Thus the oneness of Brahman and jīva has been put forth by advocates of monism.

However, exponents of Śaiva *Siddhānta* who gained popularity after the *Tirumandiram* was written never accepted the monistic concept. They argued that the pot, its water and the sun respectively denoted the *māyākārya* (body), soul, and the Supreme Lord Śiva. They advocated pluralism, i.e. the reality of matter, souls and Lord. It is their contention that in the absence of pot, water and the original, i.e. *bimba*, the reflection of the original will not materialize.

There are many contexts where Siddha Tirumūlar has presented essential thoughts shared by the Siddhāntins and Vedāntins. It should be remembered that the Tamil Siddhas sought to compromise the two and demonstrate essential unity. Tāyumāṉavar having fully understood the position of the Siddhas addressed them thus:

"Oh, the galaxy of Siddhas, who attained the exalted status of finding harmony between Vedānta and *Siddhānta*"

(Vide, *Siddhargaṇam*, poems 1-10. *Tāyumānaswāmikaḷ Pāṭal Tiraṭṭu*, Arumuga Navalar edition, Chennai, pp.30-35. He named the fusion of the two as *Vedānta Siddhānta Samarasam*.)

Mandiram 2129

ஆறந்த மாகி நடுவுடன் கூடினால்
    தேறிய மூவாறும் சிக்கென்(று) இருந்திடும்
கூறும் கலைகள் பதினெட்டும் கூடியே
    ஊறும் உடம்பை உயிருடம்(பு) எண்ணுமே.

Transliteration

Āṟantam āki naḍuvuḍaṉ kūḍiṉāl
    Tēṟiya mūvāṟum cikkeṉṟ(u) iruntiḍum
Kūṟum kalaikaḷ patiṉeṭṭum kūḍiyē
    Ūṟum uḍambai uyiruḍamb(u) eṇṇumē.

Translation

Ascending the six ādhāras through suṣumnā
    The eighteen *(mūvāṟu)* will be totally subdued
Conjoined with the eighteen *kalās* the body with *sparśa*
    Is thought of, the body with soul.

Commentary

The six ādhāras are the mūlādhāra, swāthiṣṭāna, maṇipūraka, anāhata, viśuddhi and ājñā. Dr. B. Natarajan has taken the compound word *mūvāṟu* to mean 3 + 6 = 9. According to him, the number nine denotes nine orifices or bodily openings, to be controlled (by the practice of yogā). However, the *Pañcākṣara Deepa Commentary* explains *mūvāṟu* to denote 18 (3x6 = 18) *kalās* (constituents). They are the tenfold vayus and the eight elements of *puriyaṣṭakāya* (sound, touch, sight, taste, smell, intellect, mind and ego-sense). When the prāṇa is brought under control, the passage of the central nāḍi known as suṣumnā is opened, facilitating ascent of

the coiled energy i.e. kuṇḍalini śakti, piercing the six ādhāras to merge with sahasrāra, effecting immortal bliss.

The phrase "totally subdued" denotes the actionless condition of the eighteen *kalās*, since they are completely subdued. The word *sparśa* denotes the body, characterized by the sense of touch. In the association of 18 *kalās*, the body with *sparśa* is thought of as a body animated by soul.

Mandiram 2130

மெய்யினில் தூலம் மிகுந்த முகத்தையும்
    பொய்யினில் சூக்கம் பொருந்தும் உடலையும்
கையினில் துல்லியம் காட்டும் உடலையும்
    ஐயன் அடிக்குள் அடங்கும் உடம்பே.

Transliteration

Meyyiṉil tūlam mikutta mukattaiyum
    Poyyiṉil cūkkam poruntum uḍalaiyum
Kaiyiṉil tulliyam kāṭṭum uḍalaiyum
    Aiyaṉ aḍikkuḷ aḍāṅkum uḍambē.

Translation

The gross body with visible existence
    The subtle body with invisible existence
The causal body with inferred existence
    All merge in the feet of the Lord.

Commentary

Since the subtle body is not seen by the physical eyes, it is described as the *sūkṣma* (cūkkam) *śarīra*. The gross body and subtle body, being products of māyā, are inclined to decay. Though the

outer products are impermanent, the inner source of their vitality, the causal body, is eternal.

In the process of involution, *sthūla, sūkṣma* and *kāraṇa śarīras* merge with māyā, and then with the feet of the Lord.

Mandiram 2131

காயும் கடும்பரி கால்வைத்து வாங்கல்போல்
    சேய விடமண்மை செல்லவும் வல்லது
காயத் துகிர்போர்வை யொன்றுவிட் டாங்கொன்றிட்(டு)
    ஏயும் அவரென்ன ஏய்ந்திடும் காயமே.

Transliteration

Kāyum kaḍumpari kālvaittu vāṅkalpōl
    Cēya-v-iḍamaṇmai cellavum vallatu
Kāyat tukirpōrvai-y- oṉṟuviṭṭ(u) āṅkoṉṟiṭṭ(u)
    Eyum avareṉṉa ēyntiḍum kāyamē.

Translation

Like the fast stead gallops like the wind
    The soul is capable of traversing far and near
Like those who alter their garment
    The soul takes the body to suit its deeds.

Commentary

The soul is compared to the horse that moves fast like the wind. They symbolize the breath in the body, and the vital life in the breath. The soul driven by the force of its past deeds (karmas), travels from body to body, lifetime after lifetime.

The body is often referred to as a garment. If the garment is damaged, the person takes another to wear. So also, when the body

loses its vital thread of life, the soul will receive another body in accordance with its deeds. In this context, the following sloka from the *Bhagavad Gītā* deserves to be quoted:

Vāsāmsi jīrṇāni yathā vihāya navāni gṛhṇāti naroparāṇi |
Tathā śarīram vihāya jīrṇānyanyāni saṁyati navāni dehī ||
[Chap. 2, sloka 22]

The substance of the sloka:

Just like a man throws out the ruptured dress and seizes fresh garments to wear, the owṇer of the body i.e. soul, abandons its worn out bodies and obtains fresh ones.

Mandiram 2132

நாகம் உடலுரி போலும்நல் லண்டசம்
ஆக நனாவில் கனாமறந் தல்லது
போகலும் ஆகும் அரனரு ளாலேசென்(று)
ஏகும் இடம்சென்(று) இருபயன் உண்ணுமே.

Transliteration

Nāgam uḍaluri pōlum nal-l- aṇḍacam
Āhā naṉāvil kaṉāmaṟant(u) allatu
Pōkalum ākum araṉaru ḷālēceṉṟ(u)
Ēkum iḍamceṉṟ(u) irupayaṉ uṇṇumē.

Translation

Like the serpent sloughs off its skin and the creatures
Born of eggs and the man leaves his waking state
Slipping into dreams, the soul with Hara's grace
Sojourns to its due place to eat its fruits two-fold.

Commentary

This verse elucidates the transmigration of soul in three similes. Like the serpent that casts off its old skin and covers itself with a fresh one, like the birds and reptiles that must depart their shells with new bodies, and like the person who exits his waking state and enters into dreams, by Divine grace the soul transmigrates from one body to another. This interpretation is based on the text *Śivajñāna Bodham* and its Commentary by Śivajñāṉa Muṉivar.

The three similes elucidate the transmigration of soul from one body to another. They are quoted by Meykaṇḍār in verses 13 and 14 of the third *adhikaraṇam* of the second sūtra in the text *Śivajñāna Bodham*. The third *adhikaraṇam* (section) is explained by the author, to substantiate that souls undergo transmigration. Dr. V.A. Devasenapathi explains the passage under reference in the following way:

> The soul takes another earthly body immediately after discarding one. Like the snake which discards the skin and assumes another, like the birds which come out of the eggs and go to some other place, like those who discarding their own bodies enter the bodies of others, like entering dream-consciousness and forgetting waking consciousness, the souls without themselves changing leave their gross body, enter heaven, and with the assumption of another body, come to have a different consciousness.
>
> (vide, *Śaiva Siddhānta*, p. 177)

However, in the *Pañchākṣara Deepa Commentary* (p.35) it is said that the soul forgets what is experienced in the dreams when it

returns to wakeful state. Closely following this Commentary, B. Natarajan rendered the passage thus:

"In its waking state, the jīva forgets happenings of the dream state" (p.333).

Mandiram 2133

உண்டு நரக சுவர்க்கத்தில் உள்ளன
    கண்டு விடும்சூக்கம் காரண மாச்செலப்
பண்டு தொடரப் பரகாய யோகிபோல்
    பிண்டம் எடுக்கும் பிறப்(பு)இறப்(பு) எய்தியே.

Transliteration

Uṇḍu naraka cuvarkkattil uḷḷaṉa
    Kaṇḍu viṭumcūkkam kāraṇa māc-celā-p
Paṇḍu toḍara-p- parakāya yōgipōl
    Piṇḍam eḍukkum piṟapp(u) iṟapp(u) eytiyē.

Translation

Having experienced the life of hell and heaven
    The soul, that departs the subtle and enters the causal
Like the yogi entering into the body of another
    Takes a body, getting birth and death.

Commentary

This verse also deals with transmigration of the soul. It should be understood that the Siddhas and Siddhāntins postulated the existence of hell and heaven, regions in the subtle body where the soul experiences results of wicked and virtuous deeds. Even in the causal body, the soul maintains accountability, which duly affects its next birth. The doctrine of karma and the concept of soul

rebirth are accepted by all systems of Indian philosophy (except the Cārvāka i.e., Indian materialism) and hence comprise the national stock of Indian thought.

In continuation of three similes, mentioned in the previous verse to explicate the concept of transmigration, a fourth simile i.e. the *parakāya-p-praveśa* of Śivayogin is presented in this verse. Among the eight fold attainments (*aṣṭamāsiddhis*) of a yogi is metempsychosis (transmigration). Transmigration denotes the art of leaving one's own body and entering another body. Tirumūlar, being a great Śivayogin and Siddha attained this rare power. Leaving his own body in a safe place, he entered into the dead body of a shepherd in order to save the shepherd's flock. (*Tiruttoṇḍar purāṇam* 30.13).

In the *Śivajñāna Bodham* (2.3.14), the transmigration simile is quoted by Meykaṇḍār.

Mandiram 2134

தானவன் ஆகிய தற்பரம் தாங்கினோன்
ஆனவை மாற்றிப் பரமத்(து) அடைந்திடும்
ஏனை உயிர்வினைக்(கு) எய்தும் இடம்சென்றும்
வானும் நிலனும் புகுந்தும் வருந்துமே.

Transliteration

Tāṉavaṉ ākiya taṟparam tāṅkiṉōṉ
Āṉavai māṟṟi-p paramatt(u) aḍaintiḍum
Ēṉai uyirviṉaikk(u) eytum iḍamceṉṟum
Vāṉum nilaṉum pukuntum varuntumē.

Translation

The matured soul that realized its oneness with Śiva
Attains the supreme bliss, shedding its *malas* three
Others reach their destined dwellings
In heaven and earth and grieve.

Commentary

The evolved soul realizes its unity with Śiva and imbibes its divine nature. It is no longer enslaved by the three *malas*: *āṇava*, karma or māyā. In this state of non-difference, the soul enjoys the supreme bliss of Śiva.

The soul in its bonded or fettered state, does not know the Lord, or its own nature. Through the constant practice of *sādhana*(path to God), the triple impurities are removed, enabling the soul to shine in its own glory and realize its intimacy with Śiva. This realization results in inexplicable bliss, the summum bonum of life.

Souls other than realized ones, are entangled in the cycle of birth and death in order to exhaust their "just deserts" on earth and in heaven.

Mandiram 2135

ஞானிக்குக் காயம் சிவமாகும் நாட்டிடில்
ஞானிக்குக் காயம் உடம்பே யதுவாகும்
மேனிற்கும் யோகிக்கு விந்துவும் நாதமும்
மோனிக்குக் காயம்மும் பாழ்கெட்ட முத்தியே.

Transliteration

Jnāṉikku-k kāyam civamākum nāṭṭiḍil
Jnāṉikku-k kāyam uḍambe-y atuvākum
Mēniṟkum yōkikku vinduvum nādamum
Mōnikku-k kayāmmu-p pāḻ keṭṭa muttiyē.

Translation

The body of a jñānin in *caryā* is Śivam
The body of jñānin in *kriyā* is Śakti
The body of yogin is *bindu* and *nāda*
The body of *maunin* is *mukti* from triple *malas.*

Commentary

This verse indicates different kinds of bodies, associated with different types of jñānins. In Śaiva *Siddhānta,* four mārgas are prescribed as the means of liberation from mundane existence; they are 1.*caryā,* 2.*kriyā,* 3.*yoga* and 4.*jñāna.* In this verse Tirumūlar speaks about jñānis who follow the *jñāna mārga,* i.e. the path of knowledge, enabling the aspirant to realize ultimate reality.

Again in the *jñāna mārga,* there are four steps. Those who practice *caryā* in the *jñāna* path assume the body of Śiva tattva; and those who follow *kriyā* in the same path, assume the body of Śiva's grace, otherwise known as Śakti tattva. Those who adhere to yogā in the jñāna mārga, assume the body of *bindu* and *nāda.* The most evolved jñānin, as noted in the fourth line is known as *mauni* which means 'one who silenced all the tattvas', by transcending them and destroying the potency of the triple *malas* viz. *āṇava,* karma and māyā.

The Siddha Avvaiyar stated *Mōṉam eṉpatu jñāna varambu* (Vide *Koṉṟai Vēndaṉ*, 80), which means "silence is the indication of jñāna." Those who perfect themselves become silent, and their absolute silence indicates their attainment of jñāna. One who stationed himself in *mauna* (silence) is called *mauni*. He has attained oneness with Śiva.

Mandiram 2136

விஞ்ஞானத் தோர்க்(கு)ஆ ணவமே மிகுதனு
  எஞ்ஞானத் தோர்க்குத் தனுமாயை தானென்ப
அஞ்ஞானத் தோர்க்குக் கன்மம் தனுவாகும்
  மெஞ்ஞானத் தோர்க்குச் சிவதனு மேவுமே.

Transliteration

Viññaṉat tōrkk(u) ā ṇavamē mikutaṉu
  Eññānat tōṟkku-t taṉu māyai tāṉeṉpa
Aññaṉat tōrkku-k kaṉmam taṉuvākum
  Meññānat tōrkku-c- civataṉu mēvumē

Translation

The body of *vijñānakalas* is āṇava
  The body of *praḷayākalas* is āṇava and māyā
The body of *sakalas* is āṇava, māyā and karma
  The body of perfect *jñāni* is Śiva.

Commentary

Tirumūlar classifies souls on the basis of the malas which they possess. Accordingly, those who possess only āṇava *mala* are known as *vijñānakalas*. The souls possessing āṇava and karma are called *praḷayākalas*. *Sakalas* are souls which possess all three, āṇava, māyā and karma. They are characterized by *ajñāna* i.e. ignorance.

The perfect *jñāni*, Sivajñāni, becomes one with Śiva and hence his body is said to be Śiva.

Mandiram 2137

மலமென்று உடம்பை மதியாத ஊமர்
    தலமென்று வேறு தரித்தமை கண்டீர்
நலமென் றிதனையே நாடி யிருக்கிற்
    பலமுள்ள காயத்திற் பற்றுமிவ் வண்டத்தே

Transliteration

Malamen̲r̲u uḍambai madiyāta ūmar
    Talamen̲r̲u vēr̲u tarittamai kaṇṭīr
Nalamen̲ r̲itan̲aiyē nāḍi-y irukkir̲
    Palamuḷḷa kāyattir̲ par̲r̲umi-v-aṇḍattē.

Translation

The dumb who do not despise the body as *mala*
    Bear this body to be a holy place; Look this;
If they depend on this to be good
    They will cling to this strong body in the universe.

Commentary

The physical body is the assemblage of the products of *māyā mala,* which are subject to disease, old age and death. Those who are ignorant do not despise the loathsome nature of the body, but consider it a permanent entity. They depend much on this perishable body and think that it will always bestow benefits. Those who developed a sense of thirst and clinging are manifested in strong bodies in different regions of the universe. They are entangled in the process of transmigration.

Mandiram 2138

நல்ல வசனத்து வாக்கு மனாதிகள்
மெல்ல விளையாடும் விமலன் அகத்திலே
அல்ல செவிசத்தம் ஆதி மனத்தையும்
மெல்லத் தரித்தார் முகத்தார் பசித்தே.

Transliteration

Nalla vacaṉattu vākku maṉātikaḷ
Mella viḷaiyāḍum vimalaṉ akattilē
Alla cevicattam ādi maṉattaiyum
Mella-t tarittār mukattār pacittē.

Translation

In the hearts of those with pure speech, deed and thought
The immaculate Lord performs His sports gentle
Those with impure speech, deed and thought
Become thin and hungry with fading face.

Commentary

Purity of speech, deed and thought is stressed in this verse. Purity brings grace of the Lord.

According to the *Tirukkuṟaḷ*, purity of speech denotes avoidance of falsehood, slander, harsh words and frivolous talk. It indicates speaking pleasant words and truth. Purity of deed consists in the prohibition of killing, stealing and lust. The avoidance of covetousness, anger and illusion results in the purity of thought. Tirumūlar also dealt with these virtues in the first three *tantras* of the *Tirumandiram*. It is essential to note that Buddha also taught these virtues essential for enlightenment, found in the *Tripiṭakas*.

The Lord Śiva is known as *Vimala,* one who is by nature devoid of impurity. He is the Immaculate.

Those who do not control their words, deeds and thoughts will loose śakti, the grace of the Lord, and their bodies will wither.

2. Relinquishment of the Body

The second section of the eighth tandiram is known as "the leaving of the body". Nevertheless, it connotes the cessation of attachment to the body. In the previous section the five-fold layers of body and their essential features are considered. In this section consisting of three verses, it is noted that attachment to the body is a hindrance to spiritual progress. Thus Tirumūlar advises aspirants to abandon the clinging nature.

Mandiram 2139

பண்ணாகும் காமம் பயிலும் வசனமும்
  விண்ணாம் பிராணன் விளங்கிய சத்தமும்
புண்ணாம் உடலில் பொருந்து மனத்தையும்
  அண்ணாந்து பார்க்க அழியும் உடம்பே.

Transliteration

Paṇ-ṇ-ākum kāmam payilum vacaṉamum
  Viṇ-ṇ-ām pirāṇaṉ viḷaṅkiya cattamum
Puṇ-ṇ-ām uḍalil poruntu maṉattaiyum
  Aṇṇāntu pārkka aḻiyum uḍambē.

Translation

The melody of speech that grows lust
  The prāṇa of space and its explicit sound
The mind in the body of fleshy substance
  If considered deeply, declines desire of body.

Commentary

In the first line, lust is said to be nursed by melody of pleasant words. In the second line, the sound-potential known as prāṇa,

associated with the element space and the explicit sound are noted; they also form part of the body. In the third line the internal element of mind is mentioned. That which has created and animated the sound, prāṇa and mind in the fleshy body should be contemplated. Such contemplation will melt away attachment to the physical body

Mandiram 2140

அழிகின்ற ஓருடம்(பு) ஆகும் செவிகண்
    கழிகின்ற காலவ் விரதங்கள் தானம்
மொழிகின்ற வாக்கு முடிகின்றநாடி
    ஒழிகின்ற ஊனுக்(கு) உறுதுணை இல்லையே.

Transliteration

A̲likin̲r̲a ōruḍamb(u) ākum cevikaṇ
    Ka̲likin̲r̲a kāla-vv viratankaḷ dān̲am
Mo̲likin̲r̲a vākku muṭikin̲a nāḍi
    O̲likin̲r̲a ūn̲ukk(u) u̲rutuṇai illai-y-ē.

Translation

The body decays with its ears and eyes
    Austerity and charity pass away in time
Uttering hymns and pulse have an end
    No succor is there for the dying body.

Commentary

The body is impermanent and perishable. At the time of death, there is nothing to support the body, and the senses depart. The different types of austerities, charities and other karmic deeds do not maintain survival of the physical body.

The uttering of hymns does not protect the body at death. The threefold pulses viz. *vātam* (windy humour), *pittam* (bilious humour), *cilēttumam* (*śleṣman*-phlegmatic humour), which balance the normal functioning, cease to help the body.

Recognizing the ephemeral nature of the body, one must realize that attachment to it is fruitless.

Mandiram 2141

இலையாம் இடையில் எழுகின்ற காமம்
    உலைவாய நெஞ்சத்து மூழ்கும் உளத்துத்
தலையாய மின்னுடல் தாங்கித் திரியும்
    சிலையாய சித்தம் சிவமுன் னிடைக்கே.

Transliteration

Ilaiyām iḍaiyil e̲lukin̲r̲a kāmam
    Ulaivāya neñcattu mūl̲kum uḷattu-t
Talaiyāya min̲-n-uḍal tāṅki-t tiriyum
    Cilaiyāya cittam civamun̲ n̲iṭaikkē.

Translation

The lusty heart hankering after slim-waisted nymphs
    Sinks in distress; one with heart, steady like a rock
Bears the lightning body which is supreme
    Rambles in the divine presence of Śiva

Commentary

In this verse, Tirumūlar contrasts between types of hearts. There are people who desire a hedonistic life with sensuous pleasure as their goal. They are easily enamoured by enticing damsels, yet their experience will be unsatisfying. Their life is limited to earthly existence, satisfying the appetite of senses. They suffer

misery and sorrow, for their heart is easily agitated and excited, and do not have peace of mind.

Imaginative poets used to project the beauty of a lady by describing each and every limb. The face is often compared to a lotus flower or full moon. The teeth are like pearls, etc. The feet of a lady are often compared to flowers. It is interesting that the poets used to say that the waist is not found and since there is head (top) and feet (end), there should be a middle i.e. *iḍai*. This kind of rhetorical expression is also familiar with Tirumūlar. The word *iḍai* etymologically means middle. Since the waist is in the middle of the body it is named *iḍai*. Its other name is *arai*, which means half. Since the waist is half of the body, it is called *arai*. The waist is very enticing, generating lusty feelings.

The second type of heart always thinks of the Almighty, and never goes astray. It is always fixed like a rock in the meditation of Śiva. As a result, the aspirant with a devoted heart attains the lightening body, which cannot be pierced by any force.

In the Buddhist epic *Maṇimēkalai* (450 A.D.), it is said the guardian deity Maṇimēkalai took the form of a young damsel with lightning-like body, dazzling with the brilliance of a rainbow, and traveled through the air to arrive at the flower garden of Kāvirippūmpaṭṭiṉam (*Maṇimēkalai* VI 9-10). In Tantric Buddhism, the attainment of lightning (rainbow) body is considered one of the rare achievements acquired through constant practice of yogā.

Tirumūlar was an exponent of Tantra and this statement with regard to the lightning body seems appropriate. The Śivayogins acquired this rare siddhi. In Tantra, Buddhism or Śaivism, or any other system, the high experience remains the same.

3. Different States of Experience of the soul – Lower State of Experience

This section consists of twenty five verses, dealing with different states of the soul. The word *avastha* means state or condition. The states of the soul are fivefold, viz. *jāgrat* (waking state), *svapna* (dreaming state), *suṣupti* (state of sound-sleep), *turiya* (the fourth state in which the soul remains in the navel with the vital air (prāṇa), and is cognizant of itself alone), and *turiyātīta* (the transcendent fifth state).

The lower *avastha* denotes the state of the soul moving downwards from the brow and reaching mūlādhāra, passing through the five stages from the waking state (*jāgrat*) to the transcendent fifth state viz. *turiyātīta.*

Different from the five states collectively called the lower *avasthas*, there are another five states constituting the upper *avasthas*, in which the soul seated in the brow undergoes five fold experiences viz. 1.Waking, in the waking state 2.dreaming, in the waking state 3.sound sleep, in the waking state 4.the fourth state, in the waking state and 5. the transcendent state, in the waking state.

The lower *avastha* is classified in two ways: 1.The state of the soul in the brow descending downwards to the *turiyātīta* state and 2.the state of the soul in the mūlādhāra ascending upwards to reach the waking state.

In the previous section the differences and divisions of the body, and the necessity of giving up bodily attachment, are stated.

Since the fivefold states are applicable only to the soul enshrined in the body, the different states pertaining to the soul are explicated in this section.

Mandiram 2142

ஐயைந்து மத்திமை யானது சாக்கிரம்
கைகண்ட பன்னான்கிற் கண்டம் கனாவென்பர்
பொய்கண் டிலாத புருடனித யம்சுழுனை
மெய்கண் டவன்உந்தி யாகும் துரியமே.

Transliteration

Ai-y-aintu mattimai-y āṉatu cākkiram
Kaikaṇḍa paṉṉāṉkiṟ kaṇḍam kaṉā-v-eṉpar
Poykaṇ ḍilāta puruḍanida yam cuḻuṉai
Meykaṇ ḍavaṉ unti-y ākum turiyamē.

Translation

The soul of waking state with twenty five tattvas exists in the eye-brow centre,
In its dream state with tattvas fourteen, settles in the throat-centre
In its deep sleep state, it remains in the centre of throat
And in the *turiyā* state it stays on the centre of navel.

Commentary

In this verse, the four different states of the soul are explained. In the *jāgrat avastha*, the waking state of the soul with twenty five evolutes (tattvas), remains in the centre of the eye-brows. The twenty five evolutes are follows: 1.five-fold sense organs *(jñānedriyas)* 2.five-fold organs of action, also called motor-organs

(karmendriyas) 3.ten-fold airs *(daśavāyu)* and 4.four-fold internal organs or *antaḥkaraṇas* (*manas, buddhi, cittam* and *ahaṁkāra*), plus the *puruṣa tattva.*

When the soul is in combination with the evolutes to experience the fruits of karma, it is called *puruṣa,* which is considered one of the *tattvas* of *miśramāyā.* Puruṣa is the one who experiences.

In the *svapna avastha,* the state of dream consciousness, the soul along with fourteen evolutes (-tattvas) settles at the throat centre. The fourteen evolutes are: 1.ten-fold airs *(daśa vāyu)* and 2.four-fold *antaḥkaraṇas.*

In the *suṣupti avastha,* the state of dreamless sleep or deep sleep, the soul as *puruṣa* takes its position in the heart centre.

In *turiyā avastha,* the state beyond deep sleep which is known as the fourth state *(caturth turiya)* the *puruṣa* remains in the navel centre. The *puruṣa* experiences Reality and never comes into contact with the unreal.

In this verse, there is no mention of *turiyātīta.* However, in the *Śivajñāṉa Siddhiyār,* a different version of the five states of soul along with the *tattvas* (evolutes) is found. Briefly it deserves to be mentioned: 1. the *jāgratvastha* of the soul occurs in the *lalāṭa sthāna* i.e. forehead (between the eye-brows) when it is in association of thirty five tattvas, which are as follows:

1. the five-fold *jñānendriyas,* 2.the five-fold *karmendriyas* 3.the five-fold *taṉmātras* 4.the *vacanādi* five, viz. *vacanam*-speaking, *gamanam*-moving, *dānam*-giving, *visarga*-evacuation, and *ānanda*-joy and 5.five-fold *antaḥkaraṇas* and *puruṣa.*

2. The *svapna avastha* of the soul descends to the centre of throat when in association with twenty five tattvas, here the five sense-organs and five motor organs are discarded.
3. In the *suṣupti avastha,* the soul descends to the centre of heart, leaving twenty two tattvas and remains with only three tattvas viz. the vital air *(-prāṇa), citta* and *puruṣa.*
4. In the *turiyā avastha,* the soul descends to the centre of navel along with only two *tattvas* viz. the vital air (-prāṇa) and *puruṣa.*
5. In the *turiyātīta avastha,* the soul reaches the mūlādhāra centre where it stays with only one tattva i.e. *puruṣa.*

(Vide, Śivajñāna Siddhiyār (4.3.33) and its Commentary by Śiva-jñāna yogin.)

Mandiram 2143

முப்பதோ டாறின் முதல்நனா ஐந்தாகச்
    செப்பதி னான்காய்த் திகழ்ந்திரண் டொன்றாகி
அப்பதி யாகும் நியதி முதலாகச்
    செப்பும் சிவமீறாய்த் தேர்ந்துகொள் ளீரே.

Transliteration

Muppadō tāṟiṉ mutalnaṉā aintāka-c-
    Ceppati ṉāṉkay-t tikaḻntiraṇ ḍoṉṟāki
a-p-pati-y-ākum niyati mutalāka-c
    ceppum civamīṟāy-t tērntukoḷ ḷīre

Translation

The chief to the thirty six in *jāgrat* functions with five
    The *svapna, suṣupti* and *turiyā* with four, three and two

Turiyātīta with one, activated by *niyati*
And Śiva tattva – ye be clarified.

Commentary

This verse deals with *madyālavastha* (middle states) in which the five Śiva tattvas are the driving force. All thirty six tattvas are meant for the soul. So the possessor of these *tattvas* is called the chief. *Jāgrat* means waking state. In this verse, it is said that all five *avasthas* of the soul are activated by the five-fold Śiva tattvas, being the evolutes of *śuddha māyā*. The Śiva tattvas are as follows: 1.Śivam (formless), also known as *nādam,* principle of jñāna, directed by the jñāna śkati of *Prama Śiva)* 2.Śakti, formless, also known as *bindu* (principle of *kriyā* directed by the *kriyā śakti* of *Parama Siva* 3.Sadāśivam or *sādākyam* (with or without form, principle of jñāna and *kriyā,* directed by *kriyā śakti* of *Parama-Śiva)* 4.Maheśvaram (dominance of *kriyā* over jñāna, directed by the *icchā-śakti* of Parama Śiva) and 5.Śudda Vidyā (Rudra, with form, principled with dominance of jñāna over *kriyā,* directed by the *jñāna śakti* of Parama Śiva).

In the *Jagrat avastha* (waking state), the *kalādi tattvas* viz. *kalā, vidyā* and *rāga* are motivated by the aforementioned five Śiva-tattvas.

In the *svapna avastha* (dream state) the *kalādi tattvas* are activated by only four Śiva tattvas viz. Mahēśvara, Sādākyam, Śakti and Śivam.

In the *suṣupti avastha* (state of dreamless deep sleep), the *kalādi tattvas* are stimulated by only three Śiva tattvas viz. Sādākyam, Śakti and Śivam.

In the *turiyā avastha* (state beyond deep sleep), the *kalādi tattvas* are animated by only two Śiva tattvas viz. Śakti and Śivam.

In the *turiyātīta avastha* (the state of Absolute consciousness), the *kalādi tattvas* are activated by only one Śiva tattva viz. Śivam. So, in the fifth state the soul exists in the intimate connection with Śivam.

The word *niyati* here denotes the divine grace known as ājñā and śakti.

Mandiram 2144

இந்தியம் ஈரைந்(து) ஈரைந்து மாத்திரை
மந்திர மாய்நின்ற மாருதம் ஈரைந்தும்
அந்தக் கரணம் ஒருநான்கும் ஆன்மாவும்
பந்தவச் சக்கரப் பாலது வாகுமே.

Transliteration

Indiyam īraind(u) īraindu māttirai
Mandira māyniṉṟa mārudam īraintum
Anta-k- karaṇam orunāṉkum āṉmāvum
Pantavac cakkara-p pāladu vākumē.

Translation

Indriyas double, five *matras* double five
The *vāyus* that stand concealed are double five,
Antaḥkaraṇas four and Ātman one
Belong to the cycle of life's bondage.

Commentary

In this verse, thirty-five tattvas are classified in the following way: *Indriyas* 10 (*Jñānendriyas* 5 and *karmendriyas* 5); *Mātras* 10:

sound*(sabda)* touch*(sparśa)*, form*(rūpa)* taste*(rasa)* and smell *(gandha)*; speech(*vacana*), movement*(gamana)*, giving*(dāna) evacuation (visarga)* and joy*(ānanda)*.

Vāyus ten: *prāṇa, apāna, udāna, vyāna, samana, nāga, kūrma, krikara, devadatta* and *dhanañjaya. Antaḥkaraṇas* four: *mana*s (mind), *buddhi* (intellect), *ahaṅkāra* (ego-sense) and *citta* (consciousness). Ātma one: Here, it denotes the *puruṣa tattva,* which is in combination of *kalā, vidyā* and *rāga* ready for experiencing the fruits of its deeds.

So, all in all there are thirty five tattvas entangled in the cycle of bonded life. Since the body changes in every birth, it is metaphorically described as *cakra*, cycle, or wheel. In the *Jāgrat avastha,* all the aforesaid thirty five tattvas are involved. It is essential to note that in *mandiram* 2142, it is said that twenty five tattvas are functioning in the *jāgrat avastha* (waking state). But, here in this *mandiram,* ten more are added. They are the ten-fold airs (vāyas). This concept of thirty five tattvas is closely followed in the *Śivajñāna Siddhiyār* (4.3.33) as previously noted.

Mandiram 2145

யாரது பொன்மை பசுமை உடையது
நீரது வெண்மை செம்மை நெருப்பது
காரது மாருதம் கருப்பை உடையது
வானகம் தூமம் மறைந்துநின் றாரே.

Transliteration

Pāratu poṉmai Paśumai uḍaiyatu
Nīratu veṇmai cemmai neruppatu

Kāratu mārudam karuppai uḍaiyatu
Vāṉakam tūmam maṟaintuniṉ ṟārē.

Translation

Earth's colour is of pure gold,
Water's hue is white, fire's red;
Air that pushes the chord is black
Space smoky, Thus concealed the five.

Commentary

This verse identifies the different colours of the five-fold gross elements. The colour of the earth is of pure gold. Water posseses the white colour. The fire has the red hue. Wind or air, has blackness as its colour. Space has the colour of smoke. Thus the five gross elements are concealed in different colours.

Mandiram 2146

பூதங்கள் ஐந்தும் பொறியவை ஐந்துளும்
ஏதம் படஞ்செய் திருந்த புறநிலை
ஓது மலம்குண மாகுமா தாரமோ(டு)
ஆதி அவத்தைக் கருவிதொண் ணூற்றாறே.

Transliteration

Pūtaṅkaḷ aindum poṟi-y-avai ainduḷum
Ēdam paḍañcey tirunda puṟanilai
Ōdu malamkuṇam ākumā dāramōḍ(u)
Ādi avattai-k- karuvitoṇ nūṟṟāṟe.

Translation

Bhūtas five sense organs five
These external elements caused the soul to err

Along with *guṇas* due to *malas*
Are ninety six evolutes to the *avastha* first.

Commentary

In verse 2142, it is said that twenty-five tattvas are concerned with the soul's first *avastha*, viz. *jāgrat* (waking state). In verse 2143, it is said thirty six tattvas are associated in the *jāgrat avastha*. Here in this verse, all ninety six tattvas are said to be involved in the *first avastha*, i.e. *ādi avattai*, i.e. *jāgrat*.

In verse 2142 the main (25) tattvas are mentioned. In verse 2143, all the evolutes of Prakriti Māyā are referenced. In this verse (2146), the tattvas 36 + the *tāttvikas* (evolutes) 60 (refer verse 2126), total 96.

Mandiram 2147

இடவகை சொல்லில் இருபத்தஞ் சானை
படுபர சேனையும் பாய்பரி ஐந்தும்
உடையவன் மத்திமை யுள்ளுறு நால்வர்
அடைய நெடுங்கடை ஐந்தொடு நான்கே.

Transliteration

Iḍavakai collil irupattañ cāṉai
Paḍupara cēṉaiyum pāypari aintum
Uḍaiyavaṉ mattimai-y uḷḷuṟu nālvar
Aḍaiya neduṅkaḍai aintoḍu nāṉkē.

Translation

To express the place for *Jāgrat* elephantry twenty five
Infantry five, cavalry five, the possessor one
Thus the tattvas thirty six function at the middle
The gates are nine for the four to reach.

Commentary

For this verse, G. Varadarajan's elucidation seems appropriate. Following his commentary, the translation is given. Mentioned here is the waking state and the 36 tattvas, which are personified as elephants, horses and soldiers.

The *ātma tattvas,* the twenty five evolutes of Prakriti Māyā, are personified as elephants. It is characteristic of Siddha poetry to use language of the masses. The infantry denotes the *vacanādi* five, viz. *vacana, gamana, dāna, visarga* and *ānanda.* The cavalry denotes the *sabdādi* taṉmātras, viz. *sabda, sparśa, rūpa, rasa* and *gandha.* It implies that the possessor or soul is the king with all the retinue.

So the elephants twenty five, soldiers five, horses five, and the puruṣa one, together total thirty six tattvas functioning in the *madya sthāna,* the centre between the eye-brows where the *jākrat avastha* occurs.

According to *Pañcākṣara Deepa Commentary,* the number four denotes the *antaḥkaraṇas* to be personified as the cabinet ministers to the king or soul. Such personification is found in the fourth aphorism of *Śivajñāna Bodham.* The four *antaḥkarṇas* have contact with the nine gates (openings of the body) in the waking state.g

According to G.Varadarajan, the four denotes the four-fold *vāks* (forms of speech), viz. *vaikhāri* (uttered), *madhyamā* (sub-vocalization, heard within only), *paśyanti* (resides in thought) and *sūkṣhmā* (exists as sound in the casual body, responsible for true knowledge); (vide G.Varadarajan's Commentary on the *Tirumandiram,* p.205). In this context, the *Pañcākṣara Deepa Commentary* is supported. The nine entrances of the body are: two eyes, two ears, two nostrils, mouth, the organ of excreta and the genital organ.

Mandiram 2148

உடம்பும் உடம்பும் உடம்பைத் தழுவி
உடம்பிடை நின்ற உயிரை அறியார்
உடம்பொ(டு) உயிரிடை நட்பறி யாதார்
மடம்புகு நாய்போல் மயங்குகின் றாரே.

Transliteration

Uḍampum uḍampum uḍampai-t ta̲luvi
Uḍampiḍai nin̲r̲a uyirai ar̲iyār
Uḍampoḍu uyiriḍai naṭpar̲i yātār
Maḍampuku nāypōl mayankukin̲ r̲ārē.

Translation

The subtle body and causal body embrace the gross body
They do not know the soul that stands in the body
Those who are ignorant of the kinship between body and soul
Get confused like a dog entered into the mutt's kitchen.

Commentary

In this verse, the importance of realizing the existence of soul in the body and its characteristic features is emphasized. In the first line, the word 'body' denotes the subtle body or *puriaṣṭaka*, viz. the five subtle elements plus mind, intellect and ego-sense. The same word in the second occurrence indicates the causal body, *kāraṇa śarīra*. The same word in the third occurrence indicates the *gross-body, sthūla śarīra*. Though the first two bodies, the subtle and causal bodies, exist within and empower the gross body, they do not know the existence and nature of the soul which gives life to the whole package.

Tirumūlar calls the contact between body and soul by the term friendship. In this context, it is appropriate to quote the *Tirukkuṟaḷ* which runs thus:

Kuḍambai taṉittoḻiya-p pulparant(u) aṟṟē
Uḍamboḍ(u) uyiriḍai naṭpu(338)

The substance of the couplet is given: "The kinship between the body and soul is just like the relationship between the egg and the hatched young bird which leaves it in due time. Also the kinship between the two is compared to the bird and nest from which the bird departs at any time."

Those who do not know the temporal relationship between the body and soul become confused like a stray dog entering into the kitchen of a mutt. The dog without getting any food becomes confused and leaves the kitchen.

Mandiram 2149

இருக்கின்ற வாறொன்(று) அறிகிலர் ஏழைகள்
முருக்கும் அசபையை மாற்றி முகந்து
கருக்கொண்டு காமாரி சார முகம்தேர்ந்(து)
உருக்கொண்டு தொக்க உடலொழி யாதே.

Transliteration

Irukkiṉṟa-v āṟoṉṟ(u) aṟikilar ēḻaikaḷ
Murukkum acabaiyai māṟṟi mukandu
Karukkoṇḍu kāmāri cāra mukamtērnt(u)
Urukkondu tokka uḍaloḻi yātē.

Translation

They the poor don't know how to be
    Converting the moving prāṇa into *ajapa*
Knowing the means of sublimating *bindu* to join Śiva
    Their luminous body never decays.

Commentary

This verse teaches the means of attaining an indestructible luminous body. Those who do not know the means for attainment of longevity are described as the poor; here the term is used in describing ignorance. Tirumūlar suggests that practice of *ajapa mantra* would rid the practicioner of lust, a primary enemy in the way of spiritual progress. The *ajapa mantra* helps one to sublimate *bindu.* Conquest of lust is essential to unify with Śiva, the conqueror of Kāma who is the Indian cupid.

The *ajapa mantra* is efficacious in transforming the *māyaśarīra* or material body into the body of effulgence. The last line says the body of light never dies, becoming one with Śiva.

In the second line, "converting" denotes the conversion of *prāṇa* into *ajapa mantra* by uninterruptedly reciting it mentally.

Mandiram 2150

ஒளித்திட் டிருக்கும் ஒருபதி னாலை
    அளித்தனன் என்னுள்ளே ஆரியன் வந்து
அளிக்கும் கலைகளில் னாலறு பத்து
    ஒளித்திட்டு வைத்தான் ஒடுங்கிய சித்தே.

Transliteration

Oḷittiṭ ṭirukkum orupati n̲ālai
Aḷittan̲an̲ en̲n̲uḷḷē āriyan̲ vantu
Aḷikkum kalaikaḷi n̲ālar̲u pattu
Oḷittiṭṭu vaittān oḍuṅkiya cittē.

Translation

The Supreme Preceptor (*ariya*) who pervades in me
Revealed the fourteen *kalās*, hidden in me
In the unified heart He concealed the *kalas* sixty four
Which would illumine the knowledge in due time.

Commentary

This verse informs us that all *kalās* are revealed by Śiva, the divine guru, for the benefit of souls. *Kalās* refer to aspects of the moon, but also refer to higher human qualities such as mercy, gentleness, patience, dispassion, constancy, spiritual prosperity, humility, quietude, meditation, effort, etc.

According to B.Natarajan, the number fourteen denotes fourteen tattvas, the five elements, five sense-potencies *(tanmātras)*, and four *antaḥkaraṇas.*

However, *Pañcākṣara Deepa Commentary* and M.Varadarajan's Commentary interpret the fourteen to denote fourteen *prasada kalā*'s commencing from *akāra kalā* and ending with *anācirudai.* These *kalās* become explicit when the light of knowledge glows, though at other times they stand concealed. They are the mystic centres in the body in which śakti manifests, and are realized only by mystics or yogis. They can not be either translated or described. The word *prasāda* means grace. Therefore the mystic centres in the

body are explained as centres of Śakti to shower grace on the sādhaka (practitioner, or aspirant of the Lord).

The word "āriya" denotes the Supreme Lord in the form of preceptor or guru. In the *Śivapurāṇam,* the first poem of the *Tiruvācakam,* Saint Manickavasagar denotes the Lord as divine guru by the word *āriyaṉ (Śivapurāṇam, 64).*

The number sixty four denotes all types of arts and sciences listed under sixty four headings in the Indian tradition of knowledge. These *kalās* also are hidden in the heart. They fructify at the due time to enable liberation for the soul.

Mandiram 2151

மண்ணினில் ஒன்று மலர்நீரு மருங்காகும்
பொன்னினில் அங்கி புகழ்வளி ஆகாயம்
மன்னு மனோபுத்தி ஆங்காரம் ஓரொன்றாய்
உன்னின் முடிந்த(து) ஒருபூத சாயமே.

Transliteration

Maṇṇiṉil oṉṟu malarnīru maruṅk(u) ākum
Poṉṉiṉil aṅki pukaḻvaḷi ākāyam
Maṉṉu māṉoputti āṅkāram ōroṉṟāy
Uṉṉiṉ muḍintat(u) orubūta cayamē.

Translation

The earth, water, attached with it
Its source the gold like fire, the air and space
The mind, intellect and ego-sense if you contemplate
In the process of involution, *bhūta jaya* is attained.

Commentary

According to the *Pañcākṣara Deepa Commentary*, this verse speaks of *bhūta śuddhi*, i.e. the purification of the elements constituting the body. The five elements and the *antaḥkaraṇas* are mentioned here. If one contemplates these evolutes in the process of involution, it becomes possible to gain control over the *bhūtas*. This control is called *bhūta jaya*, i.e. the conquest over the *bhūtas*, or victory over the elements. This contemplation enables the aspirant to purify and control the elements that form the physical and psychical aspects of the human body: earth, water, fire, air, space, mind intellect, and ego-sense or consciousness.

Mandiram 2152

முன்னிக்(கு) ஒருமகன் மூர்த்திக்(கு) இருவர்
    வன்னிக்கு மூவர் வதுவைக்கு நால்வர்
கன்னிக்குப் பிள்ளைகள் ஐவர்முன் நாளில்லை
    கன்னியைக் கன்னியே காதலித் தாளே.

Transliteration

Mun̲n̲ikk(u) orumakan̲ mūrttikk(u) iruvar
    Van̲n̲ikk(u) mūvar vaduvaikku nālvar
Kan̲n̲ikku-p piḷḷaikaḷ aivarmun̲ n̲āḷillai
    Kan̲n̲iyai-kan̲n̲iyē kātalit tāḷē.

Translation

For space, sound the only son, and for air, sound and touch
    Two sons; For fire three – sound, touch and light
For water four-sound, touch, light and taste and for earth five
    Including smell, these were not before the virgin loved the virgin.

Commentary

In this verse metaphorical usage explains the evolution of the fivefold *tanmātras*. Space is the first gross element to evolve.

The five fold subtle elements, viz. *sabda* (sound), *sparśa* (touch), *rūpa* (form or light), *rasa* (taste) and *gandha* (smell) are said to be the sons of the gross elements. Though each *tanmātra* is associated with a specific *mahābhūta*, it is stated that the succeeding *mahābhūtas* possess an additional *tanmātra*, besides the *tanmātra* or *tanmātras* of the preceding *mahābhūtas*. Thus, the space (ākaśa) has only one *tanmātra*, i.e. sound; the air (vāyu) has touch as its *tanmātra* besides sound. The remaining gross elements and their *tanmātras* are calculated in this way.

This verse indicates that *tanmātras* are evolved from the *mahābhūtas*. However in the system of Śaiva *Siddhānta*, it is said that from the *tamasa ahaṁkāra* known as *bhutadi ahaṁkāra*, the *tanmātras* arise and from them the gross elements or *mahābhūtas* arise [vide V.A.Devasenapathi, *Śaiva Siddhānta*, p.p. 161-162. Also vide, *Śivajñāna Siddhiyār* 2.3.65.]

It is pertinent to note that in the *Sāmkhya Kārikā* (24) of Īśvara Krishna, also the same type of evolution, i.e. the gross-elements arising from subtle-elements *(tanmātras)* is presented.

It is relevant that in the past, mystics and metaphysicians developed various theories and concepts of evolution. In this verse, one version is acknowledged.

The word virgin in the last line occurs in the sense of 'Śakti and Māyā.' In the process of creation, Śiva never indulged directly. Only through the auxiliary cause which is Śakti, the function of

creation manifests. Since māyā, the material cause, forms the source for the evolution of various creations or evolutes, it is personified as female. It is the primordial energy or matter. Though Śakti and māyā are concerned with the evolutionary process by the command of Śiva, the efficient cause, the two women remain virgins. It is commonly believed that though Śiva and Śakti are said to be the Cosmic Father and Mother, they remain always celibate and virgin.[vide, Śivajñāna siddhiyār, 2.4. 77].

Since Śakti and māyā are not affected by the evolutes or *tattvas*, they are immaculate and hence are called virgins. The creation materializes only if Śakti and māyā are mutually associated. This coupling is metaphorically expressed in the last line, that the two loved each other.

Mandiram 2153

கண்டகன வைந்தும் கலந்தனதான் ஐந்தும்சென்(று)
உண்டன நான்கும் ஒருங்கே உணர்ந்தபின்
பண்டைய தாகிப் பரந்த வியாக்கிரத்(து)
அண்டமும் தானாய் அமர்ந்துநின் றானே.

Transliteration

Kaṇḍakaṉ vaintum kalantaṉatāṉ aintum ceṉṟ(u)
Uṇḍaṉa naṉkum oruṅkē uṇarntapiṉ
Paṇḍaiya tāki-p paranta viyākkiratt(u)
Aṇḍamum tāṉāy amarntuniṉ ṟāṉē.

Translation

In dream state, the senses five and *tanmātras* five
Mingled, also the four experienced (the dream)

After that the soul returned to previous waking state
And stood becoming one with the universe.

Commentary

In dream consciousness, the five senses and five subtle-elements, along with the four internal elements *(antaḥkaraṇas)* are involved. Though the first ten tattvas are there, only the four *antaḥkaraṇas* form the vehicle for the soul to experience dreams. After the dream experience, the soul returns to the waking state and becomes one with the world.

The phrase "senses five" means the five-fold perceptions, effected by the five-fold sense organs, viz. body, mouth, eye, nose and ear. The phrase 'tanmātras five' means the five-fold experiences, obtained through the five-fold *karmendriyas*, the organs of speech, feet, hands, anus and generative organs. The phrase "The four experienced" denotes the experiences of the four-fold *antaḥkaraṇas*. Upon getting these different experiences through the distinctive elements, the soul in its waking state becomes one with the universe.

Mandiram 2154

நின்றவன் நிற்கப் பதினாலிற் பத்துநீத்(து)
ஒன்றிய அந்தக் கரணங்கள் நான்குடன்
மன்று கலந்த மனைவாழ்க்கை வாதனை
கன்றிய கண்டத்திற் கண்டான் கனவதே.

Transliteration

Ni̲n̲ravan̲ ni̲rka-p pati̲nālir̲ pattunītt(u)
O̲n̲riya anta-k- karaṇaṅkaḷ nā̲n̲kuḍan̲

Man̲r̲u kalānta man̲aivāl̲kkai vādan̲ai
Kan̲r̲iya kaṇḍattir̲ kaṇḍān̲ kan̲avatē.

Translation

Having left the ten *tattvas* among the fourteen
Stood the soul, unified with the *antaḥkaraṇas* four
Envisions the dreams in the throat centre
Due to the impressions of household life.

Commentary

In this verse, it is clarified that the soul in the dream state renounces the ten *tattvas,* the five sense-organs and five *tanmātras,* and associates only with the four *antaḥkaraṇas* to envision dreams. Tirumūlar reveals that dreams arise due to the influence of *vāsanā mala,* which are the impressions in the *antaḥkaraṇas* of life-scenes and experiences in normal life.

The term *vāsanā mala* means the impressions of past deeds and experiences that form the back-drop for dreams.

Mandiram 2155

தானம் இழந்து தனிபுக்(கு) இதயத்து
மானம் அழிந்து மதிகெட்டு மாலாகி
ஆன விரி(வு)அறி யாவவ் வியத்தத்தின்
மேனி அழிந்து சுழுத்திய தாமே.

Transliteration

Tān̲am il̲andu tanipukk(u) idayattu
Mān̲am al̲indu madikeṭṭu mālāki
Ān̲a viriv(u)ar̲i yā-v-av viyattattin̲
Mēn̲i al̲indu cul̲ittiya tāmē.

Translation

Having left the throat centre the soul enters the heart
Where lost the ego-sense and intellect, getting confused
The soul discerns not the expanded universe;
In that *avyakta* state, it reaches *suṣupti* state without body-consciousness.

Commentary

This verse explains the state of deep sleep known as *suṣupti.* The process of reaching deep sleep has been elucidated. The throat centre is where dream consciousness (*svapna*) occurs. The soul having left the throat centre descends to the heart centre with *citta* (-mind) *tattva* only. The ego-sense and intellect are lost in the downward journey of the soul to the heart centre. Since the potency of ego-sense (*ahaṅkāra*) and intellect (*buddhi*) is decreased, the soul, not in a position to cognize the expanded universe becomes confused. That condition is known as *avyakta*. In this state, consciousness is also lost. Thus the soul experiences the state of deep sleep in the heart centre, known as *suṣupti.*

Mandiram 2156

சுழுனையைச் சேர்ந்துள மூன்றுடன் காட்சி
கெழுமிய சித்தம் பிராணன்தன் காட்சி
ஒழுகக் கமலத்தின் உள்ளே இருந்து
விழுமப் பொருளுடன் மேவிநின் றானே.

Transliteration

Cuḻuṉaiyai-c cērntuḷa mūṉṟuḍaṉ kāṭci
Keḻumiya cittam pirāṇaṉtaṉ kāṭci

O͟luka-k kamalattin͟ uḷḷē irundu
Vi͟luma-p poruḷuḍan͟ mēvinin͟ r͟ān͟ē.

Translation

In the heart-centre of *suṣupti* functions the three
Beneft of the knowledge due to *citta* and *prāṇa*
Descends down the soul to the navel centre
Conjoins *mūlaprakriti* experiencing *turiya* state.

Commentary

This verse delineates the soul's downward journey to experience *turiya* in the navel centre. The three tattvas associated with deep sleep are variously defined by the commentators. According to the *Pañcākṣara Deepa Commentary,* they are the *prāṇa* (vital air), *manas* (mind) and *ātma* (here it denotes *puruṣa tattva*). According to G.Varadarajan, they are *prāṇa, citta* and *puruṣa*. Dr. B. Natarajan held that the three were *citta* (will), *prāṇa* (vital breath) and *ātma bōdham* (sentience of self). The word "knowledge" denotes that which arises through *citta* and *prāṇa*. The *puruṣa tattva* experiences the *turiya* state (beyond deep sleep state) in the navel centre, associating itself with *mūla prakṛiti tattva.*

Mandiram 2157

தானத்(து) எழுந்து தருக்கும் துரியத்தின்
வானத்(து) எழுந்துபோய் வையம் பிறகிட்டுக்
கானத்(து) எழுந்த கருத்தின் தலையிலே
ஊனத்(து) அவித்தைவிட்(டு) ஊமன்நின் றானே.

Transliteration

Tāṉatt(u) eḻundu tarukkum turiyattiṉ
Vāṉatt(u) eḻundupōy vaiyam piṟakiṭṭu-k
Kānatt(u) eḻunda karuttin talaiyilē
Ūṉatt(u) avittaiviṭṭ(u) ūmaṉṉiṉ ṟāṉē.

Translation

Rising from the navel centre moves the Soul
To *turiyātīta* crossing the space of consciousness
Leaving the world behind, reaches mūla, the Kuṇḍalini's spot
Experiencing the defective avidyā stood the dumb.

Commentary

In this verse, the state of *turiyātīta* is explained. The soul leaves the navel centre and reaches the mūlādhāra where it experiences the fifth *avastha* known as *turiyātīta.* The happenings involved in the soul's journey to mūlādhāra are figuratively described in this verse. Let us consider the veiled words.

According to *Pañcākṣara Deepam,* after having experienced the deep sleep state, *turiya,* at the navel centre, the soul proceeds to mūlādhāra to experience *turiyātīta.* The word space denotes the consciousness which like the space, pervades the whole universe and its contents. The soul must transcend the space of consciousness and leave the wordly impressions.

In the mūlādhāra the soul reaches the *turiyātīta* state, where *avidyā* or nescience forms the only object of its experience. In *turiyātīta*, the soul remains with only one tattva, i.e. *puruṣa,* which is speechless and hence called the dumb person.

In the *Śivajñāna Siddhiyār* (4.3.34), it is clearly mentioned that the soul's descending journey *(-kīḻāl avattai)* from the *jāgrat avastha* (waking state) to the *turiyātīta avastha* in the mūlādhāra, leads to various deeds, generating the seed for further births.

The soul's downward journey (*kīḻāl avastha*) is meant to remove the fatigue resulting from activity. When fatigue is gone, there is strength to function again. When the soul returns from *turiyātīta* to the waking state *(mēlāl avastha)*, it is in a position to experience the fruits of karma. By this it means that karma is worked out and the axe is applied to the root of birth.

Mandiram 2158

ஊமை எழுத்தொடு பேசும் எழுத்துறில்
    ஆமை அகத்தினில் அஞ்சும் அடங்கிடும்
ஓமயம் உற்றது உள்ளொளி பெற்றது
    நாமயம் அற்றது நாம்அறி யோமே.

Transliteration

Ūmai eḻuttoḍu pēcum eḻuttuṟil
    Āmai akattiṉil añcum aḍaṅkiḍum
Ōmayam uṟṟatu uḷ-ḷ-oḷi peṟṟatu
    Nāmayam aṟṟatu nāmaṟi yōmē.

Translation

With the dumb letter, if the spoken letters join,
    Indriyas five subside in the soul as the limbs in the tortoise;
The soul assumes the nature of Aum, gains inner light,
    Self-sense lost- This we know not.

Commentary

This verse describes further the experience of soul in the *turiyātīta* state. The phrase dumb letter denotes the dumb sound "m," which cannot be articulated. The phrase "spoken letters" denotes the articulated sounds A and U. If these articulated sounds A and U conjoin with the inarticulate sound "M," the *praṇava mantra* Aum is created. In this mantra, *A* denotes Śiva, and *U* denotes Śakti, while *M* indicates the *mala*. If one meditates on the *praṇava*, the sense organs are controlled and the ego-sense is deprived of potency because inner-light dawns on the soul.

The transformation of soul from darkness to effulgence is not easily understood, as noted in the phrase, "we know not."

Mandiram 2159

துரியம் இருப்பதும் சாக்கிரத் துள்ளே
    நரிகள் பதினாலு நஞ்சுண்டு செத்தன
பரிய புரவியும் பாறிப் பறந்தது
    துரியம் இறந்திடம் சொல்லவொண் ணாதே.

Transliteration

Turiyam iruppatum cākkirat tuḷḷē
    Narikaḷ patiṉālu nañcuṇḍu cettaṉa
Pariya puraviyum pāṟi-p paṟantatu
    Turiyam iṟantiḍam colla-v-oṇ ṇātē.

Translation

Turiya exists in the state of *jāgrat*
    The foxes fourteen died of poison
The swift running horse fled to the end
    The state beyond *turiya* is indescribable.

Commentary

This verse explains *turiya* in a different way and also indicates the experience of *turiyātīta*. In the waking state, the soul remains with thirty five tattvas including *prāṇa* and *puruṣa*. In the *turiya* state, only *prāṇa* and *puruṣa* are associated with the soul. Hence the statement that *turiya* (with prāṇa and puruṣa) exists in the *jākrat* holds true.

The 'foxes fourteen' are the fourteen *tattvas*, the *sabdādi* five *(sabda, sparśa, rūpa, rasa* and *gandha),* the *vacanādi* five *(vacanam, gamanam, dānam, visargam* and *ānandam)* and the four *antaḥkaraṇas* viz. *manas, buddhi, ahaṁkāra,* and *citta.* These fourteen *tattvas* function only in the dream state, and since they do not act in the deep sleep state, they are said to be dead. Symbolically, the fox is treacherous and tricky, and the tattvas mentioned are treacherous to the soul. The word horse denotes the ten fold airs (vāyus) which stimulate the soul to know objects and to act. Since the horse is swift, the mobile airs are metaphorically described as a horse. In the *turiya* state, they too flee, leaving only *prāṇa* and *puruṣa* to remain with the soul. Since the horse is swift, the fast moving airs are personified as such.

As in the case of *turiya,* it is difficult if not impossible to talk about *turiyātīta,* the state beyond.

Mandiram 2160

மாறா மலம்ஐந்தால் மன்னும் அவத்தையின்
வேறாய மாயா தனுகர ணாதிக்(கு)இங்(கு)
ஈறாகா தேஎவ் வுயிரும் பிறந்திருந்(து)
ஆறாத வல்வினை யாலடி யுண்ணுமே.

Transliteration

Māṟā malamaintāl maṉṉum avattaiyiṉ
Vēṟāya māyā tanukara ṇātikk(u) iṅk(u)
Īṟākā tēe-v uyirum piṟantirunt(u)
Āṟāta valviṉai-y yālaḍi-y uṇṇumē.

Translation

Due to unaltered *malas* five in the *avasthas*
Enter the souls, endowed with endless body and organs of māyā
Caught in the cycle of birth and death and struck
By the harsh deeds and experience their fruits.

Commentary

There are reasons that transmigration of souls is pointed out in this verse. The primordial impurities are five fold: 1.*āṇava*, 2.*māyā*, 3.*karma*, 4.*māyēya* and 5.*tirodhāyi*. Among them, *āṇava* is also known as *mūla mala*, being a co-tenant of the soul, and is with the soul from the beginning, like the verdigris in copper. Living with *āṇava* (ego-sense), the soul exists in darkness. Out of immense compassion, Lord Śiva creates from māyā the necessary habitat, body, organs, objects of experience etc. In order to remove this one impurity, two more impurities, *māyā* and *karma*, are provided to the soul. Karma denotes the consequences of both good and bad deeds. *Māyēya* means the products of māyā. *Tirodhāyi* is one aspect of Śiva's Śakti. It is the obscuring energy, stimulating the triple *malas* of *āṇava, karma* and *māyā* to ripen. Since these triple *malas* are inert, they require the intervention of *tirodhāyi* for functioning. At the time of their ripening, the obscuring energy,

the *tirodhāyi* itself, transforms into *anugraha śakti* or grace, to free the souls from bondage and lead them to Śivānanda.

In the *Śivajñāna Siddhiyār* (2.4.88), all these *malas* are said to be the basis by which souls are caught in the cycle of birth and death, which is compared to the imaginary circle in air, caused by swinging round a fire brand to the wind-whirl.

It is due to the influence of the aforesaid five-fold *malas*, the souls of all kinds enter into five fold states *(avasthas)*. The phrase 'unaltered malas' denotes the māyā or primordial matter, which is different from the sentient soul. The body and the organs serve as instruments for the soul to engage in activities and experience the fruits of its deeds.

Note: Ahamkara is ego-sense. It is antaḥkaraṇa, a product of māyā. But, āṇava is a *mala*, not a product of māyā since it is arādi.

Mandiram 2161

உண்ணும்தன் ஊடாடா(து) ஊட்டிடு மாயையும்
அண்ணல் அருள்பெற்ற முத்திய தாவது
நண்ணல் இலாஉயிர் ஞானத்தி னாற்பிறந்(து)
ஒண்ணுறு ஞானத்தின் நேர்முத்தி எய்துமே.

Transliteration

Uṇṇumtaṉ ūḍāḍāt(u) ūṭṭiḍu māyaiyum
Aṇṇal aruḷ peṟṟa muttiya tāvatu
Naṇṇal ilā uyir ñāṉatti ṉāṟpiṟand(u)
Oṇṇuṟu ñāṉattiṉ nērmutti eydumē.

Translation

Māyā feeds desserts to the soul
    That without affliction attains mukti due to Śiva's grace
The soul with jñāna born, unaffected by māyā
    Attains mukti directly through jñāna.

Commentary

This verse reveals that souls attain mukti, release from the cycle of birth and death, in two ways: 1.the soul experiences the five-fold *avasthas* and the deserts fed by māyā; and with divine grace, the soul after exhausting its deserts attains mukti; 2.some souls like saint Kaṇṇappar, are born with Śivajñāna and contemplate Śiva without any break, and therefore directly attain mukti. Mukti is possible only through jñāna and divine grace.

Mandiram 2162

அதிமூட நித்திரை ஆணவம் நந்த
    அதனால் உணர்வேன் அருங்கன்மம் முன்னித்
திதமான கேவலம் இத்திறம் சென்று
    பரமாகா வையவத் தைப்படு வானே.

Transliteration

Atimūḍa nittirai āṇavam nanta
    Ata<u>n</u>āl uṇarvō<u>n</u> aruṅka<u>n</u>mam mu<u>n</u><u>n</u>i-t
Titamā<u>n</u>a kēvalam itti<u>r</u>am ce<u>n</u><u>r</u>u
    Paramākā vaiyavat tai-p-paḍu vā<u>n</u>ē.

Translation

In the *kēvala* state *āṇava* decreases, a little
    In the *sakala* state the soul with organs performs deeds

In the *śuddha* state this way the soul involves
Experiences the *avasthas* five, not supreme.

Commentary

The existence of soul is three-fold. When it is associated with *āṇava* only, it is said to be in the *kēvala* state; in this state, it remains in darkness characterized by excessive and ignorant slumber. If the *āṇava* or ego decreases a little, the soul attains some consciousness and passes to the second state known as *sakala*. In this condition, it is endowed with body, limbs, and objects of experience to engage in various deeds. Therefore, it is in the *sakala* state that the soul is involved with all three *malas* of *āṇava, karma* and *māyā*. The Lord gives the soul the *sakala* state in order that it might progress to attain the *śuddha* state. In *śuddha*, the soul is blessed with divine grace and transcends the triple *malas* to exist in a pure state. In this state, the soul attains supreme bliss or mukti, complete liberation from all bondage.

In the first line of this verse the *kēvala* state is mentioned. *Kēvala* means loneliness. Since the soul is alone with the *āṇava mala* only, this condition is called *kēvala avastha*. In the second line the *sakala* state (*avastha*) of the soul is stated. In the third line the *śuddha avastha* is noted, i.e. the eternal and supreme *kēvala*, as opposed to the "*kēvala avastha*" referred to in the first line. In both *kevalas*, the soul is alone; but there is a difference. In the *kēvala avastha*, it is in the company of *āṇava*, enveloped by utter darkness. In the supreme *kēvala*, the soul is alone, liberated from the clutches of the triple malas, having attained purity and hence is known as śuddha *(avastha)*, enjoying eternal bliss.

The last line of this verse indicates that the soul undergoes five fold *avasthas*, which are not supreme. The *śuddha* state goes beyond these five-fold states and hence, it deserves to be called the supreme state.

Mandiram 2163

ஆசான்முன் னேதுயில் மாண வகரைத்
தேசாய தண்டால் எழுப்பும் செயல்போல்
நேசாய ஈசனும் நீடாண வத்தரை
ஏசாத மாயாள்தன் னாலே எழுப்பும்.

Transliteration

Ācāṉmuṉ ṉētuyil māṇa vakarai-t
Tēcāya taṇṭāl eḻuppum ceyalpōl
Nēcāya īcaṉum nīṭāṇa vattarai
Ēcāta māyāḷtaṉ ṉālē eḻuppumē.

Translation

Like the teacher who rouses, with his staff
The student, slumbering in his presence
The beloved Lord awakens the soul in āṇava
Through the defectless māyā due to grace.

Commentary

This verse explains how Lord Śiva awakens the soul immersed in the *kēvala* state. It also throws light on the *gurukula* of the ancient Tamil Nadu. The teacher holds a staff in his hand, both while in class and if on a walk. It is always available to him for correcting the erring student. The student bored in the classroom and not concerned about the presence of the teacher, sleeps. The

teacher may gently apply the staff to the back of the student to awaken him. Only awakeing can the student hope to learn the teachings.

So also the benevolent Lord with immense grace awakens the soul. The word māyā indicates the mother principle, primordial matter from which the world is evolved and the body is created for the benefit of soul.

The Lord gives the *sakala avastha* to the soul in *kēvala*, in order to enable it attain the *śuddha* state.

Mandiram 2164

மஞ்சொடு மந்தா கினிகுட மாமென
விஞ்சறி வில்லோன் விளம்பு மிகுமதி
எஞ்சலில் ஒன்றெனும் மாறென இவ்வுடல்
அஞ்சுணும் மன்னன்அன் றேபோம் அளவே.

Transliteration

Mañcoḍu mantā kiṉikuḍa māmeṉa
Viñcaṟi villōṉ viḷampu mikumati
Eñcalil oṉṟeṉum māṟeṉa ivvuḍal
Añcuṇum maṉṉaṉaṉ ṟe pōm aḷavē.

Translation

As if wise, the ignorant speaks the cloud
The Ganges and the water-pot are one;
Different they are, this body experiences
Five states till it leaves its king.

Commentary

This verse informs us that till the soul departs the body, it experiences the five-fold *avasthas*. This body is of three kinds, *sthūla śarīra, sūkṣma śarīra* and *kāraṇa śarīra,* which are respectively compared to the *Ganges, water-pot* and *cloud*. Those who say these three are one are ignorant and yet speak as if they are wise. In a cloud, water exists in vapour form, and so it becomes a comparison to the causal form or *kāraṇa* śarīra. The river Ganges flows to the different regions and fields, filling all areas. Hence, it becomes a simile to the *gross body* or *sthūla śarīra,* experiencing the deserts of different deeds. The water in the pot is limited and thus figuratively indicates the subtle body or *sūkṣma śarīra,* also known as *puriyaṣṭaka kāya*.

There is water in the cloud, the Ganges and the pot. Nevertheless, all three are different. There is soul in the causal body, the gross body and the subtle body; nevertheless, these three are different. The body experiences the five *avasthas*, till the soul departs. The soul is personified as the king.

Mandiram 2165

படியுடை மன்னவன் பாய்பரி ஏறி
வடிவுடை மாநகர் தான்வரும் போது
அடியுடை ஐவரும் அங்(கு)உறை வோரும்
துடியில்லம் பற்றித் துயின்றனர் தாமே.

Transliteration

Paḍiyuḍai maṉṉavaṉ pāypari ēṟi
Vaḍivuḍai mānakar tāṉvarum pōtu
Aḍiyuḍai aivarum aṅk(u)uṟai vōrum
Tuḍi-y-illam paṟṟi-t tuyiṉṟaṉar tāmē.

Translation

The king of the land mounted the swift steed
Came in procession to the beautiful great city
Then the servitors five and the rest due to stay there
All slept entering into the beating mansion.

Commentary

In this verse also, Tirumūlar indulges in metaphorical expressions. The word 'land' denotes the body. The word 'king' stands for the soul. The 'swift horse' indicates the rambling mind. The 'five servitors' are the *tanmātras* (subtle elements). The rest, dwelling in the body are the airs excepting *prāṇa,* the *antaḥkaraṇas* excepting the *citta* and the *vacanādi* five (speaking, moving, giving, evacuation, joy).

In the *suṣupti* state, the *prāṇa, citta* and *puruṣa* function. In the *svapna* state, the airs excepting *prāṇa, sabdādi* five (*tanmātras*), *vacanādi* five and the *antaḥkaraṇas* excepting *citta* slept in the heart. The phrase "beating mansion" denotes the vibrant heart. Sleep denotes the functionless condition.[vide, Śivajñāna siddhiyār, 4.3.32]

Mandiram 2166

நேரா மலத்தை நீ(டு)ஐந்(து) அவத்தையின்
நேரான வா(று)உன்னி நீடு நனவினில்
நேரா மலம்ஐந்தும் நேரே தரிசித்து
நேராம் பரத்துடன் நிற்பது நித்தமே.

Transliteration

Nērā malattai nīṭ(u)aint(u) avattaiyi<u>n</u>
Nērā<u>n</u>a vā<u>r</u>(u)u<u>n</u><u>n</u>i nīḍu na<u>n</u>avi<u>n</u>il

Nērā malamaintum nērē taricittu
Nērām parattuḍan̠ nir̠patu nittamē.

Translation

Through the soul's experience in the prolonged five states
Discerned the *āṇava* that never exhibits itself
In the prolonged *jāgrat* envisioned the five *malas*
Left them the soul standing with supreme in eternity.

Commentary

This verse explains that after encountering the five-fold *malas*, and leaving them, the soul identifies with the supreme and this oneness is known as eternity. *Āṇava* never exhibits itself openly to the soul, since it is the very embodiment of darkness. However, the soul while undergoing the five states, discerns the existence and nature of *āṇava mala*. In the waking state, i.e. *jāgrat*, the soul has to envision directly the five-fold *malas* (*āṇava, karma, māyā, māyēya* - products of māyā which brings both pleasure and pain, and *tirōdhāyi*, obscuring power of Śiva, which prevents recognition of the "self" and impels the *malas* to function) and withdraw itself from their clutches to join with the Supreme Reality of Śiva. This oneness is called eternity.

Tāyumān̠avar entreats the Lord to know which day to cut the cord of advaita (union) with āṇava, to attain advaita with Śiva, the embodiment of absolute knowledge.

4. Middle Waking State

The different *avasthās* (states) of the soul are broadly classified into three major groups: 1.*lower avasthā* 2.*higher avasthā* and 3.*middle avasthā*. The second one is subsumed under the first one. In the previous section, the soul's downward journey from the eye-brow centre to the mūlādhāra, and its upward journey from the mūlādhāra back to the ājñā, are presented in detail.

In this section, the middle waking state of the soul is explained in seventeen verses. Since this belongs only to the waking state, at the centre between the eye-brows, the soul's experience in this spot is named middle *jāgrat avasthā*. The five fold *avasthās* occur to the soul when in the waking state, *jāgrat avasthā*. They are the following:

1. *Jāgrat* in the *jāgrat avastha* is the first middle *avasthā* in which the soul experiences objects directly.

2.*Svapna* in the *jāgrat avasthā:* In this state the mind engages in exploring the sources of joy and sorrow.

3.*Suṣupti* in the *jāgrat avasthā:* In this condition, the soul immerses in joy and sorrow.

4.*Turiya* in the *jāgrat avasthā:* In this state, the joy and sorrow do not appear to the soul. But, it heaves a sigh.

5.*Turiyātīta* in the *jāgrat avasthā:* In this position, on hearing the joy and sorrow, the soul is agitated and swoons.

These are the five different modes of experience of the soul in the waking state.

Mandiram 2167

சாக்கிர சாக்கிரம் தன்னில் திரோதாயி
சாக்கிர சொப்பனம் தன்னிடை மாயேயம்
சாக்கிரம் தன்னில் சுழுத்திதற் காமியம்
சாக்கிரம் தன்னில் துரியத்து மாயையே.

Transliteration

Cākkira cākkiram ta<u>n</u><u>n</u>il tirōṭāyi
Cākkira coppa<u>n</u>am ta<u>n</u><u>n</u>iṭai māyēyam
Cākkiram ta<u>n</u><u>n</u>il cu<u>l</u>uttita<u>r</u> kāmiyam
Cākkiram ta<u>n</u><u>n</u>il turiyattu māyaiyē.

Translation

The soul in the waking within the waking state
As obscured by *tirōdhāyi* and in dreaming within the waking state
As activated by the products of māyā; in the *suṣupti* of *jāgrat*
By karma and in the *turiya* of *jāgrat*, by māyā.

Commentary

This verse explains the first four *avasthās* of the soul when it is in the waking state. In the waking state within the waking state *(cākkirattil cākkirkam)*, the soul is obscured by the power of *tirōdhāyi*. In the dreaming state within the waking state *(cākkirattil coppa<u>n</u>am)*, the soul functions through the products of māyā. In the *suṣupti* within the waking state *(cākkirattil cu<u>l</u>utti)*, the soul functions and is stimulated by karma. In the *turiya* state within the waking state *(cākkirattil turiyam)*, the soul is under the control of impure māyā *(aśuddha māyā mala)*.

Mandiram 2168

மாயை எழுப்பும் கலாதியை மற்றதின்
    நேய விராகாதி ஏய்ந்த துரியத்துத்
தோயும் சுழுனை கனாநனா வும்துன்னி
    ஆயினன் அந்தச் சகலத்து ளானே.

Transliteration

Māyai e̱luppum kalādiyai maṟṟatiṉ
*   Nēya-v irākādi ēynta turiyattu-t*
Tōyum cu̱luṉai kaṉānaṉā vum tuṉṉi
*   Āyiṉaṉ anta-cakalttu ḷānē.*

Translation

In the *turiyātīta* of *jāgrat,* māyā arouses *kalādi*
    In the *turiya* of *jāgrat* the soul functions wth *rāgādi*
Then experiences *suṣupti,* dream and waking
    Thus the soul exists in the *sakala* state.

Commentary

In this verse, Tirumūlar explains the five states that occur in the *sakala* state, collectively called the middle state. In the waking state, *turiyātīta* occurs when māyā arouses the instruments beginning with *kalā tattva* (*kalādi*). Though there is no direct reference to *tiruyātīta* in the text, the *Pancaksara Deepa Commentary,* identifies it to offer insight in the first line.

In the waking state, *turiya* occurs when māyā arouses the instruments beginning with *rāga tattva* (attachment or desire), as noted in the second line, *rāgādi.* In the third line, the experiences of *suṣupti, svapna* and *jāgrat* of the waking state are noted. In all

states of *jāgrat avasthā*, the māyā functions as a stimulator or catalyst to the soul.

The *sakala* state indicates the soul's position in association with the three *malas*, *āṇava*, *karma* and *māyā*.

Mandiram 2169

மேவிய அந்தகன் விழிகண் குருடனாம்
ஆவயின் முன்னடிக் காணும் அதுகண்டு
மேவும் தடிகொண்டு செல்லும் விழிபெற
மூவயின் ஆன்மா முயலும் கருமமே.

Transliteration

Mēviya andakaṉ viḻikaṇ kuruḍaṉām
Āvayiṉ muṉ-ṉ-aḍi-k kāṇum adukaṇḍu
Mēvum taḍikoṇḍu cellum viḻipeṟa
Mūvayiṉ āṉmā muyalum karumamē.

Translation

The blind of birth, the blind in the middle
While walking gropes for the beaten path,
Having a stick to find the way;
Threefold souls likewise try for knowledge.

Commentary

This verse speaks about the three-fold souls, endeavouring to acquire the eye of jñāna. The souls are three-fold: 1.*vijñānakalas* 2.*praḷayākalas* and 3.*sakalas*. The word *kalā* denotes māyā. The *vijñānakalas* are souls liberated from the shackles of māyā through jñāna. The *praḷayākalas* denote a separate group of souls removed from māyā at the time of *praḷaya* or *duluge*. The *sakalas* are souls enjoined with māyā.

In the first type, *vijñānakalas*, *āṇava mala* is ripened and is thus very subtle *(adisūkṣma)*, hence these souls are not seized by the other two malas, māyā and karma. They are fit for the onset of Śiva's grace.

In the second type, the *āṇava mala* is subtle *(sūkṣma)*, but *praḷayākalas* are susceptible to influence of the other two malas, māyā and karma.

In the third type of souls, *sakalas*, āṇava *mala* is grossly influential and thus māyā and karma easily envelope them in ignorance and suffering.

The *vijñānakalas* possess the eye of jñāna.

The *praḷayākalas* are like the person who became blind in "the middle": if they attempt a little, they can easily attain the eye of jñāna. *Sakalas* are those born-blind. They have to undertake severe austerity and intense effort to attain the eye of jñāna.

The blind referred to in the first line is the *sakala* born into the grossest ignorance. The next, is the person who lost his sight in the middle, indicating the *praḷayākalas*. It is understood that *vijñānakalas* are neither the 'born-blind' nor the 'blind in the middle', since they have the eye of jñāna.

However, all three kinds of souls engage in the pursuit of jñāna (as noted in the last line), since jñāna alone will help one to attain salvation. The aforesaid souls perform deeds required to attain jñāna. The effort necessary for *vijñānakalas* to reach jñāna is minimal, since they are ripe or nearly perfected. The effort required increases for the *praḷayākalas* since they are in the middle of the

spiritual journey. For the *sakalas*, intense consistent effort is required to attain jñāna which leads to salvation.

The stick analogy is interesting and empirical. Just like the stick helps the tottering blind to find the way, the preceptor's words guide blind aspirants to jñāna.

Mandiram 2170

மத்திமம் ஒத்த சிலந்தி வலயத்துள்
ஒத்தங்(கு) இருந்து உயிருண்ணு மாறுபோல்
அத்தனும் ஐம்பொறி ஆடகத் துள்நின்று
சத்தம் முதல்ஐந்தும் தானுண்ணு மாறே.

Transliteration

Mattimam otta cilanti valayttuḷ
Ottaṅk(u) irundu uyiruṇṇu māṟupōl
Attaṉum aimpoṟi āḍakatt tuḷniṉṟu
Cattam mudalaindum tāṉuṇṇu māṟē.

Translation

Like the spider remaining in the centre
Of its own cob-web, seizes and preys the insects
The Lord abiding in the body of five organs
Consumes the *sabda, sparśa, rūpa, rasa* and *gandha.*

Commentary

In this verse, Tirumūlar uses metaphors to elucidate that Śiva abides within the soul. Without Śiva, the soul cannot experience anything. The Lord pervades the soul's energy, engaging the experiences of different objects and events in accordance with its *karma.* In the spider analogy, the spider's web is spun from its body, and

it remains in the centre of the web. As soon as an insect is caught in the web, the spider hastens to seize the prey.

Like the spider, the Lord remains in the body, characterized by the five-fold organs (*jñānendriyas* and *karmendriyas*) which enable the soul to encounter the objects of the five-fold *tanmātras* mentioned in the last line. There is no need for Śiva to consume the objects of *tanmātras*. Only for benefit of the soul, with immense compassion does Śiva empower the soul to consume them. He escorts the soul Himself (as a guide) to completely exhaust the soul's deserts.

The spider analogy seems to be pan-Indian. It is found in the *Muṇḍaka Upaniṣad* (1.1.7) to indicate how the universe unfolds from its central root, while Brahman remains unaffected.

In the section on *māyāvada* of the *Parapakṣa* in the Sivajñāna Siddhiyār, the spider analogy is elaborated (verse 225). According to this text, Brahman remains the *upadāra* or material cause of the world, like the spider remains the *upadāra* for its cob-web. The spider creates the web from its own body; sustains it, and then leaves after destroying it. So also, Brahman creates the universe, sustains it, and then destroys. Therefore, it is understood that all activities of the world are in accordance with the divine injunction or ordinance.

Nevertheless, the spider analogy in the *Tirumandiram* does not imply the concept of material cause, ascribed to Brahman in the system of Vedānta.

Mandiram 2171

வைச்சன வச்சு வகையிரு பத்தஞ்சும்
    உச்சும் உடன்அணை வான்ஒரு வன்உளன்
பிச்சன் பெரியன் பிறப்பிலி என்றென்று
    நச்சி அவனருள் நான்உய்ந்த வாறே.

Transliteration

Vaiccaṉa vaccu vakaiy-iru pattañcum
    Uccum uḍanaṇai vāṉoru vaṉuḷaṉ
Piccan periyaṉ piṟappili eṉṟeṉṟu
    Nacci avaṉaruḷ nāṉuynta vāṟē.

Translation

The Lord who set the tattvas twenty five
    In the body, indwells with the soul;
Him I call the mad, the great and the birthless
    Redeemed I am by His benign grace.

Commentary

Śiva invests *sakalas* with material bodies comprised of twenty five *tattvas*. They are: 1.the four *antaḥkaraṇas,* 2.the five sense-organs, 3.the five organs of action, 4.the five subtle-elements known as *tanmātras,* and 5.the five gross elements *(mahābhūtas)* along with the *puruṣa.*

The Lord enables the soul to engage activities in accordance with its karma. He exists along with the soul as a witness to the transactions of the soul (vide, The *Fourth Tirumuṟai,* 75.3; also see, *Śivajñāna bōdham,* 11.1.69).

Since the Lord's compassion towards the soul is boundless, He is extolled as mad. Madness denotes the powerful compassion

of motherly affection, as understood from the Tamil Proverb, "peṟṟa maṉam pittu, piḷḷai maṉam kallu," meaning the heart of the mother is mad, while that of the son is stony. Saint Sundarar (who came after Tirumūlar) addressed the Lord in the very first hymn of his *Tirumuṟai*, as "pittā", oh Madman! (not in a derogatory sense, but in an exalted sense enjoying His immense grace).

Śiva is the greatest among all and hence the epithet "the great." He, who causes souls to undergo the cycle of birth and death, should not be the subject of transmigration. Hence, He is extolled as birthless and thus deathless.

The last two lines indicate that those who sincerely and lovingly praise the Supreme Śiva, and recite His sacred names, are redeemed by His grace. The significance of devotion is inferred.

Mandiram 2172

நாலா றுடன்புருடன் நற்றத் துவமுடன்
    வேறான ஐயைந்து மெய்ப்புரு டன்பரங்
கூறா வியோமம் பரமெனக் கொண்டனன்
    வேறான நாலேழு வேதாந்த தத்வமே.

Transliteration

Nālā ṟuḍaṉpuruḍaṉ naṟṟat tuvamuḍaṉ
    Vēṟāṉa ai-y-aindu mey-p-puru ḍaṉ paraṅ
Kūṟā viyōmam paramena-k koṇḍaṉaṉ
    Vēṟāṉa nālēḻu Vēdānta tatvamē.

Translation

With tattvas four into six and *puruṣa*
    Distinctively they are five into five,

Soul, Brahman and supreme space
    Are the four into seven tattvas to Vedānta.

Commentary

In this verse, the *tattvas* pertaining to Vedānta are enumerated. 'Four into six' (*nālāṟu*) means twenty four. Along with these, if *puruṣa tattva* is added the total becomes five into five, or twenty five. With them, the soul, Brahman and supreme space (*parākāśa*) are added; thus the distinctive twenty eight *tattvas* (4x7 = 28) belong to the Vedānta system. In mandiram 2179, there is a restating of the categories mentioned here.

Therefore, to add the twenty five categories plus the soul, Brahman and supreme space, are the *tattvas* accepted in the system of Vedānta. The Vedāntin upholds these tattvas as supreme (*param*).

Mandiram 2173

ஏலம்கொண்(டு) ஆங்கே இடையொடு பிங்கலை
    கோலம்கொண்(டு) ஆங்கே குணத்தி னுடன்புக்கு
மூலம்கொண்(டு) ஆங்கே முறுக்கிமுக் கோணிலும்
    காலம்கொண் டானடி காணலும் ஆமே.

Transliteration

Ēlamkoṇḍ(u) āṅkē iḍaiyoḍu piṅkalai
    Kōlamkoṇḍ(u) āṅkē kuṇatti ṉuḍaṉpukku
Mūlamkoṇḍ(u) āṅkē muṟukkimu-k kōṇilum
    Kālamkoṇ ḍāṉaḍi kāṇalum āmē.

Translation

Seated in posture, if one directs the breath
    Through iḍa and piṅgala with *sattva* enters

To mūla, where the triple knots to be transcended
Envisions the feet of Śiva who conquered the time.

Commentary

This verse teaches the aspirant how to encounter Supreme Reality, beyond the principle of time. Śiva is known as *Kālakāla*, killer of the time principle. That which is subjected to time, is mortal. Śiva is the Supreme Reality, untouched by time. He is Timeless Immortality.

The word 'triple' has two senses: 1.triple knots and 2.triangle. Along with the iḍa and piṅgala nāḍis, the *suṣumnā nāḍi* lies between these two. One must transcend the triple knots or restrictions along the subtle energy channels, and move upwards to envision the Lord's feet. The triple knots refer to the three *grānthis* or prāṇic knots within the subtle body, which block spiritual growth: Brahma's at mūlādhāra (base), Viṣnu's knot at the anāhata (heart) and Rudra's at ājñā (third eye).

Mandiram 2174

நாடிகள் பத்தும் நலம்திகழ் வாயுவும்
ஓடிய காலில் ஒடுங்கி இருந்திடும்
கூடிய காமம் குளிக்கும் இரதமும்
நாடிய நல்ல மனமும் உடலிலே.

Transliteration

Nāḍikaḷ pattum nalamtikaḻ vāyuvum
Ōḍiya kālil oḍuṅki iruntiḍum
Kūḍiya kāmam kuḷikkum iratamum
Nāḍiya nalla maṉamum uḍalilē.

Translation

Nāḍis ten helpful *vāyus* ten
Will subside in the suṣumnā
In that state delight, drenching taste
Enjoying mind exists in the body.

Commentary

This verse indicates the profound delight, taste, and peace of mind experienced by the Puruṣa when awareness is positioned in the suṣumnā.

The ten nāḍis (tubular vessels) are the following:- 1.*Hasti*, 2.*Alambuṣā*, 3.*Iḍā*, 4.*Piṅgalā*, 5.*Suṣumnā*, 6.*Gāndhāri*, 7.*Kuhūta*, 8.*Śaṅkhinī*, 9.*Jihvā* and 10.*Puruṣa*.[*vide, Silappatikāram 3.26, Adiyārkkunalter's commentary*].

The ten vāyus are the following: 1.*Prāṇa*, 2.*Apāna*, 3.*Udāna*, 4. *Vyāna*, 5.*Samāna*, 6.*Nāga*, 7.*Kūrma*, 8.*Krikara*, 9.*Devadatta* and 10. *Dhanañjaya*.[*vide, Silappatikāram 3.26, Adiyārkkunalter's commentary*].

The aspirant experiences the whole body soaked with sweetness and taste when all the nāḍis and *vāyus* become absorbed, and kuṇḍalini rises in the suṣumnā nāḍi.

Mandiram 2175

ஆவன ஆவ அழிவ அழிவன
போவன போவ புகுவன புகுவன
காவலன் பேர்நந்தி காட்டித்துக் கண்டவன்
ஏவன செய்யும் இலங்கிழை யோனே.

Transliteration

Āvaṉa āva aḻiva aḻivaṉa
Pōvaṉa pōva pukuva pukuvaṉa
Kāvalaṉ pērnandi kāṭṭittu-k kaṇḍavaṉ
Ēvaṉa ceyyum ilaṅkiḻai yōṉē.

Translation

What are to become will become, what are to decay will decay;
What are to go will go, what are to come will come;
Protector Nandi made the soul see, and Himself saw;
What is proper He does, the Lord with thread.

Commentary

This verse informs us that the Lord bestows souls with experiences necessary to their maturity. The Lord helps the soul in two stages: 1.*kāṇum upakāram* (to enable the soul to envision Him) and 2.*kāṭṭum upakāram* (to help the soul to experience Him). He chooses the experiences and shows them to the soul.

In each person resides the central column of the radiating world which is identical and corresponding to the subtle spinal cord. An energy stream begins at the top, appearing out of the blue, and meanders downwards to finally disappear in a point. All parts of our being, and in fact that of all beings and objects, seen and unseen, are built from one energy stream. In Sanskrit, the term describing a direct stream of life energy flowing through the spiritual bodies into the personality is called the *sūtrātmā*. This life stream is defined as "a thread that binds all selves in the human being with the divine." This life stream circulates the blood through our bodies, and controls the circulation of prāṇa through the 72,000-350,000 nāḍis and into the spiritual heart.

The Lord wears a triple stranded thread, adorning His chest.

This verse is already found in the Second Tantiram, 504.

Mandiram 2176

பத்தொடு பத்தும் ஓர் மூன்றும் பகுதியும்
உய்த்த துரியமும் உள்ளுணர் காலமும்
மெய்த்த வியோமமும் மேலைத் துரியமும்
தத்துவம் நாலேழ் எனவுன்னத் தக்கதே.

Transliteration

Pattoḍu pattumōr mūn̲r̲um pakutiyum
Uytta turiyamum uḷ-ḷ-uṇar kālamum
Meytta viyōmamum mēlai-t turiyamum
Tattuvam nālēl̲ en̲a-v-un̲a-t takkatē.

Translation

Ten along with ten, three and Prakrti
Turiya, time internally cognized
The real space, the supreme *turiya*
These tattvas four into seven deserve to be considered.

Commentary

This verse enumerates the twenty eight tattvas in a slightly different way. Already they were reckoned in verse 2172.

The first ten denote the five sense organs and five organs of action. The next ten denote the five subtle-elements *(tanmātras)* and the *vacan̲ādi* five: speaking, moving, giving, evacuation, and joy. The word "three" denotes mind, intellect and egoism. *Turiya* and supreme *turiya* respectively denote Puruṣa and Brahman. The *kāla tattva* is inferred subjectively. The beginning, middle and end

of an action are measured by the three fold times, the past, present and future.

Thus, the total tattvas are twenty eight, accepted by the advocates of Vedānta.

Mandiram 2177

விளங்கிடு முந்நூற்று முப்பதோ(டு) ஒருபான்
 தளங்கொள் இரட்டிய தாறு நடந்தால்
வணங்கிடும் ஐம்மலம் வாயு வெழுந்து
 விளங்கிடும் அவ்வழி தத்துவம் நின்றே.

Transliteration

Viḷaṅkiḍu munnūṟṟu muppatōḍ(u) orupāṉ
 Taḷaṅkoḷ iraṭṭiya tāṟu naḍantāl
Vaṇaṅkiḍum ai-m-malam vāyu-v-eḻuntu
 Viḷaṅkiḍum a-v-vaḻi tattuvam niṉṟē.

Translation

Three hundred and three hundred
 Multipled by thirty six if breath moves controlled
Malas five are completely subdued
 There Śiva shines in effulgence.

Commentary

This verse speaks about the suspension of breath *(śvāsa bandha)* and its fruit. If one practices *praṇāyāma* as per rules under guidance of a preceptor, the five fold *malas* are subdued. As a result, Śiva shines in the consciousness.

On average, the total number of breaths we breathe each day is 21,600. 300+300 = 600. If one multiples 600 x 36, the total

comes to 21,600. If one practices control of each 21,600 breaths, then the *āṇava, māyā, karma, māyēya* and *tirōdhāyi* become powerless and cannot defile the aspirant. Then Śiva shines in effulgence.

Mandiram 2178

நாலொரு கோடியே நாற்பத்தெண் ணாயிரம்
  மேலுமோர் ஐந்நூறு வேறாய் அடங்கிடும்
பாலவை தொண்ணூறோ டாறுட் படுமவை
  கோலிய ஐயைந்துள் ஆகும் குறிக்கிலே.

Transliteration

Nāloru kōṭiyē nāṟpatteṇ ṇāyiram
  Mēlumōr ainnūṟu vēṟāy aḍaṅkiḍum
Pālavai toṇṇūṟō ḍāṟuṭ paḍumavai
  Kōliya ai-y-aintuḷ ākum kuṟikkilē.

Translation

Four crores forty eight thousand five hundred
  Are the tattvas differently comprised;
They are subsumed under ninety six,
  Which are again reduced to twenty five.

Commentary

One of the earliest known attempts to analyze the components of the material world and human body was made by the Sāṅkhya philosophers. According to them the subject or puruṣa, the objects of the world, and the source of the material world or *prakṛiti* are reckoned as tattvas. Apart from *puruṣa* and *prakṛiti,* the remaining 23 tattvas are evolutes of the primordial matter, *prakṛiti.* The total tattvas were twenty five only. The philosophers who came after

Kapila, the founder of Sāmkhya system, multiplied the tattvas to fulfil the requirements of their metaphysical thought.

Tirumūlar states that the maximum tattvas are 4,00,48,500. They are condensed and brought to ninety six. However, they may be reduced to the basic twenty five tattvas.

Mandiram 2179

ஆகின்ற தொண்ணூறோ டாறும் பொது என்பர்
ஆகின்ற ஆறா(று) அருஞ்சைவர் தத்துவம்
ஆகின்ற நாலேழ் வேதாந்தி வைணவர்க்(கு)
ஆகின்ற நாலா(று)ஐ யைந்துமாயா வாதிக்கே.

Transliteration

Ākin̠r̠a toṇṇūr̠ō dār̠um podu en̠par
Ākin̠r̠a ār̠ar̠(u) aruñcaivar tattuvam
Ākin̠r̠a nālē̠l vēdanti vaiṇavarkk(u)
Ākin̠r̠a nālār̠(u) ai-y-aintumāyā vādikkē.

Translation

The general tattvas are six and ninety
Of them six and thirty for Śaivas,
Twenty eight for Vedāntins and four and twenty
For Vaishnavas; for Māyāvādins twenty five.

Commentary

The tattvas 36 + *tattvikas* 60 = 96 tattvas, which are general; though the Śaivas upheld thirty six tattvas: 1.five Śiva tattvas; 2.seven Vidyā tattvas; and twenty-four ātma tattvas.

The Vedāntins accepted only 28 tattvas, which are mentioned in mandiram 2172. The Vaiṣṇavas admitted only twenty four *ātma*

tattvas. The Māyāvādins conceded twenty five tattvas including māyā.

Mandiram 2180

தத்துவம் ஆனது தன்வழி நின்றிடில்
வித்தகன் ஆகி விளங்கி யிருக்கலாம்
பொய்த்தவம் ஆம்அவை போயிடும் அவ்வழி
தத்துவம் ஆவ(து) அகார எழுத்தே.

Transliteration

Tattuvam āṉatu taṉvaḻi niṉṟiḍil
Vittakaṉ āki viḷaṅki-y irukkalām
Poy-t-tavam āmavai pōyiḍum a-v-vaḻi
Tattuvam āvat(u) akāra eḻuttē.

Translation

If the tattvas stood in one's control,
A person of wisdom he can become;
False penance will go away,
Reality is the primal sound 'A.'

Commentary

The aspirant is required to know the ways and means to bring the sense-organs, organs of actions, subtle elements and other tattvas under control and rule them. They should not be allowed to rule him. If one learns the art of mastering the tattvas, he will become the embodiment of perfected knowledge. The false austerities will automatically leave him. In that context, he will realize that reality is the primal sound 'A.'

The word Reality, indicated by the primal sound 'A,' represents Lord Śiva. The very first couplet in the *Tirukkuṟaḷ* exphasises the existence of God through an example involving the primal sound 'A.' Just as 'A' is the first among the vowel and consonant alphabets and activates them, God is the first and only cause, empowering all animate and inanimate objects. 'A' denotes the Supreme Śiva. Tirumūlar says:

Nobody knows that the Primal Sound 'A' is He. (1751)

Mandiram 2181
அறிவொன்(று) இலாதன ஐயேழும் ஒன்றும்
அறிகின்ற என்னை அறியா(து) இருந்தேன்
அறிகின்றாய் நீயென்(று) அருள்செய்தார் நந்தி
அறிகின்ற நான்என்(று) அறிந்துகொண் டேனே.

Transliteration
Aṟivoṉṟ(u) ilātaṉa ai-y-ēḻum oṉṟum
Aṟikiṉṟa eṉṉai aṟiyāt(u) iruntēṉ
Aṟikiṉṟāy nī-y-eṉṟ(u) aruḷceytār nandi
Aṟikiṉṟa nāṉeṉṟ(u) aṟintukoṇ ḍēnē.

Translation
Tattvas thirty six are inert that I know,
Yet I was without knowing myself;
Nandi graciously said: "You know",
Thus I have known that I am the knower.

Commentary

All thirty six tattvas are devoid of knowledge. They are inert and unconscious. Tirumūlar refers to himself here in the first

person, saying he once did not know he had the capacity to comprehend the existence of the thirty-six tattvas. At that time, he did not know his own self. Only after the guru Nandi graciously told him he was the knower, he came to discriminate between the inert matter or tattvas and the sentinence of his own existence. This knowledge gained through grace of the preceptor helped him withdraw from the shackles of material objects, to join the Lord's feet which is the source of boundless bliss.

Mandiram 2182

சாக்கிர சாக்கிரம் ஆதி தனில்ஐந்தும்
    ஆக்கு மலாவத்தை ஐந்து நனவாதி
போக்கி இவற்றொடும் பொய்யான வாறாறு
    நீக்கி நெறிநின்(று)ஒன் றாகியே நிற்குமே.

Transliteration

Cākkira cākkiram ādi ta͟nilaindum
    Ākku malāvattai aindu na͟navādi
Pōkki iva͟r͟r͟oḍum poyyā͟na vā͟rā͟ru
    Nīkki ne͟rini͟n͟r͟(u)o͟n͟ r͟ākiyē ni͟rkumē.

Translation

In the waking state, the five states from *jāgrat*
    Make the malas; He who extricated from them
And removed the unreal tattvas thirty six
    Stood in the right path, united with the Lord.

Commentary

This verse declares that he who distances himself from the five-fold states and the unreal categories, which are thirty six, stands upon the right course and becomes eligible to unite with Śiva.

In the first line, the five *avasthās* commencing from *jāgrat* (the waking state) are said to be the creations of malas, *āṇava, karma* and *māyā*. The thirty-six tattvas are impermant. In the system of Śaiva Siddhānta, māyā is eternal, while the products of māyā or the thirty-six tattvas are said to be unreal. Reflection, realization and right action are the means to attain Śiva.

Mandiram 2183

ஆணவம் ஆதி மலம்ஐந்(து) அலரோனுக்(கு)
    ஆணவம் ஆதிநான் காம்மாற்(கு) அரனுக்கு
ஆணவம் ஆதிமூன்(று) ஈசர்க்(கு) இரண்டென்ப
    ஆணவம் ஒன்றே சதாசிவற்(கு) ஆவதே.

Transliteration

Āṇavam ādi malamaind(u) alarō̱nukk(u)
    Āṇavam ādinā̱n kāmmā̱rk(u) ara̱nukku
Āṇavam ādimū̱n̠r(u) īcarkk)u) iraṇḍe̱n pa
    Āṇavam o̱n̠rē catācivar̠k(u) āvatē.

Translation

For the Lotus Lord malas are five from āṇava
    For the Māl the malas four from āṇava
For the Hara the malas three from āṇava
    For the Īśa two, for Sadāśiva one from āṇava.

Commentary

This verse prescribes the malas to the five-fold gods in the Śaiva pantheon. They are not manifestations of Lord Śiva. Nevertheless, they are the most evolved souls, functioning in the worlds of impure māyā under the mandate of Lord Śiva. In the first line,

Brahma who is bestowed with the power of creation is noted; He is said to possess all five malas commencing from āṇava. They are as follows: 1.*āṇava* 2.*māyā* 3.*karma,* 4.*māyēya* and 5.*tirōdhāyi*. He is seated on the lotus flower.

In the second line, Tirumāl (Viṣṇu) is said to possess four malas, but not *māyēya*; He is given the power of protection and preservation of the creation. Next, Rudra (Hara) is said to have three malas, āṇava, karma and *tirōdhāyi*; He is the destroyer. In the third line, Maheśvara (Īśa) is noted to have two malas, āṇava and *tirōdhāyi*; He is said to obscure souls from awareness of truth. Lastly, Sadāśiva is mentioned to possess only one *mala*, āṇava; He is said to bestow grace *(anugraha)* and reveal the Lord to souls.

These five categories of evolved souls belong to the group of *Vijñānakalas*, souls whose māyā-contact is removed through supreme jñāna.

The aforesaid five-fold souls belong to *anupakṣa*. (soul promoted to the position of God)The gods, bearing the same names are manifestations of Śiva, belonging to *Sambhupakṣa*. (the manisfestation of Śiva)These gods reign in the different worlds of *śuddha māyā kārya.*

Though the malas are said to be possessed by the five-fold groups of advanced souls, the malas are diminished, subtle, and unable to overwhelm. These souls are matured and receive the grace of Śiva.

5. The Paths for Liberation

This section consists of three mandirams dealing with *adhvās*, paths by which the soul moves from one local to another. They are of six kinds: 1.*mantra* 2.*pada* 3.*varṇa* 4.*bhuvana* 5.*tattva* and 6.*kalā*. The first three constitute the *sabda prapañca*, while the next three constitute the *artha prapañca*. The *sabda prapañca* denotes the universe of sound, being the product of śuddha māyā. Sound is fourfold: 1.*sūkṣma*, 2.*paśyanti* 3.*madhyamā* and 4.*vaikharī*. From these four sounds the syllable *(varṇa)*, the word *(pāda)*, and the sentence or phrase *(mantra)* are formed. The *artha prapañca* denotes the universe of substance, being the products of *śuddha māyā* and *aśuddha māyā*. The *bhuvana*, *tattva* and *kalās* constitute the *artha prapañca*.

All the aforesaid six items are collectively called *adhvās*, which literally mean the paths. In the *Śivajñāna Siddhiyār* (8.1.6), these are noted as the defect-less six paths. These paths help the soul in two ways: 1.to earn and experience the two-fold karmas, *hita* (pleasant) and *ahita* (unpleasant), 2.to win salvation or liberation.

Mandiram 2184

தத்துவம் ஆறாறு தன்மனு ஏழ்கோடி
 மெய்த்தகு வன்னம்ஐம் பானொன்று மேதினி
ஒத்திரு நூற்றிரு பான்நான்கெண் பானொன்று
 வைத்த பதம்கலை ஒரைந்தும் வந்தவே.

Transliteration

Tattuvam āṟ(u) āṟu taṉmaṉu ēḻkōṭi
 Mey-t-taku vaṉṉamaim pāṉoṉṟu mēdiṉi

Ottiru nūṟṟiru pāṉṉāṉkeṇ pāṉoṉṟu
Vaita padamkalai ōraindum vantavē.

Translation

Tattvas are six times six; mantra
Possess seven kinds of ends; real letters
Are fifty one; *bhuvanas*, two hundred twenty four
Words are eighty one, *kalās* five – thus came.

Commentary

This verse enumerates the six-fold divisions of *adhvās*. The usual order of enumeration is: *mantra, pada, varṇa, bhuvana, tattva* and *kalā*. Since this is poetry, change in the order becomes inevitable to meet the requirement of versification.

Tattvas are thirty six. They fall under three groups:

I.*Śivatattvas* are five: Śivam, Śakti, Sadāśivam or Sādākya, Īśvara or Maheśvara and Śuddha Vidyā. These five tattvas are the products of *śuddha māyā* (pure māyā sphere).

II.*Vidyā tattvas* are seven: *kalā, niyati, kalā, vidyā, arāga, puruṣa* and *māyā*. These are the products of *aśuddha māyā* (impure māyā sphere).

III.*Ātma tattvas* are twenty four: *citta* or *guṇa, buddhi, ahaṁkāra, manas*; numbers 5-9 are five sense organs, 10-14 are five organs of action, 15-19 are five *tanmātras* or subtle elements, 20-24 are five *mahābhūtas* or gross elements. These are the products of *prakṛiti māyā* (product of *aśuddha māyā*)

The *bhuvanas* are two hundred and twenty four. The *bhuvanas* (worlds) are the products of *śuddha, aśuddha* and *prakṛiti māyās.*

They are the world systems distributed in the cosmos with the specific souls, habitat and objects. They are two hundred and twenty four which are subsumed under five divisions:

1. One hundred and eight worlds (*bhuvanas*) commencing from *Kālāgnirudra bhuvana* and ending with *Vīrabhdra* and *Vīrabhadrakāḷi bhuvana*.
2. Fifty six worlds from *Amareśa bhuvana* to *Srīkaṇṭha bhuvana*.
3. Twenty seven worlds from *Vāma bhuvana* to *Aṅguṣṭarudra bhuvana*.
4. Eighteen worlds from *Vāma bhuvana* different from the former to *Sādākya bhuvana* and
5. Fifteen worlds from *Nivṛtti bhuvana* to *Anāśrta bhuvana*.

At the time of deluge, these five divisions of worlds are respectively absorbed in *nivrtti kalā, pratiṣṭhā kalā, vidyā kalā, śānti kalā* and *śānti-y-atīta kalā*. (V.A. Devaṣenapathi, *Śaiva Siddhanata,* University of Madras, Chennai, 1974, pp.242-243)

The five kalās are as follows: 1.*nivṛtti kalā*, 2.*pratiṣṭhā kalā*, 3.*vidyā kalā*, 4.*śānti kalā* and 5.*śāntiyatīta kalā*.

The aforesaid tattvas (36), *bhuvanas* (224) and *kalās* (5) constitute the universe of substance, i.e. *artha prapañca*.

The mantras are classified on the basis of their endings, which are seven kinds: 1.*namaḥ*, 2.*svāhā* 3.*svadhā*, 4.*huṅbhaṭ*, 5.*bhaṭ* 6.*vavuṣaṭ*, and 7.*vaṣaṭ*.

The *kalā* is an emanation of *śuddha māyā*, and is fivefold: *nivritti, pratiṣṭhā, vidyā, śānti and śānti-y-atīta.* These are the epithets of Śiva śakti; since they form the support for discharging cosmic functions, they are named after Her. Though the Śakti is one, it is fivefold in accordance with Her relationships towards souls of different types.

Nivritti kalā is the name for Śivaśakti which enables evolved souls to free themselves from bondage. *Pratiṣṭhā kalā* is the name for Śivaśakti that establishes freed souls in the state of release. *Vidyākalā* is one epithet of Śivaśakti, helping the soul secure *anubhava jñāna,* knowledge of mystic experience. *Śāntikalā* is the name of Śivaśakti which enables the soul to experience tranquility. *Śāntiyatīta kalā* is the name of Śivaśakti which enables the soul to get rid of desires, aversions, and resolves.

The aforesaid *kalā*, being the emanation of *śuddha māyā* is different from the *kalā,* being the evolute of *aśuddhamāyā*. This *kalā,* along with *vidyā* and *rāga,* proceeding from the same source form the trinity which stimulate respectively the creative (*kriyā*), cognitive (*jñāna*) and volitional (*ichā*) energies (*śaktis*) of the soul, which are constricted due to the association of āṇava *mala* (the impurity known as ego.)

The total number of mantras are eleven: 1.*sadyojāta,* 2.*hṛdaya* 3.*vāmadēva* 4.*śiras* 5.*aghōra* 6.*śikhā* 7.*tatpuruṣa* 8.*kavaca* 9.*īśāna* 10.*hastra* and 11.*mūla mantra.* The significance of the ending of the mantra and the esoteric sense of the mantras are best learned through qualified preceptors, having deep knowledge in the Śivāgamas. The *padas* (words) are eighty one including Śivāyanama. The *varṇas* (letters) are fifty one from A to *kṣa.*

The *varṇas, padas* and *mantras* constitute the universe of sound, i.e. *sabda prapañca.*

This verse briefly deals with the cosmology according to the system of Śaiva *Siddhānta.*

Mandiram 2185

நாடிய மண்டலம் மூன்று நலம்தெரிந்(து)
ஓடும் அவரோ(டு) உள்ளிரு பத்தைஞ்சும்
கூடுவர் கூடிக் குறிவழி யேசென்று
தேடிய பின்னர்த் திகைத்திருந் தார்களே.

Transliteration

Nāḍiya maṇḍalam mūṉṟu nalamterint(u)
Ōḍum avarōḍ(u) uḷ-ḷ-iru pattañcum
Kūḍuvar kūḍi-k kuṟivaḻi yēceṉṟu
Tēḍiya piṉṉar-t tikaittirun tārkaḷē.

Translation

Searched for the triple spheres, their benefits
They ascend, within them twenty five
Join they, search in guru's light
Self-ness lost, ever they remained.

Commentary

The three spheres in the body are: the *sōma* (moon), *sūrya* (sun), and *agni* (fire). These three regions are supported by the spinal column which is also called *Vīṇā-taṇḍam* by the Siddhas. They are not related to the triple spheres of *śuddha, aśuddha* and *prakṛiti māyā*. The Lord Himself sends the soul to the body to discover the truth of its own Reality.

The aspirants endeavour to search and identify the existence of the three regions in the body and understand their benefits. The twenty five tattvas are within the body. In light of the preceptor's teaching, they have to search for the Reality, depriving the *ātmabōdha* (self-ness). After realization, they remained with delight and wonder.

Mandiram 2186

சாக்கிர சாக்கிரம் ஆதித் தலையாக்கி
  ஆக்கிய தூலம்அள வாக்கி அதீதத்துத்
தாக்கிய அன்பான தாண்டவம் சார்ந்தது
  தேக்கும் சிவமாதல் ஐந்தும் சிவாயமே.

Transliteration

Cākkira cākkiram ādi-t talai-y-ākki
  Ākkiya tūlamaḷ vākki adītattu-t
Tākkiya an̲pān̲a tāṇḍavam cārntadu
  Tēkkum civamātal aindum civāyamē.

Translation

Ascend from *jāgrat ādi* in the waking state
  Upwards to *brahma randhira* in the *turiyātīta*
Envision the blissful, delightful Dance of Śiva
  Immerse in the divine experience of Śivāya.

Commentary

This verse indicates that the soul becomes one with Śiva's bliss after purification of *adhvās*. The soul ascends the fivefold states (*avasthās*), i.e. *jāgrat* in the *jāgrat avasthā*, and goes upward to *brahmrandhira*. Beyond that exists the grand space of *dvādaśānta*, a

mystic centre twelve inches above the crown of head to be realized in the state of *turiyātīta*. In that condition, the yogin experiences the blissful and delightful cosmic dance of Śiva known as *ānanda tāṇḍavam* (the dance of bliss). Deprived of all *malas*, the union of Śiva, Śakti, and soul is realized by the yogin. In the mystic mantra Śivāyanama, the last two syllables indicating the *malas* are dropped. The remaining three syllables Śivāya respectively indicate the oneness of Śiva, Śakti and soul.

6. Pure Waking State and Other States

This section contains forty verses, which deal with the *mala*-free states of the soul. They are as follows: 1.*nirmala jāgrat* 2.*nirmala svapna*, 3.*nirmala suṣupti*, 4.*nirmala turiya* and 5.*nirmala turiyātīta*. Among them, *śuddha jāgrat* or *nirmala jāgrat* indicates the state of the soul which experiences the *malaparipāka*, the *karmasāmya* (*iruvin̲aioppu*) and *śaktinipāta*. *Malaparipāka* is the ripening of the *āṇava mala* which envelops the soul. The weakening of this *mala* occurs due to the soul's experience of good and bad deeds. *Karmasāmya* or *iruvin̲ai oppu* denotes the soul's attitude, treating the fruits of good and bad deeds with the sense of detachment. The soul learns to treat both the potsherd and gold with equainimity.

Śaktinipata means the onset of Divine grace. *Tirōdhāna*, the obscuring energy, becomes *anugraha śakti* when the soul is freed from the clutches of triple malas.

Mandiram 2187

நனவாதி தூலமே சூக்கப் பகுதி
அனதான ஐயைந்தும் விந்துவின் சத்தி
தனதாம் உயிர்விந்து தானின்று போந்து
கனவா நனவில் கலந்த(து)இவ் வாறே.

Transliteration

Nan̲avādi tūlamē cūkka-p pakuti
Anatān̲a ai-y-aindum vinduvin̲ catti
Tan̲atām uyirvindu tān̲in̲r̲u pōndu
Kan̲avā nan̲avil kalantat(u)i-v- vār̲ē.

Translation

In the states of pure *jāgratādi, sthūla* appears *sūkṣma*
Thus, the tattvas twenty five are the śakti of *bindu*
One's soul coming out of the circle of *bindu*
Experiences *svapna* in the *jāgrat* state.

Commentary

Pure *jāgratādi* denotes the five *śuddha* states, viz. *śuddha jāgrat* (pure waking state), *śuddha svapna* (pure dream state), *śuddha suṣupti* (pure deep sleep state), *śuddha turiya* (pure *turiya* state) and *śuddha turiyātīta* (pure *turiyātīta* state). The gross twenty five tattvas appear to be subtle tattvas, which are the śakti of *bindu.* To the soul emerging from the circle of *bindu,* the *sthūla tattvas* of the aforesaid five states, *śuddha jāgrat* and others, appear as if seen in the dream. Tirumūlar says that Śiva created everything from Himself in a process of emanation. The souls are enveloped in powerful *malas* and appear in a material body. *Icchā śakti,* the will, arose with māyā and māyā in union with *bindu,* which yielded the rest of the māyās (*śuddha* and *aśuddha*), and *prakṛiti* and *nāda* were born. The śaktis, *icchā, jñāna,* and *kriyā* permeate *bindu.* All sounds, *malas, purusa* and the rest of the tattvas are acted upon by śakti. All souls can reach beyond the dream of the world.

Mandiram 2188

நனவில் அதீதம் பிறந்தார் கிடந்தார்
நனவில் துரியம் நிகழ்ந்தார் தவழ்ந்தார்
நனவில் சுழுத்தி நடந்தார் வளர்ந்தார்
நனவில் கனவோடல் நன்செய்தி ஆனதே.

Transliteration

Na̱avil atītam pi̱antar kiḍantār
Na̱avil turiyam nika̱ntār tava̱ntār
Na̱avil su̱utti naḍantār vaḷarntār
Na̱avil ka̱avōṭal na̱ceyti ā̱atē.

Translation

Those who experience *turiyātīta* in *jāgrat* are the born, *(kiḍantār)*
Those who experience *turiya* in *jāgrat* are the crawling, *(tava̱ntār)*
Those who experience *suṣupti* in *jāgrat* are the walking *(naḍantār)*
Those who experience *svapna* in *jāgrat* are the growing. *(vaḷarntār)*

Commentary

This verse speaks about the soul's experience of *turiyātīta* in *jāgrat,* ascending to *svapnā* in *jāgrat.* Those who reach *turiyātīta* within the waking state are (reborn and become innocent) like the new-born baby. It is the most exalted state in which the soul views objects of the world without any adjuncts or attributes: it is the state of *nirvikalpaka jñāna* or indiscriminate knowledge. In that condition, the soul cognizes the mere existence of an object without thought of its name, shape, colour, class or action. It is freed from the five-fold imagination.

Patti̱attār describes the most evolved jñāni thus: "Please look at those who acquired the distilled jñāna which is real, would be like the new born baby, lying on the ground" (*Patti̱attar Pāṭal Tiraṭṭu,* Mullai Nilaiyam, Chennai, 1998 pp. 137-138).

In the *turiyātīta* state of *jāgrat avasthā*, evolved souls are in the company of Śiva tattva only. They abide in the *śuddha avasthā, free of malas.*

In the *turiya* state within the *jāgrat avasthā,* souls are associated with Śiva and Śakti tattvas.

In the *suṣupti* state within the *jāgrat avasthā,* the soul is joined with Śiva, Śakti and Sādākya *tattvas.*

In the *svapna* state within the *jāgrat avasthā,* they mingle with Śiva, Śakti, Sādakya and Maheśvara tattvas. Their activities are fast-going (growing).

The soul's activities in the *turiyātīta, turiya, suṣupti* and *svapna* states within the *jāgrat avastha* (the waking state), are indicated respectively by the verbs *kiḍantār, tavaḻntār, naḍantār* and *vaḷarntār.* The root word *kiḍattal* means lying on the ground. The soul of the *turiyātīta* state lies on the floor like a new-born babe, motionless. In the next state, *turiya,* the soul is described as crawling *(tavaḻtal),* or having slow movement. In the subsequent state of *suṣupti,* its activity is noted by *naḍattal,* walking; the soul engages in some activity. In *svapna,* within the waking state, the soul's activity is indicated by the word *vaḷartal,* meaning to grow. It becomes evident that the degree of activity becomes less when going upward from *svapna* to *turiya,* and when it reaches *turiyātīta* (the fifth state), all activities cease and the soul abides in complete tranquility like a new-born babe.

Mandiram 2189

செறியும் கிரியை சிவதத் துவமாம்
பிறிவிற் சுகயோகம் பேரருள் கல்வி
குறிதற் றிருமேனி குணம்பல வாகும்
அறிவில் சராசரம் அண்டத் தளவே.

Transliteration

Ceṟiyum kiriyai civatat tuvamām
Piṟiviṟ cukayōkam pērarul kalvi
Kuṟitaṟ ṟirumēṉi kuṇampala-v-ākum
Aṟivil carācaram aṇḍat taḷavē.

Translation

All the acts of those experienced *turiyātīta* in *jāgrat* are Śiva tattva,
Their inseparable absorption in blissful Yogā is the supreme grace of Śiva,
Their knowledge is concerned with the eight fold guṇas of Lord's form,
Their jñāna is as limitless as the universe with all mobile and immobile beings.

Commentary

This verse extols the glory of *jñānins* who have reached *turiyātīta* in the *jāgrat avasthā*. They are on par with Śiva tattva, the first emanation of *śuddha māyā*. Their blissful Yoga is the supreme grace of Śiva. They continuously contemplate the eightfold auspicious qualities of Śiva, who gets the epithet *eṇguṇattāṉ*, 'He, who by nature possesses eight supreme qualities'; which according to Parimēlaḻakar (the reputed commentator of the *Tirukkuṟaḷ*) are presented hereunder:

Tamil	Sanskrit	English Equivalent
1. *Ta<u>n</u>vayatta<u>n</u> ātal*	*Svatantra*	Self-dependence
2. *Tūyauḍampi<u>n</u>a<u>n</u>ātal*	*Viśuddhidēha*	Immaculate body
3. *Iya<u>r</u>kai uṇarvi<u>n</u>a<u>n</u> ātal*	*Anādhi bōdham*	Natural understanding
4. *Mu<u>rr</u>um uṇartal*	*Sarvajñata*	Omniscience
5. *Iyalpākavē pācaṅkaḷi<u>n</u> nīṅkutal*	*Nirāmaya*	Eternally free from bonds
6. *Pēraruḷuḍamai*	*Nityalupta śaktitva*	Infinite grace
7. *Muḍivilā<u>rr</u>al uḍamai*	*Anantaśaktitva*	Infinite potency
8. *Varambil I<u>n</u>bam uḍamai*	*Nityatriptaka*	Infinitebliss

According to Parimēlaḻakar (*Tirukku<u>r</u>aḷ* 9 Commentary), these eightfold auspicious qualities are stated in the Śaiva Āgamas. Though he was a Vaiṣṇavite, he was not parochial. He was impartial, presenting the proper essence of the couplets of *Tirukku<u>r</u>aḷ*. Those who contemplate the aforesaid *guṇas*, attain them by the grace of Śiva.

Mandiram 2190

ஆதி பரஞ்சிவம் சத்தி சதாசிவம்
ஏதமில் ஈசன்நல் வித்தியா தத்துவம்
போதம் கலைகாலம் நியதிமா மாயை
நீதியீ றாக நிறுத்தினன் என்னே.

Transliteration

Ādi parañcivam catti catācivam
Ētamil īca<u>n</u>nal vittiyā tattuvam
Pōtam kalaikālam niyatimā māyai
Nīti-y-ī<u>r</u>āka ni<u>r</u>uttina<u>n</u> e<u>n</u><u>n</u>ē.

Translation

The prime and supreme Śiva, Śakti, Sadāśiva
Defectless Īśa, good *vidyā tattvas;*
Bōdham, kalā, kālam, niyati māmāyā
Are organized by the Lord in order.

Commentary

This verse enumerates the five *Śiva tattvas* and five *vidyā tattvas* as organized by the Lord for the benefit of souls. The tattvas emanated from *śuddha māyā,* are known as *śuddha tattvas,* or *Śiva tattvas.* They are as follows: 1.Śivam, 2.Śakti, 3.Sadāśivam, 4.Īśvaram and 5.Śuddha Vidyā. While the Lord engages in cosmic functions, these five tattvas serve as substrates for His actions.

In the states of Śivam and Śakti, the Lord assumes non-corporeal form, *arūpa.* In the state of Sadāsivam, He manifests in corporeal cum non-corporeal form, *rūparūpa.* In the states of Īśvara or Maheśvara, and *śuddha vidyā* or *vidyeśvara,* He takes corporeal form, *rūpa.*

From the *aśuddha māyā,* seven tattvas are evolved in the following order: 1.*Kalā,* 2.*Niyati,* 3.*Kalā,* 4.*Vidyā,* 5.*Rāga,* 6.*Puruṣa,* and 7.*Māyā* (*Prakṛiti*).

In this verse, only five of these seven tattvas are listed: 1.*bōdham* denotes *vidyā* (partial knowledge), 2.*kalā* (limited activity), 3.*kālam* (time), 4.*niyati* (necessity, order, law of karma), 5.*māyā* (the seed of the world). *Puruṣa* (consciousness) and *rāga* (attachment, desire) are not mentioned. However, in the following verse, all seven *vidyā tattvas* are stated along with the five fold Śiva tattvas.

Mandiram 2191

தேசு திகழ்சிவம் சத்தி சதாசிவம்
　　ஈசன் அனல்வித்தை இராகம் கலைகாலம்
மாசகல் வித்தை நியதி மகாமாயை
　　ஆசில் புருடாதி ஆன்மாஈ றாறே.

Transliteration

Tēcu tikaḻcivam catti catāśivam
　　Īcaṉ aṉalvittai irākam kalai kālam
Mācakal vittai niyati makāmāyai
　　Ācil puruṭādi āṉmāī ṟāṟē.

Translation

The Effulgent Śiva, Śakti, Sadāśiva
　　Īśvaram, Pure *Vidyā; Rāga, kalā, kalā,*
Vidyā, Niyati, great *Māyā, Puruṣa*
　　These are tattvas two times six.

Commentary

The first five tattvas are emanated from *śuddha māyā*. In the previous verse these were enumerated, and some more details of these tattvas are given here. Among the three *śaktis, icchā* (volitional power, will), *jñāna* (cognitive power, wisdom) and *kriyā* (conative power, action), *icchā* remains the same through all five tattvas. With regard to the remaining two *śaktis*, there is some difference. In Śiva tattva jñāna is dominant, while in Śakti tattva *kriyā* is dominant. In Sadāśiva both *jñāna* and *kriyā* are in balance. In the Īśvara tattva, *kriyā śakti* is stronger than *jñāna śakti*. In the Śuddha vidyā tattva, *jñāna śakti* is more than the *kriyā śakti.*

Śivam, Śakti, Sadāśivam and Īśvaram are respectively known as: *nādam* (the Absolute as sound): *bindu* (source point of that Absolute sound); *sādākyam* (the Absolute with or without form, products of *jñāna* and *kriyā śaktis*); *maheśvaram* (the Absolute with form, dominance of *kriyā* over *jñāna,* directed by *icchā-śakti*). These five tattvas are not evolutes but emanations (*viruddhi*) from *śuddha māyā*. These *tattvas* form the base for Śiva to perform the fivefold cosmic functions of creation, preservation, destruction, obscuration and grace.

The sevenfold *vidyā tattvas* are:

1.*Kāla* (time), 2.*Niyati* (order, law of karma), 3.*Kalā* (the stimulator of kriyā śakti), 4.*Vidyā* (partial knowledge), 5.*Rāga* (attachment, desire), 6.*Puruṣa* (the principle of consciousness or subjectivity), 7.*Māyā* (the seed of the world). This order is changed in the poem perhaps due to metrical exigency. These are the products of *aśuddha māyā* called *miśra māyā* or mixed *māyā* with both pure and impure aspects (*śuddha and aśuddha* aspects). All the products of *miśramāyā* and *prakṛiti māyā* are called evolutes, while those of *śuddha māyā* are called *viruddhis* or emanations.

The first evolute from *miśramāyā* is *kāla tattva,* the time principle, denoting past, present and future. It commences below the Śiva tattvas in the *śuddha māyā* sphere, the region of *miśramāyā,* and penetrates down to the earth. It is totally absent in the highest sphere of *śuddha māyā*. It may be presumed that *kāla tattva* exists around the solar system, and is responsible for the presence of time. The higher region of *śuddha māyā* is said to exist beyond the solar system.

Kāla tattva causes the three stages of origination, maintenance and absorption of the universe in consonance with the karmas of varied souls. It fixes the time limit for the individual's 'lease on life'.

The second evolute of *miśramāyā* is *niyati tattva,* which upholds the law of karma. Due to the command of the Supreme Lord, it allocates results of deeds to be experienced by souls.

The soul also has three energies inherent to its existence: *jñāna śakti* (cognitive), *icchā* śakti (volitional) and *kriyā śakti* (cognative). Since the Lord is by nature free from ego or *āṇava* (the principle of darkness), His powers of jñāna, *icchā* and *kriyā* are limitless. The soul is however gripped by ego (āṇava), the root evil, and hence its triple powers are constricted and limited. In order to stimulate the jñāna, *icchā* and *kriyā śaktis* of the soul, the Lord created partial knowledge, attachment and time, the tattvas *vidyā, rāga* and *kalā.*

Kalā tattva is a direct outcome of *miśramāyā*. Partial knowledge (*vidyā*) evolves from time (kalā) . Attachment and desire (*rāga*) evolve from partial knowledge (*vidyā*).

When the soul puts on the coat of the aforesaid five tattvas, *kāla, niyati, kalā, vidyā* and *rāga,* it is called *puruṣa tattva*; the equipped state of the soul to experience fruits of its deeds. Thus, man takes six tattvas of *miśra māyā*. The seventh is *prakṛiti māyā,* evolved from one part of *kalā tattva,* which also produced *vidyā tattva.* Thus, the seven *tattvas* of *aśuddha māyā* are: 1.*Kāla,* 2.*Niyati,* 3.*Kalā,* 4.*Vidyā,* 5.*Rāga,* 6.*Puruṣa,* and 7.*Prakriti Māyā*. The first three have the horizontal evolution, and the remaining four have vertical evolution from *miśramāyā*.

Śuddha māyā is directly activated by Śiva and its emanations are called Śiva tattvas. *Aśuddha māyā* is activated by Vidyeśvara (Intelligence, or Pure Intelligence) under the mandate of Śiva, and its evolutes are called *Vidyā tattvas.*

In the Śiva tattvas, *vidyā* is present. It is pure *vidyā*. In the *miśra tattvas* also *vidyā* is counted. There it is coloured or tainted. The difference between these two *vidyās* should be clearly understood.

Mandiram 2192

ஆணவம் மாயையும் கன்மமும் மாமலம்
காணும் முளைக்குத் தவு(டு)உமி ஆன்மாவும்
தாணுவை ஒவ்வாமல் தண்டுல மாய்நிற்கும்
பேணுவாய் மற்றுநின் பாசம் பிரித்தே.

Transliteration

Āṇavam māyaiyum kaṉmamum māmalam
Kāṇum muḷakku-t tarvuḍ(u)umi āṉmāvum
Tāṇuvai ovvāmal taṇḍula māyniṟkum
Pēṇuvāy maṟṟuniṉ pācam pirittē.

Translation

Āṇava, māyā and karma are the great *malas,*
They liken the shoot, bran and husk;
The soul stands like rice, differing Śiva,
Separate yourself from pāśa, venerate the Lord.

Commentary

The triple *malas* are described with similes. They encase the soul, just like rice is covered by the shoot, bran and husk. The soul should realize it is different from the triple malas, and must sepa-

rate itself from them and venerate the sacred feet of the Lord to enjoy eternal bliss.

In the *Sivajñāna Siddhiyār* (2.4.86) and in the *Siva-p-pirakāsam* (25), these three similes are quoted to explain the bonded state (*beddha avasthā*) of the soul.

With regard to the identification of similes, there are two interpretations. According to Sivajñāna yōgi, *karma mala* likens the tender-shoot. Just like the inherent fructifying power of the paddy grain is responsible for germination of the shoot, the *karma mala* causes in the soul experience of pleasure and pain; it is the material cause. *Māyā mala* is like the bran which stands helpful to the growth of the tender-shoot. So also, *māyā mala* is helpful to the soul, providing the required body, organs, objects, etc. to experience the deserts of its deeds; it is the auxiliary cause. *Āṅava mala* is like the husk, the efficient cause for the growth of the tender shoot. So also, *āṇava mala* is the efficient cause for the soulâs experience of fruits of karmas (vide, His Commentary on *Śivajñana Siddhiyār*, 2.4.86).

According to Madurai Śiva-p-pirakāśar, *āṇava* is like the bran (*taviḍu*) and *māyā* is like the husk (*umi*). With regard to karma, both of them held the same view that karma is like the tender shoot (vide, His Commentary on *Śiva-p-pirakāsam*, 25).

Mandiram 2193

பசுக்கள் பலவண்ணம் பால்ஒரு வண்ணம்
    பசுக்களை மேய்க்கின்ற ஆயன் ஒருவண்ணம்
பசுக்களை மேய்க்கின்ற ஆயன்கோல் போடின்
    பசுக்கள் தலைவனைப் பற்றி விடாவே.

Transliteration

Pacukkaḷ palavaṇṇam pāloru vaṇṇam
Pacukkaḷai mēykkiṉṟa āyaṉ oruvaṇṇam
Pacukkaḷai mēykkiṉṟa āyaṉ kōlpoḍil
Pacukkaḷ talaivaṉai-p paṟṟi viṭāvē.

Translation

The colours of cows are many though their milk one colour,
The cowherd, tending the cows has unique colour,
If the cowherd tending the cows dropped his rod
The cows surround their chief and leave never.

Commentary

In this verse, Tirumūlar employs rhetorical language to elucidate the multiplicity of souls and the singularity of God. According to the *Tirumuṟai* and Śaiva *Siddhānta* scholar K.Veḷḷaivāraṇar, this poem contains the figure of speech known as *piṟitu moḻital,* in which subject-matter is conveyed suggestively by the description of another subject-matter closely resembling it (vide K.Veḷḷaivāraṇar, *Tirumandiram Aruḷmuṟai-t-tiraṭṭu,* Tillai-t-tamiḻ maṉṟattār, Chidambaram, 1973 p.284).

Like cows of different colours, souls with different karmas are innumerable. Though the cows are different colours, their milk is one colour. Similarly, though souls are different in their karmas, they have the one quality of imbibing the nature of things with which they came into contact *(cārntataṉ vaṇṇam ātal).*

Cows are many but the cowherd is one. The souls are like the cows and the Lord is represented by the cowherd. In the system of Vaiṣṇavism, God is noted as a cowherd (Gōpālaka). In Christian-

ity, Jesus Christ is said to be a shepherd who tends the flock of people.

The rod held by the Lord, denotes the *tirodhāyi śakti.* Dropping the rod indicates the Lord's śakti becoming *anugraha śakti.* When the souls attain the state of *malaparipāka* (the ripening and weakening of the ego due to the soul's experience of good and bad deeds), they surround the Lord, just as cows surrounding their shepherd and never leave.

Before entering the dead body of Mūlaṉ the cowherd, the Śivayōgin witnessed boundless love the cows had for their master. Hence, in this verse Tirumūlar chooses cows to describe the love and loyalty that perfected souls have for Paśupati, the Lord, the shepherd of souls.

Mandiram 2194

உடல்இந் தியமனம் ஒண்புத்தி சித்தம்
    அடல்ஒன்(று) அகந்தை அறியாமை மன்னிக்
கெடும்அவ் வுயிர்மயல் மேலும் கிளைத்தால்
    அடைவது தான்ஏழ் நரகத்து துளாயே.

Transliteration

Uḍalin tiyamaṉam oṇputti cittam
    Aḍaloṉṟ(u) akantai aṟiyāmai maṉṉi-k
Keḍuma-vv uyirmayal mēlum kiḷaittāl
    Aḍaivatu tāṉēḻ narakatt(u) uḷāyē.

Translation

If the soul spoils itself through body,
    Indriyas, mind, intellect, consciousness, ego-sense

And ignorance allow lust to grow
It will surely go to sevenfold hells.

Commentary

The soul should utilize its body, organs and internal organs for good purpose. If one abuses the body and indulges in a sensuous way of life, it will lead one to many types of sufferings. The hell is reckoned as four, seven, eight different kinds (vide, *Tamil Lexicon*, University of Madras, Chennai, 1982, pp.2161-62).

Mandiram 2195

தற்றெரி யாதவ தீதம்தற்(கு) ஆணவம்
சொற்றெரி கின்ற துரியம்சொற் காமியம்
பெற்ற சுழுத்திப்பின் பேசுறும் காதலாம்
மற்றது உண்டிக் கனநன வாதலே.

Transliteration

Taṟṟeri yāta-v-a tītamtaṟk(u) āṇavam
Coṟṟeri kiṉṟa turiyamcoṟ kāmiyam
Peṟṟa cuḻuttti-p-piṉ pēcuṟum kātalām
Maṟṟatu uṇḍi-k kaṉānaṉa vātalē.

Translation

In the state of *turiyātīta* ego becomes absent,
In the state of *turiya* ego still exists through comprehension of utterence
In the state of *suṣupti* bounded by māyā desire exists,
The states of waking and dreaming are concerned with experiencing the deserts.

Commentary

In *turiyātīta,* the principle of ego loses its potency and cannot further impact the soul adversely. Therefore it is said to be absent in this supreme state. In the *turiya* state, the ego exists as comprehension through mental utterance. In the *suṣupti* state, the soul is bound by māyā to exhaust its fruits of deeds. In the *svapna* and *jāgrat* states, the soul actually engages in the experience of the effects of deeds.

Mandiram 2196

நனவில் கனவில்லை ஐந்து நனவில்
கனவிலாச் சூக்குமம் காணும் சுழுத்தி
தனலுண் பகுதியே தற்கூட்டு மாயை
நனவில் துரியம் அதிதம் தலைவந்தே.

Transliteration

Na̱navil ka̱navillai aindu na̱navil
Ka̱navilā-c cūkkumam kāṇum cul̠utti
Ta̱naluṇ pakutiyē taṟkūṭṭu māyai
Na̱navil turiyam atītam talaivantē.

Translation

In the *śuddha jāgrat,* there is no dream, of the five states
In the dreamless *suṣupti, bindu* and *nāda* are realized
Māyā connects *bindu* and *nāda* with soul's experience
In the waking state conjoin *turiya* and *turiyātīta.*

Commentary

Jāgrat denotes the *śuddha jāgrat avasthā,* the pure waking state. In that state, the soul does not experience dreams. In the dream-

less *suṣupti* (of five *avasthās*) the pure tattvas, *bindu* and *nāda,* are realized by the soul. The objects of experience are enlivened by the actual source point of sound, *bindu* and *nāda.* In the *śuddha jāgrat* the transcendental states of *turiya* and *turiyātīta* are experienced by the soul.

Mandiram 2197

ஆறாறில் ஐயைந்(து) அகல நனாநனா
 ஆறாம் அவைவிட வாகும் நனாக்கனா
வேறான ஐந்தும் விடவே நனாவினில்
 ஈறாம் சுழுத்தி இதில்மாயை தானே.

Transliteration

Āṟāril ai-y-aintu akala naṉānaṉā
 Āṟām avaiviṭa-v ākum naṉā-k-kaṉā
Vēṟāṉa aintum viṭavē naṉāviṉil
 Īṟām culutti itilmāyai tāṉē.

Translation

In the state of *śuddha jāgrat* twenty five of the thirty six left
 In the dream state of *śuddha jāgrat* six tattvas left
In the *suṣupti* state of *śuddha jāgrat* five tattvas left
 In the state what remains is māyā only

Commentary

Of the thirty six tattvas, when the twenty four *ātma tattvas* and *puruṣa tattva* of *miśramāyā* (mixed, pure and impure) depart, the soul experiences the state of *śuddha jāgrat,* the pure waking state. When the six *vidyā tattvas,* viz. *kāla, niyati, kalā, vidyā, rāga* and *māyā* are removed, the soul experiences the dream state in the *śuddha jāgrat avasthā.* When the five fold Śiva tattvas are loosened,

the soul experiences the *suṣupti* state of *śuddha jāgrat avasthā*. In that state, only the *kāraṇa śuddha māyā* remains.

Thus this verse explains the number of tattvas in a particular state of the *śuddha avasthās* of the soul.

Mandiram 2198

மாயையில் வந்த புருடன் துரியத்தில்
    ஆய முறைவிட்(டு) அதுவும்தான் அன்றாகிச்
சேய கேவல விந்துடன் சென்றக்கால்
    ஆய தனுவின் பயனில்லை யாமே.

Transliteration

Māyaiyil vanta puruḍaṉ turiyattil
    Āya muṟaiviṭṭ(u) atuvumtāṉ aṉṟāki-c
Cēya kēvala vinduḍaṉ ceṉṟakkāl
    Āya taṉuviṉ payaṉillai yāmē.

Translation

Puruṣa, evolving from *miśra māyā,* in *turiya*
    Leaves its company with the māyā where it is no more
Goes with the luminous *bindu* which is remote
    There is no use of this body to the soul.

Commentary

The *puruṣa tattva* emerged from māyā, denotes the *miśra māyā* or *aśuddha māyā*. In the *śuddha turiyāvasthā,* the *puruṣa* departs from māyā and reaches luminous *bindu,* the *śuddha tattva.* In that condition, the soul has no use of the body, for it is the product of māyā. In the state of *nirmala turiya* or *śuddha turiya,* the soul does not require the body.

Mandiram 2199

அதீதத் துரியத்(து) அறிவனாம் ஆன்மா
அதீதத் துரியம் அதனால் புரிந்தால்
அதீதத்(து) எழுந்(து)அறி வாகிய மானன்
முதிய அனலில் துரியத்து முற்றுமே.

Transliteration

Atītat turiyatt(u) a̲rivan̲ām ān̲mā
Atīta-t turiyam atan̲āl purintāl
Atītatatt(u) e̲lunt(u) a̲ri vākiya mān̲an̲
Mutiya an̲alil turiyattu mu̲r̲r̲umē.

Translation

The soul assumes jñāna form in *turiyātīta,*
In that state, if it experiences *atīta* in *jāgrat,*
Transcending the state of *atīta*, the soul
Immerses in the glowing effulgence of Śiva.

Commentary

This verse expresses the soul's experience in the state of *śuddha turiyātīta.* In it the soul takes the form of jñāna (infinite wisdom). It is known as *a̲rivan̲,* one who knows all things. With the help of divine grace, if the soul experiences the state of *turiyātīta* in the *jāgrat* avasthā, it transcends *turiyātīta* and is soaked in the divine effulgence of Lord Śiva. *Atita* refers to the *turiyatita* state.

Mandiram 2200

ஐயைந்து பத்துடன் ஆனது சாக்கிரம்
கைகண்ட ஐயைந்தில் கண்டம் கனாஎன்பர்
பொய்கண்ட மூவர் புருடர் சுழுனையின்
மெய்கண்ட வன்உந்தி மேவல் இருவரே.

Transliteration

Ai-y-aintu paṭṭuḍaṉ āṉatu cākkiram
Kaikaṇḍa ai-t-aintil kaṇṭ am kaṉāeṉ par
Poykaṇḍa mūvar puruṭar cuḻuṉaiyiṉ
Meykaṇḍa vaṉunti mēval iruvarē.

Translation

The state of soul with thirty five is *jāgrat*
Its state in the throat with twenty five is *svapna*
Its state with the unreal three is *suṣupti*
Its state with the two in the navel is *turiya.*

Commentary

This verse is a restatement of the four *avasthās* and the involved tattvas. Such a restatement is treated as *anuvāda* (recounting by way of explanation) in the Commentary tradition. It is meant as quick reference without necessity of going back to the original statement.

In the first line, the waking state of the soul is mentioned; the soul in association with thirty five tattvas functions in the centre between the eye-brows. They are: organs ten, *tanmātras* five, *vacanādi* five, *vāyu* ten, *antaḥkaraṇa* four, *puruṣa* one. In the centre of the throat, it experiences the dream state with twenty five tattvas, viz. *tanmātras* (5), *vacanādi* (5), *vāyu* (10), *antaḥkaraṇa* (4) and *puruṣa* (1).

In the centre of the heart, the soul experiences the sleep state remaining with three tattvas, viz. *prāṇa, citta* and *puruṣa*. It descends to the navel centre with the *prāṇa* and *puruṣa,* and experiences the fourth state, *turiya.*

Mandiram 2201

புரியட் டகமே பொருந்தல் நனவு
புரியட் டகம்தன்னின் மூன்று கனவு
புரியட் டகத்தில் இரண்டு சுழுத்தி
புரியட் டகத்(து)ஒன்று புக்கல் துரியமே.

Transliteration

Puriyaṭ ṭakamē poruntal naṉavu
Puriyaṭ ṭakamtaṉṉiṉ mūṉṟu kaṉavu
Puriyaṭ ṭakattil iraṇḍu cuḻutti
Puriyaṭ ṭakatt(u) oṉṟu pukkal turiyamē.

Translation

The state of soul with *puriyaṣṭaka* is *jāgrat*
Its state with three of *puriyaṣṭaka* is *svapna*
Its state with two of *puriyaṣṭaka* is *suṣupti*
Its state with one of *puriyaṣṭaka* is *turiya*

Commentary

The five *tanmātras*, viz. sound, touch, light, taste and smell along with three internal organs, viz. mind, intellect and ego-sense, constitute the *puriyaṣṭaka śarīra* or subtle body. In the waking state, all these eight function. In the dream state only three, viz. mind, intellect and ego-sense function. In the *suṣupti* state (sleep state) only two, viz. intellect and ego-sense function. In the *turiya* state, ego-sense only functions.

In the previous verse, the *kīḻālavattai* (lower avasthā) in the gross body was explained. In this verse, the *kīḻālavattai* in the *sūkṣma śarīra* (subtle body) is elucidated.

However, the *Pañcākṣara Deepam* maintains that the four *avasthās* mentioned in this verse are realized by the soul in dream consciousness.

Mandiram 2202

நனவின் நனவு புலனில் வழக்கம்
    நனவிற் கனவு நினைத்தல் மறத்தல்
நனவிற் சுழுத்தியுண் ணாடல் இலாமை
    நனவில் துரியம் அதீதத்து நந்தியே.

Transliteration

Nan̲avin̲ nan̲avu pulan̲il val̲akkam
    Nan̲avir̲ kan̲avu nin̲aittal mar̲attal
Nan̲avir̲ cul̲utti-y-uṇ ṇāḍal ilāmai
    Nan̲avil turiyam atītattu nandiyē.

Translation

Jāgrat in *jāgrat* concerns with the sense functions,
    Svapna in *jāgrat* is thinking of impressions,
Susupti in *jāgrat* is forgetting them,
    Turiya is non-seeking and *atīta* (*turiyātīta*) is Śivānubhava.

Commentary

This verse explains the five fold states within the waking state. In the waking of the waking state, all sense organs, subtle elements *(tanmātras)* and *vacanādi* five function. In the dream state of the waking state, the thought of past impressions *(vāśanā)* occurs. In the sleep state of the waking state, the soul ceases to seak inwardly. In the *turiyātīta* state of the waking state, the soul experiences Śivānubhava (the experience of Śiva)

Mandiram 2203

கனவின் நனவுபோல் காண்டல் நனவாம்
    கனவினில் கண்டு மறத்தல் கனவாம்
கனவிற் சுழுத்தியும் காணாமை காணல்
    அனுமான செய்தலின் ஆன துரியமே.

Transliteration

Ka̲navi̲n na̲navupōl kāṇḍal na̲navām
    Ka̲navi̲nil kaṇḍu ma̲rattal ka̲navām
Ka̲navi̲r cu̲luttiyum kāṇāmai kāṇal
    A̲numāti ceytali̲n ā̲na turiyamē.

Translation

Jāgrat in *svapna* is seeing in dream as if in *jāgrat*
    Svapna in *svapna* is seeing and forgetting the dreams
Suṣupti in *svapna* is the absence of seeing
    Turiya in *svapna* is inference through perception.

Commentary

This verse outlines the five-fold states within the dream state. In the waking state within the dream state, the dream occurs as if in the waking state. In the dream state within the dream state, the dreams are seen and forgotten; there is no permanent impression of dreams in the *puruṣa*. In the sleep state within the dream state, the *puruṣa* does not see anything and hence (in this avasthā) there is absence of seeing. In *turiya* within the dream state, the *puruṣa* cognizes through inference from its past perceptions. There is no mention of *turiyātīta* within the dream state. However, the *Pañcākṣara Deepam* added that in *turiyātīta,* cessation of breathing occurs.

Mandiram 2204

சுழுத்தி நனவொன்றும் தோன்றாமை தோன்றல்
சுழுத்தி கனவதன் உண்மை சுழுத்தியில்
சுழுத்தி யறிவறி வாலே அழிகை
சுழுத்தி துரியமாம் சொல்லறும் பாழே.

Transliteration

Cul̠utti nan̠avon̠r̠um tōn̠r̠āmai tōn̠r̠al
Cul̠utti kan̠avatan̠ uṇmai cul̠uttiyil
Cul̠utti-y ar̠ivar̠i vālē al̠ikai
Cul̠utti turiyamām col-l-arum pāl̠ē.

Translation

Jāgrat in *suṣupti* is deep sleep, nothing appearing,
Svapna in *suṣupti* is the soul's realization of its own reality,
Susupti in *suṣupti* is the destruction of knowledge by knowledge,
Turiya in *suṣupti* is the void, transcending description.

Commentary

This verse explains the five states within the sleep state. The waking state in the sleep state is characterised by deep sleep, in which nothing appears. The dream state in the sleep state is marked by the soul's realization of its own reality. The sleep state within the sleep state is identified by the destruction of *jīvabōdham*, the knowledge of soul (*paśujñāna*) by Śivabōdha or *Patijñāna*, viz. the Lord's omniscience. The *turiya* state in the sleep state is devoid of any attribute or adjunct and hence it is known as *pāl̠*, i.e. *śūnya* (void), which cannot be described.

Mandiram 2205

துரிய நனவாம் இதம்உணர் போதம்
துரியக் கனவாம் அகம்உணர் போதம்
துரியச் சுழுத்தி வியோமம் துரியம்
துரியம் பரம்எனத் தோன்றிடும் தானே.

Transliteration

Turiya nanavām idamuṇar pōtam
Turiya-k kanavām akam uṇar pōtam
Turiya-c culutti viyōmam turiyam
Turiyam paramena-t tōnrtiḍum tānē.

Translation

Jāgrat in *turiya* is the knowledge of Śivabōdham,
Svapna in *turiya* is the knowledge of self,
Suṣupti in *turiya* is the experience of *vyōma*
Turiya in *turiya* is the knowledge of self as Śiva.

Commentary

The waking state in *turiya* is a state expressing the knowledge of Śivabōdham (known as Śivajñāna), which invests the soul with eternal bliss. The dream state in *turiya* indicates knowledge of one's own self. The sleep state in *turiya* denotes the experience of soul above the sphere of *Sahasratala*, beyond the crown of the head, and is called *viyōmam*. *Viyōma* literally means space. Here it denotes the *dvādaśānta space*. In that state, the principle of mind, i.e. the evolute mind, is left.

The *turiya* in *turiya* is the most supreme experience, departing from all tattvas; it is the realization of the soul to be *param*, i.e. Śiva.

In this verse, the five fold states within the fourth state (*turiya*) are stated.

Mandiram 2206

அறிவறி கின்ற அறிவு நனவாம்
　　அறிவறி யாமை அடையக் கனவாம்
அறிவறி யவ்வறி யாமை சுழுத்தி
　　அறிவறி வாகும் ஆன துரியமே.

Transliteration

A̱rivaṟi kiṉṟa aṟivu naṉavām
　　A̱rivaṟi yāmai aḍaiya-k kaṉavām
A̱rivaṟi y-vv-aṟi yāmai culutti
　　A̱rivaṟi vākum āṉa turiyamē.

Translation

Ātma jñāna cognizing Śivajñāna is *jāgrat*
　　Ātma jñāna reaching ignorance is *svapna*
Ātma jñāna associating with Śivajñāna, forgetting itself is *suṣupti*
　　Ātma jñāna becoming *Śivajñāna* is *turiya*

Commentary

This verse speaks about the four states within the fifth state, *turiyātīta*. The word *turiya* is in this context taken to mean *turiyātīta*.

The soul's knowledge becomes limitless when it is released from the grip of *āṇava mala*, and becomes pervaded by the boundless knowledge of Śiva. The pervader is *Śivajñāna* and the pervaded is *ātmajñāna*. This state of the soul is called *jāgrat* in the *turiyātīta* state.

The soul's knowledge can be referred to as ignorance for it has lost the feeling it knows *Śivajñāna*. This state of the soul is known as *svapna* in the *atīta* state. (*atīta=turiyātīta)*

The soul's knowledge cognizing through *Śivajñāna*, after becoming absorbed in it, forgets itself. This state of the soul is known as *suṣupti* in the *atīta* state.

As the soul's knowledge assimilates the knowledge of Śiva, the state of the soul is *turiya* in the *atīta* state. As a result, oneness of the soul with the Supreme Reality is realized.

Mandiram 2207

தான்எங்கும் ஆயவன் ஐம்மலம் தான்விட்டு
ஞானம் தனதுரு வாகி நயந்தபின்
தான்எங்கு மாய்நெறி நின்றது தான்விட்டு
மேனந்தச் சூக்க மனவவன்னம் மேலிட்டே.

Transliteration

Tāṉeṅkum āyavaṉ ai-m-malam tāṉviṭṭu
Ñāṉam taṉaturu vāki nayantapiṉ
Tāṉeṅku māyneṟi niṉṟatu tāṉviṭṭu
Mēṉanda-cūkka mavaivaṉṉam mēliṭṭē.

Translation

The soul, abandoned *malas* five, became pervasive
Assuming the form of jñāna which it desired
Assuming upwards leaving the pervasive state
Attained *praṇava* body, supreme and subtle.

Commentary

When the soul is freed from the fivefold impurities, viz. *āṇava, māyā, karma, māyēya and tirōdhāyi,* it becomes perfectly pure and limitless, pervading everywhere like supreme space (*parākāśa*). Then it assumes the causal body of knowledge (*jñāna dēha)* as desired. The journey is continued further, ascending, and finally the soul attains (*praṇava dēha*), the body of sound or effulgence, which is supreme.

Mandiram 2208

ஐயைந்தும் ஆறும்ஓர் ஐந்து நனாவினில்
 எய்யும் நனவு கனவு சுழுத் தியாம்
மெய்யும்பின் சூக்கமும் மெய்ப்பகுதி மாயை
 ஐயமும் தானவன் அத்துரிய யத்தனே.

Transliteration

Ai-y-aintum ā̱rumōr aintum naṉāviṉil
 Eyyum naṉavu kaṉavu cuḻuttiyām
Meyyumpiṉ cūkkamum mey-p-pakuti māyai
 Aiyamum tāṉavaṉ a-t-turi yattaṉē.

Translation

Jāgrat in *jāgrat* functions with twenty five in gross body.
 Svapna in *jāgrat* functions with six in subtle body
Suṣupti in *jāgrat* functions with five in māyā body
 In *turiya* of *jāgrat* the soul heads the māyā.

Commentary

In the waking state within the waking state, the soul with twenty five tattvas functions in a gross body. These are the *prakṛiti* or *ātma*

tattvas. The list: five gross elements of earth, water, fire, air and ether; five *tanmātras* of sound potential: touch potential, sight potential, taste potential, and smell potential; the five *karmēndriayas*: the hands, feet, organ of speech, excretory organs and generative organs; five *jñānēndriyas*: the organs of hearing, touch, sight, taste and smell; and the four *antaḥkaraṇas*: *manas, buddhi, citta, ahaṁkāra*: totaling 24. In the dream state within the waking state, the soul with six *vidyā tattvas* functions in the subtle body. The *puruṣa* is left out in this state. In the sleep state within the waking state, the soul with five *Śiva tattvas* functions in *śuddha māyā* body. When the soul ascends to *turiya*, all the tattvas come under its control, becoming head of the tattvas.

Mandiram 2209

ஈதென்(று) அறிந்திலன் இத்தனை காலமும்
　　ஈதென்(று) அறிந்தபின் ஏதும் அறிந்திலேன்
ஈதென்(று) அறியும் அறிவை அறிந்தபின்
　　ஈதென்(று) அறியும் இயல்புடை யேனே.

Transliteration

Īteṉṟ(u) aṟintilaṉ i-t-taṉai kālamum
　　Īteṉṟ(u) aṟintapiṉ ētum aṟintilēṉ
Īteṉṟ(u) aṟiyum aṟivai aṟintapiṉ
　　Īteṉṟ(u) aṟiyum iyalpuṭai yēṉē.

Translation

So far I didn't know the reality which is of this nature,
　　After knowing it I didn't know anything,
After knowing the knowledge, informing this, the Reality
　　I realized This, which is the ultimate attainment.

Commentary

The demonstrative pronoun, "This," is used like the word "That" in the Upanishadic *Mahāvākkya.* "This" denotes the Supreme Reality. The soul fettered to the material body, did not know Reality, which is of this nature. The soul did not realize It was the actuating agent. After getting knowledge of the Supreme Reality, the soul realized It. In that state of realization, there was nothing to be known, and therefore, it did not know anything.

After having known Śiva, the embodiment of jñāna, which informs the soul that "This is the Ultimate Reality," the soul realized that *Itu,* i.e. *This* (Śiva) is its ultimate attainment. Since the Supreme Reality or Śiva is near to the soul, the demonstrative pronoun *Itu* (This) is used in this verse.

Mandiram 2210

உயிர்க்குயி ராகி உருவாய் அருவாய்
    அயற்புணர் வாகி அறிவாய்ச் செறிவாய்
நயப்புறு சத்தியும் நாதன் உலகாதி
    இயற்பின்றி எல்லாம் இருள்மூடம் ஆமே.

Transliteration

Uyirkk(u) uyirāki uruvāy aruvāy
    Ayar̲ puṇarv(a) āki ar̲ivāy-c cer̲ivāy
Nayappur̲u cattiyum nātan̲ ulakāti
    Iyar̲pin̲r̲i ellām iruḷmūḍam āmē.

Translation

The soul of souls, He is, *rūpa* and *arūpa*
    Mingled in others; jñāna, filling everywhere

Śakti and Nāda, liked by all: world and others
If he does not activate, all will be in utter darkenss.

Commentary

In this verse, it is stated that Śiva is one with the souls. The state is known as *o_n_r_ā_y iruttal*; being the inner force, He is within souls. He is both *rūpa* and *arūpa*. *Rūpa* denotes the different manifestations of Śiva mentioned in the *Śaiva Āgamas*. Of his own will *(saṅkalpa mātrā),* He assumes various forms and names (which are essentially jñāna and śakti) in order to bestow grace and bliss to all the souls. *Arūpa* denotes the Supreme Being without form. He transcends all limits and designations, and is beyond *rūpa*. He is different from all animate and inanimate beings, though He is with them. He pervades the intelligence of the soul and is omnipresent. He is a witness to all deeds of the soul, continuously with them.

Nāda and Śakti denote Śiva and Śakti, the cosmic Father and Mother, loved by all. If the inseparable Śiva and Śakti did not operate the world, body, organs etc., everthing would be immersed in utter darkness.

Mandiram 2211

சத்தி இராகத்தில் தான்நல் உயிராகி
ஒத்துறு பாச மலம்ஐந்தோ(டு) ஆறாறு
தத்துவ பேதம் சமைத்துக் கருவியும்
வைத்தனன் ஈசன் மலம்அறு மாறே.

Transliteration

Catti irākattil tā_nnal uyirāki
Ottu_ru pāca malamaintōḍ(u) ā_rā_ru

Tattuva pēdam camaittu-k karuviyum
Vaittaṉaṉ īcaṉ malamaṟu mārē.

Translation

To cut asunder the *mala* of the soul
Willfully joined with Śakti as its soul,
Śiva endowed the soul with *malas* five
Tattvas thirty six and organs for experience.

Commentary

The purpose of creation is stated in this verse. The soul in its *kēvala* state is enveloped by *āṇava mala,* which is characterized by darkness and ignorance. Out of compassion, Śiva empowers Śakti, the animating principle, and unfolds the cosmic functions. In order to wash soil from cloth, the washer would add two more kinds of soil, fuller's earth, and cow-dung. Śiva, in the same manner, with the objective of cleansing the soul from its ego sense (impurity of *āṇava*), adds two more *malas.*

First, He creates the universe and its objects from the primordial matter. With His inseparable Śakti (the auxiliary cause), He Himself is the efficient cause. He invests the soul with body, organs and objects of experience, enabling it to engage in karma. The thirty six tattvas constitute the material body of the soul. The material cause, māyā and its products, viz. thirty-six tattvas known as *māyēya* and the karma are added impurities which assist the soul in cleansing itself from the impurity of āṇava.

The soul is now in the *sakala* state with a body and function. Due to *āṇava* it engages and due to influence of *tirōdhāya* (the obscuring principle), it engages in activities. If the soul learns

through experience of the need to turn towards true knowledge (jñāna), the obscuring power of the Lord (*tirōdhāya*) transforms into grace (*anugraha śakti*). This grace leads the soul unto the right path to attain eternal bliss. This rare attainment is the sole aim of the cosmic functions of Śiva, and the soul.

Mandiram 2212

சாக்கிரா தீதத்தில் ஆணவம் தன்னுண்மை
    சாக்கிரா தீதம் துரியத்தில் தானுறச்
சாக்கிரா தீதத்தில் ஆணவம் தான்விடாச்
    சாக்கிரா தீதம் பரன்உண்மை தங்குமே.

Transliteration

Cākkirā tītattil āṇavam taṉ-uṇmai
    Cākkirā tītam turiyattil tāṉuṟa-c
Cākkirā tītattil āṇavam tānviṭā-c
    Cākkirā tītam paraṉuṇmai taṅkumē.

Translation

In *jāgrātīta* exists āṇava and soul,
    In *turiya* of *jāgrātīta* realizes the soul,
In *jāgrātīta* having deprived of āṇava
    In *jāgrātīta* soul shelters in Para.

Commentary

In the state of *jāgrātītia* (*jāgrat* in the *turiyātīta*), the soul exists with āṇava. In the state of *turiya* within the state of *jāgrātīta,* the soul realizes its own reality. Only through divine grace can a soul in the state of *jāgrātīta* abandon the *mūlamala* (āṇava), envision Śiva's form and abide in It. The strength of *āṇava* is weakened in

the atīta state, such that the soul can rest in the sacred shelter of Śiva. (*atīta* refers to *turiyātīta state*).

Mandiram 2213

மலக்கலப் பாலே மறைந்தது சத்தி
    மலக்கலப் பாலே மறைந்தது ஞானம்
மலக்கலப் பாலே மறைந்தனன் தாணு
    மலக்கலப் பற்றால் மதியொளி யாமே.

Transliteration

Mala-k-kalap pālē maraintatu catti
    Mala-k-kalap pālē maraintatu ñāṉam
Mala-k-kalap pāle maraintaṉaṉ tāṇu
    Mala-k-kalap parrāṉ mati-y-oḷi-y āmē.

Translation

Due to taint of *mala* disappeared energy
    Due to taint of *mala* disappeared jñāna
Due to taint of *mala* diappeared Śiva
    On removal of malas taint, shines knowledge – light

Commentary

Due to the association of *āṇava mala,* the energy of the soul is diminished and jñāna is faded. The soul enveloped in darkness is unable to envision Śiva. Yet Śiva is always present before the soul. The soul in the tainted state caused by the grip of the ego (*āṇava*) does not know either itself or the Supreme Lord. Only after removal of this *mala,* may the soul experience *jñāna prakāśa.* (Light of jñāna) In that light of jñāna, the soul sees the eternal Lord and enjoys.

In this verse, the loss of soul's energy and knowledge due to *āṇava*, and the progress of the soul through the removal of *āṇava* are stated.

Mandiram 2214

திகைக்கின்ற சிந்தையுள் சிங்கங்கள் மூன்று
நகைக்கின்ற நெஞ்சுள் நரிக்குட்டி நான்கு
வகைக்கின்ற நெஞ்சினுள் ஆனைக்கன் றைந்து
பகைக்கின்ஹ நெஞ்சுக்குப் பாலிரண் டாமே.

Transliteration

Tikaikkiṉṟa cintaiyuḷ ciṅkaṅkaḷ mūṉṟu
Nakaikkiṉṟa neñcuḷ nari-k-kuṭṭi nāṉku
Vakaikkiṉṟa neñciṉuḷ āṉai-k-kaṉṟ(u) aintu
Pakaikkiṉṟa neñcukku-p pāliraṇṭ(u) āmē.

Translation

In confused mind lions are three
In deriding mind jackal cubs are four
In classifying mind elephant calves are five
To the conflicting mind parts are two.

Commentary

In the confused mind, the mind is unable to decide the right action; thus the lions of lust, hatred and illusion live. Lions are so strong that other animals rarely approach their forest. So also, the vicious lust, hatred and illusion are so strong that they disallow good thoughts to enter their residence of the mind.

"Jackel cubs" refer to the deriding mind that laughs at its own folly and that of others. This metaphor includes the intellect,

consciousness (*citta*) and ego-sense along with mind itself. The jackal cubs are clever and cunning as is the ego in its motive of self-preservation.

The mind has the faculty of discrimination and classifies objects into different groups. In such a mind the five-fold *tanmātras* function, the subtle potential of sound, sight, touch, taste and smell. These aspects are personified as the calves of the elephant. Young elephants are strong, running here and there to wherever they are drawn. So also the mind is drawn to objects that come into its awareness..

The mind is conflicting and clashing, for in it there are two parts. One of them drives awareness outwardly, and the other inward.

Mandiram 2215

கதறு பதினெட்டுக் கண்களும் போகச்
    சிதறி எழுந்திடும் சிந்தையை நீரும்
விதறு படாமுன்னம் மெய்வழி நின்றால்
    அதிர வருவதோர் ஆனையும் ஆமே.

Transliteration

Kata̱ru pati̱neṭṭu-k kaṇkaḷum pōka-c
    Cita̱ri eḻuntiḍum cintaiyai nīrum
Vita̱ru paḍāmu̱ṉnam meyvaḻi ni̱ṉṟāl
    Atira varuvatōr ā̱naiyum āmē.

Translation

If you stand on the path of truth
    Before the yelling eighteen eyes going out

And the scattered mind has arisen to ruin
To quell them, the head of soul will appear

Commentary

This verse advises one to control the mind and sense organs, so that Śiva who is the head of souls (Paśupati) will appear to bestow grace and bliss.

In the first line, the eighteen eyes are noted. They are the eight constituents of *puriyaṣṭaka śarīra* and ten *vāyus*. These are personified as eyes since they are the doors to engage in the transactions of routine life. These tattvas should be controlled, for the mind is excited and scattered. One should develop concentration to bring the mind under control. One has to adopt *jñāna mārga* faithfully and steadfastly. In His presence, all tattvas are quelled.

Mandiram 2216

நனவகத் தேயொரு நாலைந்தும் விடக்
கனவகத் தேயுட் கரணங்க ளோடு
முனவகத் தேநின்(று) உதறியுட் புக்கு
நினைவகத் தின்றிச் சுழுத்திநின் றானே.

Transliteration

Naṉavakat tē-y-oru nālaintum viḍa-k
Kaṉavakat tē-y-uṭ karaṇaṅka ḷōḍu
Muṉavakat tēniṉṟu(u) utaṟi-y-uṭ pukku
Niṉaivakat tiṉṟi-c cuḻuttiniṉ ṟāṉē.

Translation

In *jāgrat* the four times five depart
In *svapna* the inner organs depart the throat

Descending to heart without any thought
Soul stood in the state of *suṣupti.*

Commentary

This verse explains the state of *suṣupti.* In the waking state, the twenty tattvas depart the soul in the centre of the eye-brows. These tattvas are the five sense-organs, five organs of action and ten *vāyus.*

In the dream state, the four inner organs of the mind, intellect, ego-sense and consciousness depart the soul in the centre of throat. The soul enters the heart without any thought. There it stood, experiencing the state of *suṣputi,* the sleep state.

Mandiram 2217

நின்றவன் ஆசான் நிகழ்துரி யத்தனாய்
ஒன்றி உலகின் நியமாதகர் திகளுற்றுச்
சென்று துரியாதீ தத்தே சிலகாலம்
நின்று பரனாய் நின்மலன் ஆமே.

Transliteration

Nin̲ravan̲ ācān̲ nikal̲turi yattan̲āy
On̲ri ulakin̲ niyamā tikaḷur̲r̲u-c
Cen̲r̲u turiyātī tattē cilakālam
Nin̲r̲u paran̲āy nin̲malan̲ āmē.

Translation

Soul in *suṣupti,* led by guru reaches *turiya*
Performs *niyama,* its related yogic exercise
Experiences *turiyātīta* sometimes steadfastly
Becomes freed from malas, pure soul.

Commentary

The soul as described in the previous verse stood in the state of *suṣupti*. The preceptor shows the way for the soul to reach *turiya*. In that state it stands fixed. It performs the eight aspects of Yogā, commencing with *niyama*. The next state which is considered the culmination of the spiritual journey in the *kīḻāl avasthā* (downward or descending state) is *turiyātīta*. With sufficient and efficient equipment the soul passes from *turiya* to *turiyātīta*, and remains in that state for some time. It is in that state the soul becomes *nirmala*, without the taints or impurities. In that state it becomes freed from all malas. The soul remains to shine in its intrinsic glory, becoming "Paraṉ." The word "Paraṉ" normally means the Supreme Lord. Here, the soul is referred as "Paraṉ," since it attained the state of "Paraṉ."

Mandiram 2218

ஆனவவ் வீசன் ஆதீதத்தில் வித்தையாத்
    தானுல குண்டு சதாசிவ மாசத்தி
மேனிகள் ஐந்தும்போய் விட்டுச் சிவமாகி
    மோனம் அடைந்(து)ஒளி மூலத்தன் ஆமே.

Transliteration

Āṉa-av-īcaṉ atītattil vittaiyā-t
    Tāṉulak(u) uṇḍu catāciva mācatti
Mēṉikaḷ aintumpōy viṭṭu-c civamāki
    Mōṉam aṭaint(u) oḷi mūlattaṉ āmē.

Translation

In *turiyātīta* the soul becoming *īśa* with jñāna
    Experienced the entire world, manifested in five bodies

Effected by *mahāśakti* in Sadāśiva, assumed Śiva form
Attained *mouna*, shining in causal effulgence.

Commentary

In the last verse, the evolved soul attaining the form of *nirmala paraṉ* was stated. In this verse, the same soul is noted as "that *īśan*," which means the Īśa thus transformed, indicating the perfected soul freed from all malas.

In the state of *turiyātīta*, the *Īśa* (transformed soul) and its *svarupa* (form) is described in this verse. It gains omniscience, experiences the entire world and embodies itself in the five forms of Sadāśiva, Maheśvara, Rudra, Viṣnu and Brahma. These five forms are effected by *mahāśakti* in the Sadāśiva tattva. These five states are not treated as the highest bliss since they are *pada muktis* or inferior states of bliss when compared with Supreme bliss or absolute *ānanda*. The soul after experiencing them goes upward, assuming the form of Śiva. It attains *mouna* or silence, which is the highest jñāna. Then it becomes the causal brilliance or effulgence, the source of all light and radiance.

Mandiram 2219

மண்டலம் மூன்றினுள் மாயநன் னாடனைக்
கண்டுகொண்(டு) உள்ளே கருதிக் கழிகின்ற
விண்டலர் தாமரை மேலொன்றும் கீழாகத்
தண்டமும் தானாய் அகத்தினுள் ளாமே.

Transliteration

Maṇḍalam mūṉṟiṉuḷ māyanaṉ ṉāṭaṉai-k
Kaṇḍukoṇḍ(u) uḷḷē karuti-k kaḻikiṉṟa

Viṇḍalar tāmarai mēlo̱ṉṟum kīḻāka-t
Taṇḍamum tāṉāy akattiṇuḷ-ḷ āmē.

Translation

Envisioned and contemplated on Śiva,
Possessor triple *maṇḍalas* of māyā region
Soul passes on to centres of blossomed lotus,
One of which exists in the upper and other in the down.

Commentary

This verse indicates the existence of two lotus centres in the body, enabling the soul to meditate on Śiva. In the first line, Śiva is said to be the possessor of three *maṇḍalas* of the māyā region. They are the spheres of sun (*sūrya maṇḍala*), moon (*candra maṇḍala*) and fire (*agni maṇḍala*); each being the products of Māyā, which sit along the subtle passage of Kuṇḍalini śakti from mūlādhāra to sahasrāra. From mūlādhāra to anāhata is the region of *agni maṇḍala*; the region between anāhata to ājñā is *sūrya maṇḍala*; and the region above ājñā is *candra maṇḍala*. All these are possessions of Śiva, the possessor. One has to see Śiva inside and contemplate Him. There are two centres of blossomed lotus: one exists in the *brahmarandhra* (aperture in the crown of the head) while the other exists in the heart. These centres are points of concentration and meditation for the soul to realize supreme reality.

Mandiram 2220

போ(து)அறி யாது புலம்பின புள்ளினம்
மா(து)அறி யாவகை நின்று மயங்கின
வே(து)அறி யாவணம் நின்றனன் எம்இறை
ஒ(து)அறி வார்உச்சி சூடிநின் றாரே.

Transliteration

Pōt(u)aṟi yātu pulampiṉa puḷ-ḷ-iṉam
Māt(u)aṟi yāvakai niṉṟu mayāṅkiṉa
Vētu(u)aṟi yāvaṇam niṉṟaṉaṉ em-m-iṟai
Cūt(u)aṟi vārucci cūṭiniṉ ṟārē.

Translation

Bird species unknown of time raised their sound
They stood confused unknown of their partners
Our Lord stood without being separated
Secret knowers adorned their head with Him.

Commentary

When the unperfected souls languished without knowing the supreme lord, He stood within them as ruler. In this verse also, the rhetorical usage is conspicuously present. The species of birds denotes different kinds of souls. The sound without knowing the dawn denotes the soul's cry of distress in its inability to know the Lord; even though He stood within each soul as its driving force.

Though souls seek Śiva in the temple and other external forms, they do not know He abides within them. Those who come to know this secret, put Him on their head and realize Him in the *brahmarandira sthāna*.

Mandiram 2221

கருத்தறிந்(து) ஒன்பது கண்டமும் ஆங்கே
பொருத்தறிந் தோன்புவ னாபதி நாடித்
திருத்தறிந் தேன்மிகு தேவர் பிரானை
வருத்தறிந் தேன்மனம் மன்னிநின் றானே.

Transliteration

Karuttaṟint(u) oṉpatu kaṇḍamum āṅkē
Poruttaṟin tōṉpuva ṉāpati nāḍi-t
Tiruttaṟin tēṉmiku tēvar pirāṉai
Varuttarin tēṉmaṉam maṉṉiniṉ ṟānē.

Translation

Having understood the design of nine parts
Fixed in the body, seeking the lord of worlds
Perfectly realized Him; after exertion knew the lord of Dēvas
Stood forever in the circle of my mind.

Commentary

The nine parts refer to six ādhāras and the three spheres, viz. *sūrya maṇḍala, sōma maṇḍala* and *agni maṇḍala*. One who has identified the centres of six ādhāras and three *maṇḍalas* in his own body is capable of realizing the Lord of *bhuvanas* in each of these nine regions.

After exertion and endeavour, Tirumūlar says he came to know the Lord of Dēvas that stood forever in the circle of his mind. Śiva is the Lord of all bhuvanas. He is also Paśupati, the Lord of all souls.

In the cosmology of Śaiva Siddhānta, the *bhuvanas* in different spheres of the cosmos are numbered two hundred and twenty four (already mentioned in the Commentary on verse 2184).

Mandiram 2222

ஆன விளக்கொளி தூண்டும் அவன்என்னத்
தான விளக்கொளி யாமூல சாதனத்

தான விதிமூலத் தானத்தில் அவ்விளக்(கு)
        ஏனை மதிமண் டலம்கொண்(டு) எரியுமே.

Transliteration

Āṉa viḷakkoḷi tūṇḍum avaṉeṉṉa-t
        Tāṉa viḷakkoḷi yāmūla cātanat
Tāṉa vitimūla-t tāṉattil a-v viḷakk(u)
        Ēṉai matimaṇ ḍalamkoṇḍ(u) eriyumē.

Translation

Like one who kindles the light of the lamp
        Aspirant has to ignite the light in mūlādhāra
Through proper means, leading the light
        To the sphere of moon where it blazes.

Commentary

Though the lamp possesses oil and wick (*mūla sādhanam*), there should be some one to kindle it so that it will burn perfectly. This is analogous to igniting the light of kuṇḍalini. The aspirant requires the guidance of the preceptor to initiate the light in the mūlādhāra and make it ascend through the ādhāras to the *sōma maṇḍala,* i.e. Sahasrāra, also known as *brahmarandhra*; which is in the form of thousand petal lotus.

A novice without guidance of a guru should not attempt to arouse the light of Kuṇḍalini. The guru should be experienced in this regard. Then only can he guide the aspirants in the right path.

Mandiram 2223

உண்ணாடும் ஐவர்க்கும் மண்டை ஒதுங்கிய
        விண்ணாட நின்ற வெளியை வினவுறில்

அண்ணாந்து பார்த்(து)ஐவர் கூடிய சந்தியில்
கண்ணாடி காணும் கருத்த(து)என் றானே.

Transliteration

Uṇṇāḍum aivarkkum maṇḍai otuṅkiya
Viṇṇāḍa ni_ṟa veḷiyai vi_avuṟil
Aṇṇāntu pārtt(u)aivar kūḍiya cantiyil
Kaṇṇāḍi kāṇum karuttat(u)ē_ ṟā_ē.

Translation

If you ask the supreme space dancing in the *ākāśa*
Abiding in the *kapāla*, seeking with five inwardly,
In the junction where the five gaze upward,
Śiva reflects in mirror of mind, said he.

Commentary

Brahmarandhira is where Śiva abides and dances in open space. The five sense-organs should search inwardly. They should not be allowed run wild outwardly. 'Junction' denotes the merging of the five senses into consciousness within. If one develops inward practice, the Lord who dances in supreme space reflects in the mirror of the aspirant's mind.

In the *Tevaram* of Tirunāvukkarasar, it is said that the divine hymns serve as a mirror in which the Lord reflects Himself (*Tirumuṟai* IV 102.3).

Mandiram 2224

அறியாத வற்றை அறிவான் அறிவான்
அறிவான் அறியாதான் தன்னறி(வு) ஆகான்
அறியா தவத்தை அறிவானைக் கூட்டி
அறியா(து) அறிவானை யாரறி வாரே.

Transliteration

Aṟiyāta vaṟṟai aṟivāṉ aṟivāṉ
Aṟivāṉ aṟiyātāṉ taṉ-ṉ-aṟiv(u) ākāṉ
Aṟiyā tavattai aṟivāṉai-k kūṭṭi
Aṟiyāt(u) aṟivāṉai yāraṟi vārē.

Translation

Knower is he who knows the unknown
Knower is not the knower whose knowledge is not Śiva;
Śiva brings the five fold states to the soul ignorant,
Who knows Him, who oversees the soul, without being known.

Commentary

Though the soul possesses knowledge in the *buddha* bonded state, it remains unable to know itself or its master, or the various impediments that stand in the way to true knowledge. When one is illumined in jñāna by divine grace, he is able to know the intrinsic nature of the soul, the bonds and God; and also to identify with the Supreme Being. This person is the real knower.

If one attempts to know the nature of the triple realities, *pati*, *paśu* and *pāśa* in the light of his own knowledge (*pāśubōdham*), his understanding will be incorrect or inadequate, since knowledge obtained will be tainted by the triple *malas*. When one is freed from impurities (*malas*) by divine grace, he/she gains the right knowledge to cognize the nature of *pati*, *paśu* and *pāśa*, viz. Śiva the soul and the world. This idea is ingrained in the second line of the verse.

The Lord brings the five-fold states of consciousness (*avasthās*) to the soul in order to make it fit to experience eternal bliss; this idea is noted in the third line. In the fourth line it is stated the Lord

oversees activities of the soul, without being known. The soul does not know the Lord who constantly observes and oversees. Nobody knows that He is overseeing; such is the nature of the earth and the gross physical veil of māyā.

Mandiram 2225

துரிய தரிசனம் சொற்றோம் வியோமம்
அரியன தூடணம் அந்நன(வு) ஆதி
பெரியன கால பரம்பின் துரியம்
அரிய அதீதம் அதீதத்த(து) ஆமே.

Transliteration

Turiya taricaṉam coṟṟōm viyōmam
Ariyaṉa tūṭaṇam a-n-naṉav(u) āti
Periyaṉa kāla parampiṉ turiyam
Ariya atītam atītattat(u) āmē.

Translation

So far we said of the vision of *turiya*
Viyōma rare to get; *jāgrādi* to be depised
Turiya of *kālaparam* is indeed great
The rare *atīta* is the transcended.

Commentary

In the first line, Tirumūlar indicates the vision of *turiya* (in the waking state). He then says the experience of space (*viyōma*) is rare to achieve (in mandiram 2205, the nature of *viyōma* was explained). The *avasthās* commencing with *jāgrat* are to be discarded since they are not the ultimate end. They are the first three *avasthās, jāgrat, svapnā* and *susupti.*

Kāla param denotes the state of conquering the time principle. The experiences in the state of *Kāla param* in *turiya* are indeed great. *Turiyātīta* is the highest state, transcending all limits and is said to be rare.

Mandiram 2226

மாயையிற் சேதனன் மன்னும் பகுதியோன்
 மாயையின் மற்றது நீவுதல் மாயையாம்
கேவலம் ஆகும் சகலமா யோனியுள்
 தோயும் மனிதர் துரியத்துள் சீவனே.

Transliteration

Māyaiyir̲ cētan̲an̲ man̲n̲um pakutiyōn̲
 Māyaiyin̲ mar̲r̲atu nīvutal māyaiyām
Kēvalam ākum cakalamā yōn̲iyuḷ
 Tōyum man̲itar turiyattuḷ cīvan̲ē.

Translation

Soul in māyā associates with *prakṛiti*
 Through māyā God removes *mala*
In *kēvala sakala* soul assumes diverse forms
 Finally immerses in the *turiya* state.

Commentary

Though the soul is intelligent, it is enveloped by *āṇava mala*, or the ego sense. In order to wipe out this impurity, Śiva endows the soul with body, limbs, objects of experience, all produced from the primordial matter or māyā. Thus, the soul is lifted from *kēvala* (association with āṇava only) to the state of *sakala*. In it the soul is in association with the triple malas, and engages in various activi-

ties and undergoes the cycle of births and deaths. Finally when the taints are purified, the soul by divine grace attains *turiya*. In the state of *turiya*, the soul soars to the *turiyātīta* state and enjoys bliss.

7. Triple States of the Soul

In this section of forty two verses, an elaborate discussion on the threefold states *(avasthās)* of the soul has been made. The isolated condition in the pre-creation period is known as *kēvala.* In this state, the soul has no body and exists with its co-tenant *āṇava mala,* i.e. the impurity of ego. As such, it is shrouded in utter darkness. Its powers of volition *(icchā),* action *(kriyā)* and cognition *(jñāna)* are dormant. *Kēvala* is therefore, the primordial inert condition of the dis-incarnated soul. In order to wipe out the evil of *āṇava,* the Lord by agency of His inseparable Śakti creates the universe and invests the soul with body and organs, providing all necessary objects for empowering the soul to experience different activities. This state is known as *sakala* which literally means 'all'; i.e. in this state the soul associates with all the *malas,* viz. *āṇava, karma* and *māyā*. In order to extinguish the potency of *āṇava,* the root *mala,* two more *malas* (*karma* and *māyā*) are attached with the soul. In the *sakala* state, the soul is endowed with five kinds of body: 1.*kāraṇa,* 2.*kañcuka,* 3.*guṇa,* 4.*sūkṣma* and 5.*sthūla śarīras. Kāraṇa śarīra* is the causal body. *Śuddha māyā* is the cause of *kāraṇa śarīra. Kañcuka śarīra* is composed of *kālam, niyati, kalā, vidyā* and *rāga,* which are the products of *aśuddha māyā*. *Guṇa śarīra* is constituted by the triple *guṇas* viz., *sattva, rajas and tamas,* being the contents of *mūla-prakṛiti. Sūkṣma śarīra* is also known as *liṅga śarīra.* It is the subtle body, composed of the five subtle elements (*tanmātras*) and three *antaḥkaraṇas,* viz. mind, intellect and the ego-sense. *Sthūla śarīra* is the product of gross elements. The *sakala state* is given to the soul for evolution towards liberation, the *śuddha state.*

The third state of the soul is known as *śuddha*, the pure state in which the soul becomes purified of the malas through divine grace (śakti). In the *śuddha* state, the soul attains liberation from the circle of transmigration, and its powers of volition, action and cognition become pervasive, enabling it to enjoy the limitless bliss of Śiva (vide, *Śivajñāna Siddhiyār*, sūtra 4, adhikaraṇa 3, verse 37 and its classical commentaries).

Tirumūlar designates three main categories of souls (in the second Tandiram under the 15th section, holding the title three fold Jiva categories (*mūvakai-c-civa vargam*)).

1. *Sakalas* are those who have all three impurities, or malas: āṇava (egoism), māyā (delusion, wherein one confuses the Self with the body/mind) and karma (consequences of past actions known as *samskāras*, or subconscious habits). There are three sub-categories: those who have attained miraculous powers or *siddhis*, but are aspiring towards eventual God-realization; those who have attained *siddhis* and are content with cultivating these powers; and those who do not perform *yoga-sādhana*, and remain powerless to conquer the impurities, being grossly enmeshed in the world of sensory experience (Tirumandiram 496).

2. *Praḷayākalas* are those who have only two impurities: āṇava (egoism) and māyā (delusion), having overcome the impurity of karma. This occurs when one no longer experiences oneself as the doer. Therefore, one is no longer disturbed by action. One may reach this state by practicing *karma yoga*, selfless service, or the dedication of one's actions in service to the Lord; the development of continuous awareness while performing all actions as a critical

component in this evolutionary process. There are three subcategories: A) those who will attain liberation in the next deluge (*praḷaya*), B) the *apakvas* (immature) and C) the *pakvas* (mature) in whom the effect of māyā is less than (that of) āṇava, and who taking form from pure māyā become 108 Rudras (*Tirumandiram* 495). In verse 495, the term *irumala pethar* (i.e. those who are bound by two malas) indicates the *praḷayākalas*; though two malas are not specifically mentioned in this verse. However, in verse 2241, āṇava and māyā are attributed to *Praḷayākalar*.

3. *Vijñānakalas* are those who have only one impurity, āṇava (egoism), having overcome the impurities of māyā and karma. This occurs when one ceases to act unconsciously, and remains established in witness consciousness as the seer. Wisdom or *vijñāna* thus ensues. However, seeds of egoism may remain. There are four sub-categories (see verse 493).

Tirumūlar tells us that those who are *śuddha* or cleansed of all three impurities, are truly enlightened souls who are one with Śiva; and he calls them *mey-jñāṉar* in verse 494. The āṇava *mala* has been removed by the soul's aspiration for the Lord through yogic *sādhana*, and the purifying grace of the Lord.

Mandiram 2227

தன்னை யறிசுத்தன் தற்கவே லன்தானும்
பின்னம் உறநின்ற பேத சகலனும்
மன்னிய சத்துசத் துச்சத சத்துடன்
துன்னுவர் தத்தம் தொழிற்(கு)அள வாகவே.

Transliteration

Tannai-y arisuddhan tarkēva lantānum
Pinnam uraninra bhēda sakalanum
Manniya sattacat tu-c-sata sattuḍan
Tunnuvar tattam tolirk(u)aḷa vākavē.

Translation

Śuddha who realises his self, kēvala who does not,
And *sakala* who stands in different types
Conjoin respectively in *sat, asat* and *sat-asat,*
Each, in accordance with his own capacity of cognition.

Commentary

In this verse, the differences in consciousness of the three types of souls are indicated. One who achieves self-realization is *śuddha;* one who knows nothing is *kēvala;* and the one who knows with distortion or rather, a progressive but imperfect realization, is *sakala.* The *śuddha* soul which attains purity *(śuddha avasthā)* possesses the unique power of self-realization. It conjoins with *sat,* Supreme Reality. The *kēvala* soul which does not possess true knowledge due to *āṇava* (egoism), knows nothing of its own existence. It conjoins with *asat,* the non-real. The third category of soul, the *sakala,* are different in dimension of their activities, acting in two ways: 1.They conjoin with *sat,* and assume its characteristics and 2.But they also are inflicted by *asat,* the unreal, and imbibe its features. Hence, *sakalas* get the epithet *sat-asat.*

Mandiram 2228

தானே தனக்குப் பகைவனும் நட்டானும்
தானே தனக்கு மறுமையும் இம்மையும்

தானே தான்செய்த வினைப்பயன் துய்ப்பானும்
    தானே தனக்குத் தலைவனும் ஆமே.

Transliteration

Tāṉē taṉakku-p pakaivaṉum naṭṭāṉum
    Tāṉē taṉakku maṟumaiyum immaiyum
Tāṉē tāṉceyta viṉai-p-payaṉ tuyppāṉum
    Tāṉē taṉakku-t talaivaṉum āmē.

Translation

The self is a foe and friend to itself;
    The self causes this birth and next to itself;
The self experiences the result of the deeds done by itself;
    The self is the head to itself.

Commentary

This verse suggests that man is the architect of his own self. It implies that no external agency or will is responsible for the obstacles or advancements of the self. The emphasis here is on the presumption of free will in thought and action. In this context, elevation and degradation are caused by the soul's own deeds and mental attitude. The soul's actions are the causative source for this birth or the next. It can make or mar its own spiritual evolution. As a person is supposeldly activated by his own will, he is said to be the head of himself. Tirumūlar strongly states here that man determines his own fate.

Mandiram 2229

ஆமுயிர் கேவலம் மாமாயை இன்னடந்(து)
    ஆமுயிர் மாயை எறிப்ப அறிவுற்றுக்

காமிய மாயேய மும்கல வாநிற்பத்
    தாமுறு பாசம் சகலத்த தாமே.

Transliteration

Āmuyir kēvalam māmāyai inn̲aḍant(u)
    Āmuyir māyai er̲ippa ar̲ivur̲r̲u-k
Kāmiya māyēya mumkala vānir̲pa-t
    Tāmur̲u pācam sakalatta tāmē.

Translation

Soul of *kēvala* state conjoins with great māyā
    Gets the light of knowledge due to māyā
Obtains the *kāmiya* and *māyēya* mingled
    Due to pāśa attains the state of *sakala.*

Commentary

This verse elucidates the process through which the soul of the *kēvala* state reaches the state of *sakala*. In *kēvala*, the soul is in an isolated condition, without a body. Its only company is *āṇava*, ignorance of oneâs true identity, characterized by darkness. Only after associating with *māmāyā* (the peculiar power by which the One Reality appears limited through the separation of subject and object) it is encapsulated with a body and limbs; this is noted in the first line. Due to contact with māyā, the cognitive power of the soul becomes illumined, as understood from the second line. The word *kāmiya* denotes actions of the present life. It is the shortened form of *akāmiya* (*āgāmya*), as mentioned by Śivajñāna Mun̲ivar (vide, his Commentary on the *Śivajñāna bōdham*, sūtra 12, *adhikaraṇa* 1). The products of māyā, which include the body, organs, world and objects of experience, are collectively called *māyēya*

(vide, *Sivajñāna Siddhiyār*, sutra 2, adhikaraṇa 4, verse 87). Originally, the soul was in association with only one mala, āṇava, in the *kēvala* state. However, in the *sakala* state, two more malas, viz. *kāmiya* and *māyēya* are added for the soul to embark on the journey of evolution. The word *pāśa* is an epithet to *mala*. Since *pāśa* binds the soul, the latter gets the name *paśu*.

Mandiram 2230

சகல அவத்தையிற் சார்ந்தோர் சகலர்
புகலும் மலம்மூ வகையும் புணர்ந்தோர்
நிகரில் மலரோன்மால் நீடுபல் தேவர்கள்
நிகழ்நரர் கீடம் அந்தமும் ஆமே.

Transliteration

Sakala avattaiyil cārntōr sakalar
Pukalum malammū vakaiyum puṇarntōr
Nikaril malarōṉmāl nīḍupal dēvarkaḷ
Nikaḻnarar kīḍam antamum āmē.

Translation

Those attained the *sakala* state, are *sakalas*
They mingled with the triple *malas*;
The peerless Brahma, Vishnu, celestials,
From the humans to the worms are *sakalas*.

Commentary

This verse clearly mentions that souls of the *sakala* state are characterized by *āṇava, karma* and *māyā,* as stated in the Śaiva Āgamas. It details the different categories of *sakalas,* ranging from the unique Brahma, Viṣṇu and other celestials, to the human

beings and other creatures ending with the worm. In the system of Śaiva Siddhānta, it is held that Śiva is the only Supreme Being and all others including dēvas, aśuras, naras, animals, plants, insects etc., come under the category of *paśu* or souls. Because of meritorious deeds, *sakalas* can attain the position of Brahma, Viṣṇu and other higher beings. The birth in a particular body is determined by the past deeds of a soul.

Mandiram 2231

தாவிய மாயையில் தங்கும் பிரளயம்
    மேவிய மற்ற(து) உடம்பாய்மிக்(கு) உள்ளன
ஓவல் இலக்கணர் ஒன்றிய சீகண்டர்
    ஆவயின் நூற்றெட்(டு) உருத்திரர் ஆமே.

Transliteration

Tāviya māyaiyil taṅikum piraḷyam
    Mēviya maṟṟat(u) uḍambāymikk(u) uḷḷaṉa
Ōval ilakkaṇar oṉṟiya sīkaṇḍar
    Āvayiṉ nūṟṟeṭṭ(u) uruttirar āmē.

Translation

Praḷayākalas reside in *aśuddha māyā,*
    Their bodies are the stuff of the same māyā
Śrikaṇṭas who by nature removed from māyā
    Along with Rudras eight and hundred are eternal.

Commentary

This verse presents two types of *Praḷayākalas*. They possess only two *malas*, viz. āṇava and karma. *Praḷayākalas* denote souls whose bodies of māyā are removed at the time of *praḷaya*, the end

of a deluge or ignorance (vide, S.Arunai Vadivelu Mudaliar, *Siddhānta Vinā viḍai*, published by the Śaiva Mutt, Dharmapuram, 1975, p.239). They constitute one group. Another group of *praḷayākalas* are in association only with the two malas, viz. *āṇava* and karma. They are known as Śrikaṇṭa, Ananta and Rudra, who are collectively one hundred and eight in number. "Though the *praḷayākalas* are generally identified with the two impurities of āṇava and karma, Tirumūlar identifies them with the two impurities of the āṇava and māyā ." (See page 80 of *The Yogā of Siddha Tirumūlar: Essays on the Tirumandiram*)

In verse 2241, it is stated that in addition to āṇava, māyā goes with *praḷayākalas*. It is understood that in the school of Tirumūlar, *praḷayākala* is mentioned to possess *āṇava and māyā*; while in the school of Meykaṇḍa, *āṇava and karma* are attributed to *praḷayākala*. This variation deserves notice to thoroughly pursue further studies of the Śaiva Āgamas and the Tamil texts on Śaiva Siddhānta. Except in this system, no other system has made a classification of souls into vijñānakala, praḷayākāla and sakala; this feature is peculiar to Śaiva Siddhānta.

"Souls are called *vijñānakalas, praḷayākalas* and *sakalas* according as they have āṇava alone, or *āṇava and karma* alone or āṇava, karma and māyā respectively" (vide V.A. Devasenapathy, *Śaiva Siddhānta*, p.237. His statement is based on the text *Śivajñāna Siddhiyār* sūtra 8, Adhikaraṇa 1, verse 2).

Mandiram 2232

ஆகின்ற கேவலத்(து) ஆணவத்(து) ஆனவர்
ஆகின்ற வித்தேசர் ஆம்அனந் தாதியர்

ஆகின்ற எண்மர் எழுகோடி மந்திரர்
ஆகின்ற ஈசர் அநேகரும் ஆமே.

Transliteration

Ākinṟa kēvalatt(u) āṇavatt(u) āṉavar
Ākinṟa viddēsar āmaṉan tātiyar
Ākinṟa eṇmar eḻukōḍi mantirar
Ākinṟa īsar anēkarum āmē.

Translation

In *kēvala* state the souls with āṇava only
Are the *vijñānakalas* who include
Vidyeśvaras, ananta and others, numbering eight
Seven crores of mantras and mantreśvaras innumerable.

Commentary*-

This verse explains the different kinds of *vijñānakalas* who are in association with only one *mala*, viz. *āṇava*. They are so called because their contact with māyā and karma is removed by the purifying impact of *vijñāna*, great knowledge (vide, *Siddhānta Viṉā Viḍai, p.239*). They are classified into three groups: 1.eight fold *Vidyeśvaras*, 2.seven crores of *mahāmantras*, and 3.innumerable *mantreśvaras*. The first group includes 1.Anantar, 2.Sūkṣmar, 3.Śivōttamar, 4.Ēkanētrar, 5.Ēkarudrar, 6.Trimūrti, 7.Śrikaṇṭar, and 8.Śrikaṇṭi. (These are proper names which cannot be translated or described.)

Mandiram 2233

ஆம்அவ நிற்சிவ னார்அருள் பெற்றுளோர்
போம்மலம் தன்னால் புகழ்விந்து நாதம்விட்(டு)

ஓம்மயம் ஆகி ஒடுங்கலின் நின்மலம்
    தோம்அறும் சுத்தா அவத்தைத் தொழிலே.

Transliteration

Āmava riṟsiva ṉārarul peṟṟuḷōr
    Pōmalam taṉṉāl pukaḻvindu nādamviṭṭ(u)
Ōmayam āki oduṅkaliṉ niṉmalam
    Tōmaṟum śuddha avattai-t toḻilē.

Translation

Among them those blessed with Śiva's grace
    Relieved from āṇava's grip, transcending *bindu* and *nāda*
Get praṇava body, absorbed in Śiva
    Exist in *śuddha* state, bereft of blemish.

Commentary

In this verse the *śuddha* state of *vijñānakalas* is elucidated. This is a continuation of the previous verse. Spiritual elevation of the special group of *vijñānakalas* blessed by Lord Śiva is here described. The potency of āṇava is roasted like the fried seed and therefore cannot fructify. Due to divine grace, they transcend all tattvas, including *nāda* and *bindu*, and become absorbed in Śiva enjoying eternal bliss. They then abide in the *śuddha* state without any defects or *malas*.

Mandiram 2234

ஓரினும் மூவகை நால்வகை யும்உள
    தேரில் இவைகே வலம்மாயை சேர்இச்சை
சாரிய லாயவை தாமே தணப்பவை
    வாரிவைத்(து) ஈசன் மலம்அறுத் தானே.

Transliteration

Ōri̱num mūvakai nālvakai yumuḷa
Tēril ivaikē valammāyai cēriccai
Cāriya lāyavai tāmē taṇappavai
Vārivatt(u) īsa̱n malamaṟut tā̱nē.

Translation

Kēvala state is said to be three and four;
Kēvala and the one with māyā ignites *icchā*,
The one which leaves *icchā* and objects of experience
The one, endowed with Lord's grace, severing the *malas.*

Commentary

According to the *Pañcākṣara Deepa Commentary*, this verse projects the fourfold types of *kēvala* state: 1.*kēvala kēvala*, 2.*kēvala sakala*, 3.*kēvala śuddha*, and 4.*aruḷ kēvala*. Normally, the first three come under *kēvala*. The fourth is significant, different from the first three.

In the *kēvala* state, the soul is without association of karma and māyā. This is also known as *kēvala kēvala.* In this condition, the products of māyā do not conjoin with the soul; that is, it does not have a body. It is the state of pure *kēvala*. In the second state, i.e. *kēvala sakala,* the soul joins with the products of māyā and associates with *icchā*, volition. In the third state, i.e. *kēvala śuddha,* the volitional expressions automatically leave the soul.

In the fourth type of *kēvala*, i.e. *aruḷ kēvala,* Śiva bestows divine grace upon the soul to completely sever the potency of *āṇava mala,* so the soul becomes capable of enjoying eternal bliss.

Mandiram 2235

பொய்யான போதாந்தம் ஆறாறும் விட்டகன்(று)
எய்யாமை நீங்கவே எய்தவன் தானாகி
மெய்யாம் சராசர மாய்வெளி தன்னுள்புக்(கு)
எய்தாமல் எய்தும்சுத் தாவத்தை என்பதே.

Transliteration

Poyyāṉa bōdhāntam āṟāṟum viṭṭakaṉṟ(u)
Eyyāmai nīṅkavē eytavaṉ tāṉāki
Meyyām carācara māyveḷi taṉṉuḷpukk(u)
Eytamal eytumsud dhāvattai eṉpatē.

Translation

Relinquished the thirty six tattvas, unreal
Nescience departs; soul becomes Śiva,
Pervades the movable and immovable entering the space
This rare attainment is the *śuddha avasthā*.

Commentary

This verse explains the attainment of the rare state of *śuddha*. First, the soul must transcend the thirty six tattvas which constitute the material universe. Secondly, it must transcend ignorance. In that condition, the soul shines in effulgence and unites with Śiva. Since the bondage of malas has been broken, the soul's pervasive nature becomes fully operative, and assumes limitless dimension, pervading space and all movable and immovable beings. This is the unique achievement of *śuddha avasthā*, the final goal of all aspirants. "Jiva becomes Śiva." This is a *mahāvākya* or saying which summarizes the highest possible attainment, which is distinct from Vedānta's "I am Brahman." The world and its fetters bind us until we finally escape them and merge with the Beloved.

Mandiram 2236

அனாதி பசுவியாத்தி யாகும் இவனை
    அனாதியில் வந்த மலம்ஐந்தால் ஆட்டி
அனாதியில் கேவலம் அச்சக லத்திட்(டு)
    அனாதி பிறப்பறச் சுத்தத்துள் ஆகுமே.

Transliteration

Aṉāti pasuviyātti-y ākum ivaṉai
    Aṉātiyil vanta malamaindāl āṭṭi
Aṉātiyil kēvalam accaka lattiṭṭ(u)
    Aṉāti piṟappaṟa suddhattuḷ ākumē.

Translation

Soul is eternal and also pervasive,
    Bathed in the *malas* five, eternal
Placed in the *kēvala, sakala* states, eternal
    Lord bestows soul *śuddha* state, cutting birth, eternal.

Commentary

This verse deals with the soul's attainment of *śuddha*. In Śaiva Siddhānta, the three realities, pati, paśu and pāśa are said to be eternal. They are not created nor destroyed. In the first line, it is stated the soul is eternal; it is *vyāpti,* pervasive. If the *malas* are removed, it pervades the whole universe. To remove the vigour of *āṇava,* additional *malas* are added to the soul. The total malas are five: 1.*āṇava,* 2.*karma,* 3. *māyā,* 4.*māyēya,* and 5.*tirōdhāna.* About the first four, we have already seen. The last is the power of concealment or obscuration, directing the soul to engage in worldly activities so it becomes exhausted, and is ultimately redirected unto the Lord. On the ripening of āṇava *mala,* the *tirōdhāna śakti*

becomes *anugraha śakti,* or grace, bestowing the light of knowledge and leading the soul towards supreme bliss.

The soul is given the states of *kēvala* and *sakala* with the ultimate aim of śuddha, as noted in the last two lines. [Note: Taken together, verse 2235, wherein "Nesciene departs, soul becomes Śiva," and this verse, with souls and malas eternal, we have the two opposing views of monistic theism and realistic pluralism discussed in the introductory chapter of volume one. The next verse further exemplifies the first perspective.]

Mandiram 2237

அந்தரம் சுத்தாவத் தைகே வலத்(து) ஆறு
    தந்தோர்தம் சுத்தகே வலத்(து)அற்ற தற்பரத்
தின்பால் துரியத் திடையே அறிவுறத்
    தன்பால் தனையறி தத்துவம் தானே.

Transliteration

Antaram suddhāvat tai kē valatt(u) āṟu
    Tantōrtam suddhakē valatt(u)aṟṟa taṟparat
Tiṉpāl turiyat tiḍaiyē aṟivuṟat
    Taṉpāl taṉai-y-aṟi tattuvam tāṉē.

Translation

They reached *citākāśa* through *śuddha kēvala,*
    They conjoin their knowledge in *turiya* with *tatpara,*
Who is devoid of the state of *śuddha kēvala*
    They realise Śiva in their own self.

Commentary

This verse indicates the soul in the *śuddha kēvala* state will realise itself when it reaches *turiya,* the fourth state of consciousness, beyond the impermanence of lower existence. The *śuddha kēvala* state serves as a means for the soul to reach *antara,* i.e. *citākāśa* or the limitless space of jñāna. The knowledge of such an evolved soul is all pervasive. It unifies its limitless knowledge in Tatpara Śiva and realizes Śiva as his own self.

Mandiram 2238

ஐயைந்(து) ஒடுங்கும் ஆன்மாவில் ஆன்மாவும்
மெய்கண்டு சுத்த அவத்தையில் வீடாகும்
துய்யவவ் வித்தை முதல்மூன்றும் தொல்சத்தி
ஐய சிவம்சித்தி யாம்தோற்றம் அவ்வாறே.

Transliteration

Ai-y-aind(u) oḍuṅkum ān̲māvil ān̲māvum
Meykaṇḍu śuddha avattaiyil vīḍakum
Tuyya-v-av vittai mutalmūn̲r̲um tolsatti
Aiya sivamcitti yāmtōr̲r̲am avvār̲ē.

Translation

Twenty five tattvas involute in *ātman*
After realization in *śuddha* state *ātman* gets release,
Three including *śuddha vidyā* involute in *śakti tattva*
Which involutes in Śiva; in reverse order evolution begins.

Commentary

This verse projects the involution of the evolutes *(*-tattvas*)* in the *śuddha avasthā.* The twenty five tattvas consist of twenty four

ātma tattvas and the observer of experience or *puruṣa tattva.* They absorb in *ātman* (soul). In realization of the *śuddha* state, the soul finds release from ignorance. Three including *śuddha vidyā* are the *Śiva tattvas,* viz. *śuddha vidyā, maheśvaram* and *sādākyam;* these involute in the immediately preceding *śakti tattva* which in turn involutes in the preceding *Śiva tattva.* The order of evolution is in the reverse order: from Śiva tattva, Śakti tattva arises. From Śakti, the remaining three tattvas arise, viz. *sādākyam, maheśvaram* and *śuddhavidyā.* Likewise, the remaining twenty-five tattvas originate in the same manner.

Though Śaiva Siddhānta postulated thirty six tattvas in total, this verse enumerated only thirty tattvas: twenty four *ātma tattvas,* one *puruṣa tattva* and five *Śiva tattvas.* Since *Puruṣa,* the witness consciousness, is counted as one of the seven *vidyā tattvas,* the remaining six, *kāla, niyati, kalā, vidyā, arāga* and *māyā* are derived through implication.

Mandiram 2239

ஐயைந்தும் ஆன்மாவில் ஆறோ(டு) அடங்கிடும்
மெய்கண்ட மேல்மூன்றும் மேவும்மெய் யோகத்தில்
கைகண்ட சத்தி சிவபாகத் தேகாண
எய்யும் படியடங் கும்நாலேழ் உய்தியே.

Transliteration

Ai-y-aindum ān̲māvil ār̲ōṭ(u) aḍaṅkiḍum
Meykaṇḍa mēlmūn̲r̲um mēvummey yōkattil
Kaikaṇḍa satti sivapākat tēkāṇa
Eyyum paḍi-y-aḍaṅ kumṇālēl̲ eytiyē.

Translation

Twenty five along with six involutes in ātma,
Supreme three involutes in Śiva,
Śakti stands united with Śiva,
Thus twenty eight involutes in order

Commentary

This verse seems to be a restatement of the previous verse in a different way. Twenty five denotes twenty four *ātma tattvas* and one *puruṣa tattva;* six denotes the remaining *vidyā tattvas* noted already. Thus, the thirty six tattvas involute in ātman (soul). The three in the second line denotes the three *Śiva tattvas,* viz. *śuddha vidyā, maheśvaram,* and *sādhākyam.* In the previous verse, it is stated that these three involute in Śakti tattva. Nevertheless, in this verse it is stated they involute in Śiva tattva, associated with Śakti tattva. Since these two are different states of the same reality, there is no contradiction.

The twenty eight in the last line denotes the twenty four *ātma tattvas,* one *puruṣa tattva,* and *śuddha vidyā, maheśvaram* and *sādhākyam.*

Mandiram 2240

ஆணவத் தார்ஒன்(று) அறியாத கேவலர்
பேணிய மாயைப் பிரளயா கலராகும்
காணும் உருவினர் காணாமை காண்பவே
பூணும் சகலர்முப் பாசமும் புக்கோரே.

Transliteration

Āṇavat tāroṉṟ(u) aṟiyāta kēvalar
Pēṇiya māyai-p piraḷayā kalarākum

Kāṇum uruviṉar kāṇāmai kāṇpavē
Pūṇum sakalarmup pāsamum pukkōrē.

Translation

Kevalars the possessor of āṇava do not know anything
Praḷayākalars are the possessor of āṇava and *śuddha māyā*
Sakalars with gross form do not see inwardly
They are in the company of triple pāśas.

Commentary

This verse prescribes the characteristic features of the three types of soul. *Kēvalars* are also known as *āṇavattār,* since they possess only āṇava *mala.* Since they live in the darkness of egoism, they do not know that which is real. *Praḷayākalars* possess two malas, viz. āṇava and *śuddha māyā.* The third group of souls is known as *sakalars* who have no inward vision. They possess all the three *malas,* viz. āṇava, māyā, and karma. The word *pāśa* denotes the *malas* which bind the souls.

Mandiram 2241

ஆணவம் ஆகும் விஞ்ஞான கலருக்குப்
பேணிய மாயை பிரளயா கலருக்கே
ஆணவ மாயையும் கன்மம் மூன்றுமே
காணும் சகலர்க்குக் காட்டும் மலங்களே.

Transliteration

Āṇavam ākum vijñāna kalarukku-p
Pēṇiya māyai piraḷayā kalarukkē
Āṇava māyaiyum kaṉmam mūṉṟumē
Kāṇum sakalarkku-k kāṭṭum malaṅkaḷē.

Translation

Āṇava is the defect of *vijñānakalars*
Clinging to māyā is the defilement of *praḷayākalars*
Āṇava, karma and māyā – these three
Are the impurities of the *sakalars*.

Commentary

This verse is again a restatement of the previous verse, though in a different language. Malas are three; *vijñānakalars* are those with āṇava only; *praḷayākalars* have an additional *mala*, i.e. māyā; and *sakalas* have all three malas, āṇava, karma and māyā. It has been mentioned elsewhere in this volume there are two schools of thought with regard to the *vijñānakalas* and the malas they possess. According to the *Tirumandiram*, āṇava and māyā are associated with them. However, in the Meykaṇḍār school, represented by *Śivajñāna Siddhiyār*, they possess āṇava and karma.

Mandiram 2242

கேவலம் தன்னில் கிளர்ந்தவிஞ் ஞாகலர்
கேவலம் தன்னில் கிளர்விந்து சத்தியால்
ஆவயின் கேவலத்(து) அச்சக லத்தையும்
மேவிய மந்திர மாமாயை மெய்ம்மையே.

Transliteration

Kēvalam ta<u>n</u><u>n</u>il kiḷarntavij jñākalar
Kēvalam ta<u>n</u><u>n</u>il kiḷarvindu sattiyāl
Āvayi<u>n</u> kēvalatt(u) a-c-caka lattaiyum
Mēviya mandira māmāyai meymmaiyē.

Translation

Vijñānakalars, who exist in *kēvala* state
Are activated by the power of *bindu*
In order to attain *sakala* state from *kēvala*
They get the *mantric* form, product of *māmāyā*.

Commentary

This verse relates to *vijñānakalars* who are asleep or unconscious, and the power that stimulates them. They are aroused and activated by the power of *bindu tattva*. *Māmāya* denotes the *praṇava svarūpa Śakti* from which the Śiva tattvas originate. *Māmāya* is the seed of the world, and is so called for everything arises from it and returns to it. This Śakti bestows *mantric* body to *vijñānakalars*. From the state of *kēvala*, the soul moves to *sakala* by the grace of Śakti. In the evolution of soul, the role of Śakti is essential. In the form of *tirōdhāna* (obscuration), it causes the soul to engage in manifold activities, which results in the exhaustion and diminishment of ego (āṇava). Then it assumes the form of *anugraha śakti* (benedictory divine power) to bestow grace on the purified soul.

Mandiram 2243

மாயையில் மன்னும் பிரளயா கலர்வந்து
மாயையும் தோன்றா வகைநிற்க ஆணவ
மாய சகலத்துக் காமிய மாமாயை
ஏயமன் நூற்றெட்(டு) உருத்திரர் என்பவே.

Transliteration

Māyaiyil ma<u>n</u>num praḷayā kalarvantu
Māyaiyum tō<u>n</u><u>r</u>ā vakaini<u>r</u>ka āṇava

Māya sakalattu-k kāmiya māmāyai
Ēyaman nūṟṟeṭṭ(u) uruttirar enpavē.

Translation

In *praḷayākalar* residing in māyā dominant is āṇava
Suppressing māyā to liquidate its potency
They become one hundred and eight Rudras, assuming the body
Of *śuddha māyā*, producing *kāmiya*.

Commentary

The nature of *praḷayākalars* and their number are noted here. They live in the *śuddha māyā* world. In them āṇava is dominant and māyā *mala* can not function effectively. In order to eliminate the delusion of māyā, they assume corporeal form. The products of *śuddha māyā* form their body. They exert will (*icchā*) by engaging in yoga practice or sādhana (path to God) which gradually dispels the influence of māyā's manifestations, such as passion, time, destiny, and limited knowledge. Such *praḷayākalars* are called Rudras, numbering one hundred and eight.

Mandiram 2244

மும்மலம் கூடி முயங்கி மயங்குவோர்
அம்மெய்ச் சகலத்தர் தேவர் சுரர்நரர்
மெய்மையில் வேதா விரிமிகு கிடாந்தத்(து)
அம்முறை யோனிபுக்(கு) ஆர்க்கும் சகலரே.

Transliteration

Mummalam kūḍi muyaṅki māyāṅkuvōr
Ammey-c cakalattar dēvar surarnarar
Meymaiyil vēdā virimiku kīḍāntatt(u)
a-m-muṟai yōnipukk(u) ārkkum sakalarē.

Translation

Those, conjoined with triple malas and agitated
Are *sakalas̨* ranking from dēva, *śura, nara*
Truthless Brahma ending with increasing worms;
Sakalas enter into such forms of life.

Commentary

The nature of *sakalas* and their classification are presented. They possess all three malas, and thus confused and agitated. They are of different types. Dēvas and *śuras* denote the celestials of various types. *Nara* denotes human beings. Brahma is said to be truthless since he uttered a lie that he saw the crown of Śiva. The myth runs thus: Viṣṇu and Brahma were arrogant, claiming they were the Supreme Reality. In order to end their arrogance, Lord Śiva manifested in the form of a fire mountain *(Aruṇa Parvatam).*

It was agreed that one who could see either the foot or crown of the mountain would be declared supreme. Viṣṇu assuming the boar's form dug the earth to find the foot but failed. He openly said before the celestials he was unable to see the foot of the fire mountain. However, Brahma assuming the form of a swan or *hamsa* flew heavenwards. On enquiry, he boldly uttered a lie that he saw the head. Then the fire mountain broke away and Śiva appeared, and cursed Brahma for his falsehood. When Tirumūlar stated that Brahma was truthless, the aforesaid myth was likely referenced.

The list of *sakalas* addresses Brahma, Viṣṇu, celestials, human beings, and all living beings, including worms. The impact of the malas differ in accordance with the merit of each soul's past.

2515

Mandiram 2245

சுத்த அவத்தையில் தோய்ந்தவர் மும்மலச்
　　சத்(து)அசத்(து) ஓடத் தனித்தனி பாசமும்
மத்த இருள்சிவ னான கதிராலே
　　தொத்(து)அற விட்டிடச் சுத்தர்ஆ வார்களே.

Transliteration

Śuddha avattaiyil tōyntavar mu-m-mala-c
　　Satt(u)asatt(u) ōḍa-t taṉi-t-taṉi pāsamum
Matta iruḷ siva ṉāṉa kadirālē
　　Tott(u)aṟa viṭṭiḍa-c suddharā vārkaḷē.

Translation

Sakalas, immersed in *śuddha* state
　　Become *suddhas* on the removal of triple malas,
Their products, the binding pāśas, nescience dark
　　Due to the effulgence of Śiva, the sun of jñāna.

Commentary

This verse explains the process through which *sakalas* in the *śuddha* state became *śuddha ātmans* or *śuddhas*. They are soaked in *śuddhāvasthā*, the experience of the final state of God realization. The triple malas and the impermanent products of these malas are driven away. The binding pāśas in the shape of name, form and volition and their product, the ignorance, are thrown out. All these occur by the effulgence of Śiva, who is personified as the sun of jñāna. Where there is jñāna there is the abolition of ignorance. Hence, jñāna alone is the ultimate power to destroy nescience, bonds, and their related factors; which entangle the soul in the process of transmigration.

Mandiram 2246

தற்கே வலம்முத்தி தானே தனிமையாம்
    பிற்பால் சகலம் கலாதிப் பிறிவதாம்
சொற்பால் புரிசுத்த கேவலம் சாக்கிரம்
    தற்பால் புரிவது தற்சுத்தம் ஆமே.

Transliteration

Taṟkē valammutti tāṉē taṉimaiyām
    Piṟpāl sakalam kalāti-p pirivatām
Coṟpāl purisuddha kēvalam cākkiram
    Taṟpāl purivatu taṟsuddham āmē.

Translation

Śuddha kēvala is the state of soul in isolation
    Śuddha sakala is the departure from kalā and others
Śuddha śuddha is the state of soul in which
    Śivānubhava is attained in waking state.

Commentary

This verse explains the *kēvala, sakala* and *śuddha* states of the soul in *śuddhāvasthā*. In the *śuddha* state, *kēvala, sakala* and *śuddha* experiences occur: respectively called *śuddha kēvala, śuddha sakala* and *śuddha śuddha*. The first denotes the soul's position in isolation, it has no attachment; the second state, *śuddha sakala,* denotes the soul's cessation of identification with the products of *aśuddha māyā* (commencing from *kāla* and other tattvas); the third state, *śuddha* in the *śuddha* state, denotes the soul's complete detachment from material objects, which enables the soul to experience the eternal bliss of Śiva.

Mandiram 2247

அறிவிலன் அமூர்த்தன் அராகாதி சேரான்
குறியொன் றிலான்நித்தன் கூடான் கலாதி
செறியும் செயல்இல்லோன் திண்கர்த்தா அல்லோன்
கிறியன் மலவியாபி கேவலத் தானே.

Transliteration

Ari̲vin̲ri̲ amūrttan̲ arākāti cērān̲
Kuri̲-y-on̲r̲(u) ilānnittan̲ kūṭān̲ kalāti
Ceri̲yum ceyalilōn̲ tiṇkarttā vallōn̲
Kiri̲yan̲ malaviyāpi kēvalam tān̲ē.

Translation

Soul in the *kēvala* state has no knowledge
No form, no desire, no contact with rāga and *kalādi* tattvas
No action and hence he is not agent
Confused and pervaded by *āṇava mala.*

Commentary

The version of this verse found in the Kasi Mutt edition is considered by veteran Śaiva Siddhantins K.Veḷḷaivāraṇar and the authors of *Pañcākṣara Deepa Commentary*, to be erroneous. The former indicated errors for the first time and presented the correct form (given above) as quoted in the classical Commentary of Mai̲aijñāna Desigar on *Sivajñāna Siddhiyār*, Sūtra 4, Adhikaraṇa 3, Verse 38 (vide, K.Veḷḷaivāraṇar, Pan̲n̲iru Tirumuṟai Varalāṟu, Vo.II, Annamalai University Publication, Annamalai Nagar, 1969, p.p. 495-496).

This verse presents characteristics of the soul in the *kāraṇa kēvala* state. Pervaded by āṇava *mala*, its knowledge, desire, and

action can not function. Thus it is said the soul of *kēvala* state has no knowledge, desire or action. The faculties of the soul function only when it is in association of *rāga, kalā* and other products of *māyā*. Since the soul has no body, it has no chance to benefit from the experience of the tattvas. It can not function and hence is not an agent *(kartā)*. It remains in utter confusion due to the envelopment of *āṇava mala*. Nevertheless, the soul is eternal (*nittaṉ*). Aruṇanti Śivam(A.D.1250), one of the four venerable Āchāryas of Śaivism has closely followed this verse in letter and spirit when he described the features of the soul in *kāraṇa kēvala* state. The verse under reference is presented below:

Aṟivilaṉ amūrttaṉ nittaṉ arākādi kuṇaṅka ḷōḍum
Ceṟivilaṉ kalādi yōḍum cērvilaṉ ceyalkaḷ illāṉ
Kuṟiyilaṉ karuttā allaṉ bōgattil koḷkai illāṉ
Piṟivilaṉ malatti ṉōḍum viyāpikē valattil āṉmā

(*Śivajñāna Siddhiyār*, 4.3.38)

Mandiram 2248

விந்துவும் மாயையும் மேவும் கிரியையும்
சந்தத ஞான பரையும் தனுச்சத்தி
விந்துவின் மெய்ஞ்ஞானம் மேவும் பிரளயர்
வந்த சகலசுத் தான்மாக்கள் வையத்தே.

Transliteration

Vinduvum māyaiyum mēvum kiriyaiyum
Cantata jñāṉa paraiyum taṉu-c-catti
Vinduviṉ meyññāṉam mēvum praḷayar
Vanta sakala sudddhāṉmākaḷ vaiyattē.

Translation

To the *praḷayas* who came to the world as *sakala śuddhar*
Bindu, māyā and jñāna śakti serve as bodily power
Enabling them to engage in different activities
They attain enlightenment through *bindu śakti.*

Commentary

This verse relates to the bodies and worlds, assigned to *vijñānakalar, praḷayākalar* and *sakalar. Bindu* stands for *śuddha māyā*, which provides bodies to the *vijñānakalars.* Their habitat is located in the regions of *śuddha māyā.* The *praḷayākalars* get bodies from the *aśuddha māyā* and reside in the spheres of this impure matter. The worlds of *vijñānakalars* and *praḷayākalars* are mentioned in the scriptures. They are beyond the empirical (physical) world which is meant for *sakalars.* The *sakalars* get their bodies from *prakṛiti māyā* and live on earth, being the product of this māyā.

All three types of souls get jñāna through the four forms of speech, viz. *vaikharī, madhyamā, paśyanti* and *sūkṣma,* being the products of *bindu.*

Mandiram 2249

கேவலம் ஆதியின் பேதம் கிளக்குறில்
கேவலம் மூன்றும் கிளரும் சகலத்துள்
ஆவயின் மூன்றும் அதிசுத்த மூடவே
ஒவல்இல் லாஒன்பான் உற்றுணர் வோர்கட்கே.

Transliteration

Kevalam ādiyiṉ bēdham kiḷakkuṟil
Kēvalam mūṉṟum kiḷarum sakalattuḷ

Āvayin mūṉṟum adhissuddha mūḍavē
Ōvalil laoṉpāṉ uṟṟuṇar vōrkaṭkē.

Translation

If one mentions the varations of *kēvala*
They are three; those of *sakala* three
And of *śuddha* also three variations
On scrutiny ninefold *avasthās* occur.

Commentary

Kēvala, sakala and *śuddha* are the three states *(avasthās)* of the soul. However, within each are three states. Due to permutation and combination, the total number comes to nine. They are as follows:

The three variations of *kēvala* are: 1.*kēvala kēvalam,* 2.*kēvala sakalam* and 3.*kēvala śuddham.*

The three variations of *sakala* are: 1.*sakala kēvalam,* 2.*sakala sakalam* and 3.*sakala śuddham.*

The three variations of *śuddha* are: 1.*śuddha kēvalam,* 2.*śuddha sakalam* and 3.*śuddha śuddham.* Their details are presented in the following verses.

Mandiram 2250

கேவலத்தில் கேவலம் அதீதா தீதம்
கேவலத் திற்சக லங்கள் வயிந்தவம்
கேவலத் திற்சுத்தம் கேடில்விஞ் ஞானகலர்க்(கு)
ஆவயின் நாதன் அருண்மூர்த்தி தானே.

Transliteration

Kēvalattil kēvalam adītā dītam
Kēvalat tiṟcaka laṅkaḷ vayintavam
Kēvalat tiṟ suddham kēḍilvij ñāṉakalarkk(u)
Āvayiṉ ṉātaṉ aruṇmūrtti tāṉē.

Translation

Kēvala in *kēvalam* is the state of *atītātītam*
Kēvala sakalam is the base for *baindava*
Kēvala state is for the decayless (*kedil*) *vijñānakalar*
In that state the Lord bestows grace and release.

Commentary

This verse explains the three variations of the *kēvala* state. The experience the soul gets at the transcendental level is known as *kēvala in kēvalam.* The word *atītatītam* denotes beyond the beyond, the transcendental experience. This happens to the soul when it is bestowed divine grace. If it does not recieve grace, it will remain in utter darkness. That condition is also called *kēvala* state. But the one described here is different since it recieves benevolent grace to experience transcendental reality.

Bindu denotes *śuddhamāyā* and its products are collectively called *baindava*.

In the state of *kēvala sakala,* the soul embodies the products of *śuddha* māyā *(baindava)* and its powers of volition, conation and cognition are activated. *Kēvalaśuddha* is meant for the most evolved soul, i.e. *Vijñānakalar,* who are immortal. They are already removed from the impurities of māyā and karma. Though āṇava is associated with them, it is powerless. In the text *kēḍil vijñānakalar* (line

3 of the verse) the attribute *kēḍil* means without decay or ruin. So the vijñānakalars of the kēvala śuddha state are understood to be immortal.

Mandiram 2251

சகலத்தில் கேவலம் சாக்கிரா தீதம்
சகல சகலமே சாக்கிர சாக்கிரம்
சகலத்தில் சுத்தமே தற்பரா வத்தை
சகலத்தில் இம்மூன்று தன்மையும் ஆமே.

Transliteration

Sakalattil kēvalam cākkirā tītam
Sakala sakalamē cākkira cākkiram
Sakalattil suddhamē tar̲parā vattai
Sakalattil i-m-mūn̲r̲u tan̲maiyum āmē.

Translation

Sakala kēvala is the state of *jāgratīta*
Sakala sakala is the state of *jāgrat* in *jāgrat*
Sakala śuddha is the state of *tar̲para*
These three occur in the state of *sakala.*

Commentary

This verse elucidates the three sub-divisions of *sakala* state. *Sakala kēvala* denotes the state in which the soul transcends the waking state known as *jāgrātīta*; noted in the verse. In this state, the soul goes beyond the *jāgrat avasthā* (waking state). *Sakala sakala* is the state of waking within the waking state. *Tar̲para* denotes the divine grace. When the soul is endowed with the Lord's grace, then that condition is known as *sakala śuddha.*

Mandiram 2252

சுத்தத்தில் சுத்தமே தொல்சிவம் ஆகுதல்
சுத்தத்தில் கேவலம் தொல்உப சாந்தமாம்
சுத்த சகலம் துரிய விலாசமாம்
சுத்தத்தில் இம்மூன்றும் சொல்லலும் ஆமே.

Transliteration

Suddhattil suddhamē tolSivam ākutal
Suddhattil kēvalam tolupa sāntamām
Śuddha sakalam turiya vilāsamām
Suddhattil i-m-mūn̲r̲um collalum āmē.

Translation

Śuddha śuddha is the state of Śiva-becoming
Śuddha kēvalam is the state of *upaśāntam*
Śuddha sakalam is the state of expansive *Turiya*
These three are said to be the *śuddha* state.

Commentary

The regular enumeration of the inner divisions of the *śuddha* state is slightly changed in this verse. *Śuddha śuddham* normally comes after *śuddha kēvalam* and *śuddha sakalam*. However, it is stated first in this verse.

The *śuddha* state within the *śuddha avasthā* is the pinnacle of the spiritual sojourn of the soul. It indicates the soul becoming Śiva. The soul assumes the limitless features of Śiva, since it is totally extricated from all three bonds, viz. āṇava, karma and māyā.

The *kēvala* state in the *śuddha avasthā* is the soul's experience of complete tranquility *(upaśāntam)*. The *sakala* state in the *śuddha avasthā* indicates the fourth state, *turiya,* in which the soul exists as bliss.

Though *śuddha* state is one, due to soul's different experiences of supreme reality, there are three sub-divisions, noted here.

Mandiram 2253

சாக்கிர சாக்கிரம் தன்னில் கனவொடும்
சாக்கிரம் தன்னில் சுழுத்தி துரியமே
சாக்கிரா தீதம் தனில்சுகா னந்தமே
ஆக்கும் மறையாதி ஐம்மல பாசமே.

Transliteration

Cākkira cākkiram ta<u>n</u><u>n</u>il ka<u>n</u>avoḍum
Cākkiram ta<u>n</u><u>n</u>il su<u>l</u>utti turiyamē
Cakkirā tītam ta<u>n</u>ilcukā nantamē
Ākkum ma<u>r</u>ai-y-ādi ai-m-mala pācamē.

Translation

Jāgrat in *jāgrat, svapna* in *jāgrat,*
Suṣupti in *jāgrat, turiya* in *jāgrat*
Beyond these is *jāgrātīta,* conferring bliss
The Lord of Vedas separates the five malas.

Commentary

This verse relates to the sub-divisions of *jāgrat avasthā,* the waking state. In the state of *jāgrat* within *jāgrat,* all five tattvas of *śuddha māyā* function. In the dreaming state within the waking state, only four *śuddha tattvas* function: śivam, śakti, *sādākhyam,* and *maheśvaram.* In the deep sleep state or *suṣupti* within the waking state, śivam, śakti and *sādākhyam* operate. In the fourth state of consciousness, *turiya* within the waking state, only śivam and śakti function. In the fifth state of absolute consciousness, *turiyātīta*

within the waking state, śiva tattva alone functions. In this rare condition, the soul experiences eternal bliss conferred by the Lord of Vedas, Śiva. The fivefold malas that defile the soul completely vanish and the soul shines in full glory.

Mandiram 2254

சாக்கிரா தீதத்தில் தானறும் ஆணவம்
    சாக்கிரா தீதம் பராவத்தை தங்காது
ஆக்கு பரோபாதி யாம்உப சாந்தத்தை
    நோக்கு மலம்குணம் நோக்குதல் ஆகுமே.

Transliteration

Cākkirā tītattil tāṉaṟum āṇavam
    Cākkirā tītam parāvattai taṅkātu
Ākku parōpadhi yāmup sāntattai
    Nōkku malam kuṇam nokkutal ākumē.

Translation

In *jāgrātīta* state the effect of āṇava is cut off
    In *jāgrātita* state *parāvasthā* will not stay
Due to para's adjunct, tranquility is attained
    Will the soul look at the malas and guṇas?

Commentary

This verse discloses the gains acquired by the soul in the state of *śuddha jāgrātita*. Firstly, the potency of āṇava that binds the soul in *kēvala* is completely rooted out since the soul is only in association with śiva tattva. Secondly, the soul transcends the *parāvasthā*. *Para* denotes *nāda tattva*, and hence *parāvasthā* means the state of joining with *nāda tattva*. The only adjunct (*upādhi*) to the soul is

Para, Śiva. Due to its sway, the soul enjoys complete tranquility. Having reached such a height in the spiritual sojourn, will the soul look back at the malas and guṇas? It is rhetorically implied that it will not.

Mandiram 2255

பெத்தமும் முத்தயும் பேணும் துரியமும்
  சுத்த அதீதமும் தோன்றாமல் தான்உணும்
அத்தன் அருள்என்(று) அருளால் அறிந்தபின்
  சித்தமும் இல்லை செயல்இல்லை தானே.

Transliteration

Pettamum muttium pēṇum turiyamum
  Śuddha atītamum tōṉṟāmal tāṉuṇum
Attaṉ aruḷeṉṟ(u) aruḷāl aṟintapiṉ
  Cittamum illai ceyalillai tāṉē.

Translation

On realization that Śiva's grace devours
  The soul without the appearance of the states
Bondage, release, *turiya* and *śuddhātīta*
  Neither *citta* nor action is in the soul.

Commentary

This verse indicates the benefit gained by the soul on the realization of divine grace. First, the bondage or envelopment of the malas disappears, because liberation from the entanglement occurs. Since the soul is devoured by the grace of Śiva, the question with regard to bondage and its opposite (release) does not arise. *Śuddhātīta* denotes *turiyātīta.* Due to divine grace, the soul tran-

scended the states of *turiya* and *turiyātīta*. In that supreme condition of being immersed in the *ānanda* of Śiva, there is neither consciousness (*citta*) nor function concerned only with matter. The soul is in the state of Śivānubhava.

Mandiram 2256

எய்திய பெத்தமும் முத்தமும் என்பன
    எய்தும் அரன்அரு ளேவிளை யாட்டோ(டு)
எய்தி(டு) உயிர்சுத்தத்(து) இடுநெறி என்னவே
    எய்தும் உயிர்இறை பால்அறி வாமே.

Transliteration

Eytiya pettamum muttamum eṉpaṉa
    Eytum araṉaru ḷēviḷai yāṭṭōṭ(u)
Eytiḍ(u) uyirsuddhatt(u) iḍuneṟi eṉṉavē
    Eytum uyiriṟai pālaṟi vāmē.

Translation

The states of bondage and release of the soul
    Occur due to the grace of Śiva's sport
They are the ways of placing the soul for purification
    This reflection leads the soul for *Patijñāna.*

Commentary

This verse informs us of the ultimate purpose of putting the soul both in the state of bondage and release. It is the sport (*līlā*) of Śiva to engage in cosmic functions meant for purification and eternal bliss of the soul. Following Tirumūlar, Saint Manickavasagar (A.D.800) also extols Śiva to play the sport of cosmic functions for the benefit of souls (vide, *Tiruvācakam, Tiruvempāvai* (12). In

order to enter into the state of *śuddha*, the Lord has given the soul states of bondage and release. On realization of this fact, the soul gets the supreme knowledge i.e. *Patijñāna*. After attainment of *Patijñāna*, nothing is left to be known.

Mandiram 2257

ஐம்மலத் தாரும் மதித்த சகலத்தர்
ஐம்மலத் தாரும் அருவினைப் பாசத்தார்
ஐம்மலத் தார்சுவர்க் கந்நெறி ஆள்பவர்
ஐம்மலத் தார்அர னார்க்(கு) அறி வோரே.

Transliteration

Ai-m-malat tārum matitta sakalattar
Ai-m-malat tārum aruviṉai-p pāsattār
Ai-m-malat tārsuvark kanneri āḷpavar
Ai-m-malat tārara ṉārkk(u) aṟi vōrē.

Translation

Those of five malas are *sakalas*, respecting themselves
Bound by five malas they must experience the deserts
Those of five malas seek life in celestial world
They don't know Śiva who knows them all.

Commentary

This verse describes the nature of souls in the *sakala* state. Five malas are: 1.āṇava, 2.karma, 3.māyā, 4.*māyēya*, and 5.*tirōdhāna*. The *sakalas* are bound by these five malas. They have to experience the results of their past deeds. They normally perform good deeds to earn life in the celestial world *(svarga)* which is not eternal. Since their knowledge is associated with pāśa, i.e.

malas, they can not know Śiva, though they are all known by Śiva, the omniscient.

Mandiram 2258

கருவில் அதீதம் கலப்பிக்கும் மாயை
    அரிய துரியம் அதில் உண்ணும் ஆசையும்
உரிய சுழுனை முதல்எட்டும் சூக்கத்(து)
    அரிய கனாத்துலம் அந்நன(வு) ஆமே.

Transliteration

Karuvil atītam kalappikkum māyai
    Ariya turiyam atiluṇṇum ācaiyum
Uriya suḻuṉai mutaleṭṭum sūkkatt(u)
    Ariya kaṉā-t-tūlam a-n-naṉav(u) āmē.

Translation

In *atīta* state of soul, māyā is stirred
    In *turiya* state, volition is experienced
In *suṣupti, puriyaṣṭaka* functions subtly
    In dream and waking states, gross body functions.

Commentary

The *Pañcākaṣara Deepam* states the meaning of this verse is not clear (vide, p.193 of the Commentary). However, the most probable meaning is provided.

This verse deals with the five *avasthās* of the soul, viz. *jāgrat* (waking), *svapna* (dream), *suṣupti* (deep dreamless sleep), *turiya* (fourth state, source of the previous three) and *turiyātīta* (the state of consciousness beyond *turiya*) in the reverse order.

Even in the embryo state, there is the *atīta* ("beyond") state in which māyā is stirred (by the Śakti) to invest the soul with limbs in accordance with karma. In the *turiya* state, the soul develops aspiration for cosmic consciousness. In the state of *suṣupti*, dreamless deep sleep, only the five *tanmātras* and the three *antaḥkaraṇas* (mind, intellect and ego-sense) which constitute the subtle body (known as *puriyaṣṭaka*) functions. In the next states, viz. the dream and the waking, the gross body functions with the *antaḥkaraṇas*.

Mandiram 2259

ஆணவம் ஆகும் அதிதம்மேல் மாயையும்
  பூணும் துரியம் சுழுத்திபொய்க் காமியம்
பேணும் கனவும் மாமாயை திரோதாயி
  காணும் நனவில் மலக்கலப்(பு) ஆகுமே.

Transliteration

Āṇavam ākum atītammēl māyaiyum
  Pūṇum turiyam su̱lutipoy-k kāmiyam
Pēṇum kaṉavum māmāyai tirōdhāyi
  Kāṇum naṉavil mala-k-kalapp(u) ākumē.

Translation

In *atīta* state āṇava binds the soul and in *turiya*
  Māyā associates, in *suṣupti kāmya* combines
In dream state *māmāyā* binds the soul
  And in waking state *tirōdhāyi* mingles with it.

Commentary

This verse refers to the five states of the soul and the respective malas attached with it, in the reverse order. In the *turiyātīta* state, there is only one mala that obscures the soul; i.e. āṇava, or

egoism. In *turiya,* one more *mala* is added to the soul; i.e. *aśuddha māyā* (impure matter). In *suṣupti,* added to the existing malas, is *karma,* the consequence of past action. In the dream state of *māmāya,* i.e. *śuddha māyā* (pure matter) keeps company with the soul in addition to the malas. In the waking state, *tirōdhāyi* (the mala of obscuration) is operative in the soul.

The power of concealment known as *tirōdhāyi, śuddha ṁāyā, karma, aśuddha māyā* and āṇava all depart the soul respectively in the states of waking, dreaming, dreamless sleep, *turiya* and *turiyātīta.*

Mandiram 2260

அரன்முத லாக அறிவோன் அதீதத்தன்
அரன்முத லாமாயை தங்கிச் சுழுனை
கருமம் உணர்ந்து மாமாயைக் கைக் கொண்டோர்
அருளும் அறைவார் சகலத்(து) உற்றாரே.

Transliteration

Ara͟nmuta lāka a͟rivō͟n atītatta͟n
Ara͟nmuta lāmāyai taṅki-c cuḻu͟nai
Karumam uṇarntu māmāyai-k kai-k-koṇṭōr
Aruḷum a͟raivār sakalatt(u) u͟r͟rārē.

Translation

He, who knows Hara as supreme, is *atītatta͟n*
Those, who reside in *aśuddha māyā* world,
In *suṣupti* realize karma and conjoin with *māmāya*
Are *Sakalas*, concealed by the grace of *tirōdhāyi.*

Commentary

This verse discloses the nature of *sakala* in five states. The soul who understands Hara is the supreme reality is called *Atītattan̲,* he who has reached the state of *turiyātīta*. The soul of *turiya* abides in *aśuddha māyā*. In the state of *suṣupti,* the soul conjoins with consequences of deeds (karma). *Māmāya* denotes *śuddha māyā,* the great or pure matter. In the dream state, the soul is associated with *śuddha māyā*. In the waking state the soul is enshrouded by *tirōdhāyi,* the force of obscuration. It is commonly believed *tirōdhāyi* is an expression of *aruḷ,* the Lord's grace; since it forces the soul to engage in activities so that āṇava becomes reduced and disappears.

Mandriam 2261

உருவுற்றுப் போகமே போக்கியம் துற்று
　　மருவுற்றுப் பூதமனாதியான் மன்னி
வரும்அச் செயல்பற்றிச் சத்தாதி வைகிக்
　　கருவுற் றிடும்சீவன் காணும் சகலத்தே.

Transliteration

Uru-v-ur̲r̲u-p bōgamē bōkkiyam tur̲r̲u
　　Maru-v-ur̲r̲u-p pūtama n̲ātiyān̲ man̲n̲i
Varuma-c ceyalpar̲r̲i-c cattādi vaiki-k
　　Karu-v-ur̲ r̲iḍum cīvan̲ kāṇum sakalattē.

Translation

Having gotten a body, consumed objects of enjoyment,
　　Conjoined with gross elements and internal organs,
Clinging to deeds, residing in the *tanmātras,*
　　Soul in the embryo is seen in the state of *sakala.*

Commentary

The *sakalāvasthā* of the soul is explained in this verse. The soul gets a body, sense-organs, action-organs, internal elements *(antaḥkaraṇas)*, five subtle-elements (i.e. *tanmātras*) and other accessories. The objects of consumption (objects experienced through the senses) are provided. All these are products of māyā. Before entering an embryo, the soul is ordained to receive the aforesaid objects to undergo the *sakalāvasthā*.

Mandiram 2262

இருவினை ஒத்திட இன்னருட் சத்தி
மருவிட நானத்தில் ஆதனம் மன்னிக்
குருவினைக் கொண்(டு) அருட் சத்திமுன் கூட்டிப்
பெருமலம் நீங்கிப் பிறவாமை சுத்தமே.

Transliteration

Iruviṉai ottiḍa iṉṉaruṭ catti
Maruviḍa jñāṉattil ātaṉam maṉṉi-k
Kuruviṉai-k koṇḍ(u)aruṭ cattimuṉ kūṭṭi-p
Perumalam nīṅki-p piṟavāmai suddhamē.

Translation

Karmasāmya occurs, divine grace descends on the soul,
That gets sealed in the pedestal of jñāna,
Through the divine preceptor; due to divine grace
Āṇava departs in the *śuddha* state, free from birth.

Commentary

The nature of *śuddha* state is presented. To the matured soul, *karmasāmya* (equanimity towards consequences of action) occurs

first. It is otherwise known as *iruvin̲aioppu.* It denotes the soul's maturity which is indicated by its detached view of karmic consequences. The matured soul treats both pleasure and pain with equanimity and an unbiased awareness. It is not elated in prosperity nor depressed in adversity. This is only possible for such a soul in which *āṇavamala* is ripened and diminished. Then comes the onset of grace *(śaktinipāta). Tirōdhbāva śakti* (the power of concealment) transforms into *anugraha śakti* (the power of bestowing grace), and descends on the soul. As a result, the aspirant receives a qualified guru or preceptor, who is a friend, philosoper and guide. Through the guru, the *sādhaka* or aspirant finds enlightenment. He attains *śuddha* state, freed from the grip of āṇava *mala*, and hence from the process of birth. The substance of this verse is enshrined in the *Śivajñāna Siddhiyār sutra 4, adhikaraṇa 3, verse 9.*

Mandiram 2263

ஆறாறு ஆறதின் ஐயைந்(து) அவத்தையோ (டு)
ஈறாம் அதீதத் துரியத்(து) இவன்எய்தப்
பேறான ஐவரும் போம்பிர காசத்து
நீறார் பரம்சிவம் ஆதேயம் ஆகுமே.

Transliteration

Ār̲ār̲um ār̲atin̲ ai-y-aint(u) avattaiyōḍ(u)
Īr̲ām atītat turiyatt(u) ivan̲eyta-p
Pēr̲ān̲a aivarum pompira kācattu
Nīr̲ār paramsivam adhēyam ākumē.

Translation

Through tattvas thirty six soul attains
Turiyātīta, the end of twenty five *avasthās*;

The five *śuddha* tattvas depart and soul becomes effulgent
And pervasive while Śiva is pervading.

Commentary

This verse states the experience of the soul in *turiyātīta*. The soul through the means of thirty-six tattvas reaches the highest state, *turiyātīta*. The *avasthās* are normally five: *jāgrat, svapan, suṣupti, turiya* and *turiyātīta*. Due to permutation and combination they become twenty five (See verse 2253 for a description of five of these permutations). The most exalted state is *turiyātīta* within the *turiyātīta* state. In that state, even the five Śiva tattvas (*śuddha vidyā, maheśvaram, sādhkyam, bindu* and *nādam*) are transcended and the soul becomes omnipresent and luminous. It becomes Śiva. It is the *vyāpaka (pervades)* and *ādhāra (support),* while Śiva becomes *vyāpya* (pervaded) and *ādhēya (supported).* This is a rare and unique achievement.

Mandiram 2264

தன்னை அறியா(து) உடலைமுன் தான் என்றான்
தன்னைமுன் கண்டான் துரியம் தனைக்கண்டான்
உன்னும் துரியமும் ஈசனோ(டு) ஒன்றாக்கால்
பின்னையும் வந்து பிறந்திடும் தானே.

Transliteration

Tannai ariyāt(u) uḍalaimun tānenrān
Tannaimun kaṇḍān turiyam tanai-k-kaṇḍān
Unnum turiyamum īsanōḍ(u) onrākkāl
Pinnaiyum vantu pirantiḍum tānē.

Translation

Without knowing the self, the soul treated body as soul
When he realized his own self he realized *turiya* state
If he in *turiya* state not united with Śiva
He will be born again and again.

Commentary

This verse relates the circumstance that leads the soul to enter into the cycle of transmigration. When the soul failed to differentiate its own self from the material body, it was in confusion. When it realized his own self was *cit,* i.e. intelligence, while the body was *acit,* inert matter, it experienced *turiya.* Even in *turiya,* if the soul did not unite with Śiva, it remains enslaved by the cycle of birth and death, in accordance with deeds.

Mandiram 2265

சாக்கிரம் தன்னில் அதீதம் தலைப்படில்
ஆக்கிய அந்த வயிந்தவம் மால்நந்த
நோக்கும் பிறப்பறும் நோன்முத்தி சித்தியாம்
வாக்கும் மனமும் மருவல்செய் யாவே.

Transliteration

Cākkiram taṉṉil atītam talai-p-paḍil
Ākkiya anta vayintavam mālnanda
Nōkkum piṟappaṟum nōnmutti siddhiyām
Vākkum maṉamum maruvalcey yāvē.

Translation

If in the waking state soul gets united in *atīta*
Delusion of the evolutes of māyā fade away

Ensuing birth ceases, excellent release is attained
The subtle speech and mind do not function.

Commentary

If the soul spiritually developes in its waking state and reaches the state of *turiyātīta,* it is a rare achievement. The delusion of the evolutes of māyā that were attached to the soul becomes extinct. As a result, the cycle of birth and death ceases. If birth is stopped, the soul attains eternal release, mukti. The *turiyātīta* state, in which the soul experiences supreme bliss, can not be described. Speech and thought are transcended by the soul when it is immersed in the enjoyment of Śivānanda.

Mandiram 2266

அப்பும் அனலும் அகலத்து ளேவரும்
அப்பும் அனலும் அகலத்து ளே வாரா
அப்பும் அனலும் அகலத்துள் ஏதெனில்
அப்பும் அனலும் கலந்ததவ் வாறே.

Transliteration

Appum an̲alum akalattu ḷēvarum
Appum an̲alum akalattu ḷēvārā
Appum an̲alum akalattuḷ ēten̲il
Appum an̲alum kalantata-v-vār̲ē.

Translation

Like and dislike, resembling water and fire
Occur in heart; beyond that no like and dislike
How the two come to bear if one asks;
Like and dislike thus mingled together.

Commentary

According to the *Pañcākṣara Deepam,* the original words *appu, a̲nal,* and *akalam* respectively denote water, fire and heart. To put it in other words, *appu* or water stands for like, and fire for dislike. These occur in the heart when the soul resides there. If the soul transcends the heart, then the dualities of like and dislike do not arise. If one asks how these two feelings arise from the same heart, it is inexplicable; they mingle together.

Mandiram 2267

அறுநான்(கு) அசுத்தம் அதிசுத்தா சுத்தம்
    உறும்ஏழு மாயை உடன்ஐந்தே சுத்தம்
பெறுமா(று) இவைமூன்றும் கண்டத்தால் பேதித்(து)
    உறுமாயை மாமாயை ஆன்மாவி னோடே.

Transliteration

A̲runā̲nk(u) asuddham adhisuddhā suddham
    U̲rumē̲lu māyai uḍanaintē suddham
Pe̲rumā̲ru(u) ivaimū̲n̲rum kaṇṭāttal pētitt(u)
    U̲rumāyai māmāyai ā̲nmāvi n̲ōḍē.

Translation

Twenty four are the *aśuddha* tattvas
    Seven and five are the *miśra* and *śuddha* tattvas
Māyā classified into three groups
    The evolutes of them conjoin with the soul.

Commentary

Māyā, the primordial matter is classified into three divisions: 1. *prakṛiti māyā*, 2. *miśra māyā*, otherwise known as *śuddhā śuddha māyā*, and 3. *śuddha māyā*.

Twenty four tattvas, evolved from *prakṛiti māya* are the following:

Four *antaḥkaraṇas*:

1.*Cittam* (consciousness), 2.*Buddhi* (intellect), 3.*Ahaṅkāra* (ego), 4.*manas* (lower mind).

Five sense organs: 1.Ear, 2.Skin, 3.Eye, 4.Tongue, and 5.Nose.

Five organs of Action: 1.Voice, the organ of speech, 2.Feet 3.Hands, 4.Excretion, and 5.Reproductive organs.

Five subtle elements *(tanmātras)*: 1.Sound, 2.Touch, 3.Seeing, 4.Taste, and 5.Smell.

Five gross elements (*Mahābhūtas*): 1.space, 2.Air, 3.Fire, 4.Water, and 5. earth

II. Seven tattvas, produced from *śuddhāśuddha* māyā are the following:

1.*Kāla* (time), 2.*niyati* (necessity, destiny, law of causality), 3.*kalā* (partial or limited activity), 4.*vidyā* (part or limited knowledge), 5.*rāga* (passion, attachment), 6. *puruṣa*(the principle of consciousness, subjectivity), and 7.*māyā* (nature, *prakṛti*). Unlike the Sāmkhya view that puruṣa is the soul, Tirumūlar states that *puruṣa* is the product of māyā.

III. Five tattvas emanated from *śuddha māyā* are the following principles:

1.Śivam (pure consciousness, *nāda*, formless, a principle of jñāna, directed by the jñāna śakti of Parama Śiva), 2.Śakti (supreme power, *bindu*, formless, a principle of *kriyā* or action

directed by the *kriyā śakti* of Parama Śiva), 3.*Sādākhyam* (Sadā-Śiva, with and without form, a principle of knowing and action, directed by *kriyā śakti* of Parama Śiva, being, known as "I am this"), 4.*Maheśvaram* (Lord, with form, directed by *icchā-śakti* of Parama Śiva, known as "This I am"), and 5.*Śuddha Vidya* (Rudra, with form, directed by the jñāna śakti of Parama-Śiva, knowledge of being, known as "I am this and this is," or "unity in diversity").

Thus, there are thirty six tattvas conjoined with the soul to work towards its own salvation.

Mandiram 2268

மாயைகைக் தாயாக மாமாயை ஈன்றிட
    ஆய பரசிவன் தந்தையாய் நிற்கவே
ஏயும் உயிர்க்கே வலசகலத்(து) எய்தி
    ஆய்தரு சுத்தமும் தான்வந்(து) அடையுமே.

Transliteration

Māyaikai-t tāyāka māmāyai ī<u>n</u><u>r</u>iḍa
    Āya parasiva<u>n</u> tantaiyāy ni<u>r</u>kavē
Ēyum uyirkkē valasakalatt(u) eyti
    Āytaru suddhamum tā<u>n</u>vant(u) aḍaiyumē.

Translation

Māyā becomes the foster-mother, *māmāya* begets the child
    Supreme Śiva stands as the father of the child
Thus the soul attains the state *kēvala sakala*
    Finally reaches the state of *śuddha.*

Commentary

Tirumūlar uses metaphorical language in describing the earthly journey of the soul from its isolated condition *(kēvala state).* Śiva plays the father to enable the soul coming out of *māmāya,* the great *śuddha māyā* (from which the first evolutes, the Śiva tattvas, *nāda, bindu, sādākhya, īshvara* and *sada-vidyā* are born), to come into the world as a child. *Aśuddha māyā* (māyā, from which are born the seven principles of time, necessity, partial action, etc.) assumes the role of foster-mother, assisting the child to grow with all faculties according to *niyati tattva. Kalā, rāga* and *vidyā* tattvas of *aśuddha māyā* stimulate respectively the powers of action, will and cognition of the soul. A part of *aśuddha māyā* is *prakṛiti māyā,* which provides soul with the internal organs, sense-organs, organs of action, *tanmātras,* etc., as well as the world of objects for enjoyment and experience. Thus the role of *aśuddha māyā* as a foster-mother is significant.

Paraśiva is the Cosmic Father and Śakti (Māyā) is the Cosmic Mother. That is why the Śaiva Apostle Manickavasagar addressed the Lord: *Ammaiyē Appā* (*Tiruvāsagam* 37.3), i.e. "O Mother, O Father".

8. The Supreme State

The most exalted state is known as the supreme state *(parā vattai).*

(Para + Avasthā = Parāvasthā or Parāvattai). Saturated with divine knowledge, the soul aspires to attain the sacred feet of Śiva. In this *kāraṇa śuddha* state, the soul completely enjoys and experiences the Lord's auspicious nature. The soul reflects on the divine grace that empowered it. In this section, there are twenty seven verses, dealing with experiences of the soul in the supreme state.

Mandiram 2269

அஞ்சும் கடந்த அனாதி பரம்தெய்வம்
 நெஞ்சம தாய நிமலன் பிறப்பிலி
விஞ்சும் உடல்உயிர் வேறு படுத்திட
 வஞ்சத்(து) இருந்த வகையறிந் தேனே.

Transliteration

Añcum kaḍanta aṉādi paramteyvam
 Neñcama tāya nimalaṉ piṟappili
Viñcum uḍaluyir vēṟu paḍuttiḍa
 Vañcatt(u) irunta vakai-y-aṟin tēṉē.

Translation

Supreme Lord is the beginningless, unattached with the five
 Immaculate and birthless is He, seated in my heart
To separate body and soul which excel each other
 His existing way of deceitful nature, I realized.

Commentary

The Supreme Lord has neither beginning nor end. The word "five" denotes many things. First, it means He is by nature not attached to the fivefold malas which fetter the soul. Second, it means He transcends the fivefold Śiva tattvas. Also it indicates He is beyond the five *avasthās*, viz. the states of waking, dreaming, deep sleep, *turiya* and *Turiyātīta*. Though He is transcendent, He is immanent in the heart of the devotee. By nature He is free from impurities (malas). The body and soul are united to wipe out āṇava *mala*. Śiva serves, though hidden, to separate the souls from the fetters of body and to transform them both into perfection: the state of a Siddha, whose perfection encompasses body, mind and soul. Tirumūlar says he knows this nature of Śiva.

Mandiram 2270

சத்தி பராபரம் சாந்தி தனிலான
சத்தி பரானந்தம் தன்னிற் சுடர்விந்து
சத்திய மாயை தனுச்சத்தி ஐந்துடன்
சத்தி பெறும்உயிர் தான்அங்கத்(து) ஆறுமே.

Transliteration

Satti pārparam Sānti ta̱nilā̱na
Satti pārnandam ta̱ṉni̱r suḍarvindu
Sattiya māyai ta̱nusatti aindudaa̱n
Satti pe̱rumuyir tā̱naṅkatt(u) ā̱rumē.

Translation

Power of supreme grace is *Śānti*, its power is
Supreme bliss, giving rise to luminous *bindu*

Along with five fold powers of body, produced by māyā
Soul immerses in grace, becoming part of it.

Commentary

Śakti is tranquility (*Santi*). It is defined as the power of supreme grace. Supreme bliss is the outcome of supreme tranquility. The *bindu* (effulgence) is produced from supreme bliss. The five powers of the body, being the product of māyā are the following: 1.cognition, 2.volition, 3.doing, 4.departing, and 5.immersion in grace. Śiva forms the whole, while soul becomes part *(anga)* of the same. The soul rests always in the immense grace of Śiva.

Mandiram 2271

ஆறாறுக்(கு) அப்பால் அறிவார் அறிபவர்
ஆறாறுக்(கு) அப்பால் அருளார் பெறுபவர்
ஆறாறுக்(கு) அப்பால் அறிவாம் அவர்கட்கே
ஆறாறுக்(கு) அப்பால் அரன்இனி(து) ஆமே.

Transliteration

Āṟāṟukk(u) a-p-pāl aṟivār aṟipavar
Āṟāṟukk(u) a-p-pāl aruḷār peṟupavar
Āṟāṟukk(u) a-p-pāl aṟivām avarkaṭkē
Āṟāṟukk(u) a-p-pāl araṉiṉit(u) āmē.

Translation

Realizers are those, discerning Him beyond thirty six
Possessors of grace get Him through the path of six
They apprehend Him beyond the six ādhāras
He experiences pleasantly Śiva clear beyond the thirty six.

Commentary

Thirty six denotes the total number of tattvas. The Lord exists beyond the thirty six evolutes. Perfected souls realize Him, untouched by matter, the stuff of the thirty six tattvas. The path of six denotes the *adhva mārga*. The *adhvās* are six in number: 1.*mantra* (sound), 2.*pāda* (word), and 3.*varṇa* (letter), which constitutes the *sabda prapañca* (world of words); 1.*bhuvana* 2.*tattva*, and 3.*kalā* (five fold kalās, nivrthi, etc.,) constitute the *artha prapañca* (world of substance). The first three are the products of *śuddha māyā*; *mantra* denotes a phrase of the spell; *pāda* means word; *varṇa* denotes letter: these three constitute the system of language, especially the structure of formulas of mantras. Tattvas and *bhuvanas* are the products of both *śuddha māyā* and *aśuddha māyā*; kalā is the product of *aśuddha māyā*: these three constitute the material world systems.

The soul has to ascend through the aforesaid six steps, viz. six ādhāras to seize the Supreme with the aid of meditation. The six ādhāras are as follows:

1.mūlādhāra, 2.svādhiṣṭhāna, 3.maṇipūraka, 4.anāhata, 5.viśuddhi, and 6.ājñā.

If the aspirant ascends the aforesaid six centres of meditation, he will realize supreme reality beyond these centres in the space of *dvādaśānta*, twelve finger-measures above the crown, also known as *cirrambalam or sahasrataḷam.* The aspirant acquires the pleasant experience of Śiva, transcending thirty six evolutes.

Mandiram 2272

அஞ்சொடு நான்கும் கடந்(து) அக மேபுக்குப்
பஞ்(சு)அணி காலத்துப் பள்ளி துயில்கின்ற
விஞ்சையர் வேந்தனும் மெல்லிய லாளொடு
நஞ்(சு) உற நாடி நயம்செய்யு மாறே.

Transliteration

Añcoḍu nāṉkum kaḍant(u) aka mēpukku-p
Pañc(u)aṇi kālattu-p paḷḷi tuyilkiṉṟa
Viñcaiyar vēndaṉum melliya lāḷoḍu
Nañc(u)uṟa nāḍi nayamceyyu māṟē.

Translation

Soul, the king of knowledge crossing the five and four
Subsides in mind with the ornament of five
Gets into sleep along with *cit-śakti*
Abides in blue light and enjoys bliss supreme.

Commentary

The soul is the embodiment of knowledge when in the company of *cit-śakti,* the divine power of intelligence. To attain supreme bliss, it goes beyond the five sense organs and four internal organs, viz. *citta, buddhi, ahaṅkāra* and *manas.* The five organs become merely an ornament when it enters the state of deep sleep with *cit-śakti,* the principle of divine intelligence. In the Āgamas, Śakti is said to be blue and luminous. With the help of Śakti the soul enjoys eternal bliss.

Mandiram 2273

உரிய நனாத்துரி யத்தில் இவனாம்
அரிய துரிய நனாவாதி மூன்றில்
பரிய பரதுரி யத்தில் பரனாம்
திரிய வரும்துரி யத்தில் சிவமே.

Transliteration

Uriya naṉā-t-turi yattil ivaṉām
Ariya turiya naṉa-v-ādi mūṉṟil
Pariya paraturi yattil paraṉām
Tiriya varumturi yattil sivamē.

Translation

In *jāgrat turiya* state soul stands apart
Among three states from *turiya jāgrat,*
Soul is *para* in *para-turiya* state
In *paraturiyātīta* soul becomes Śiva.

Commentary

In the waking state within the *turiya* state, the soul dissociates from the evolutes of māyā and exists in its own glory. Transcending the states of waking in *turiya,* dreaming in *turiya* and deep sleep in *turiya,* the soul reaches *para-turiya,* where it enjoys *parāvasthā,* the state of *para.* This is an exalted position, even beyond the *śuddhāvasthā.* The soul soars high and reaches the supreme state of *paraturiyātīta,* where it becomes Śiva.

Mandiram 2274

பரமாம் அதீதமே பற்றறப் பற்றப்
பரமாம் அதீதம் பயிலப் பயிலப்

பரமாம் அதீதம் பயிலாத் தபோதனர்
    பரம்ஆகார் பாசமும் பற்(று) ஒன்(று) அறாதே.

Transliteration

Paramām atītame paṟṟ(u) aṟa-p paṟṟa-p
    Paramām atītam payila-p payila-p
Paramām atītam payilā-t tapōdaṉar
    Paramākār pāsamum paṟṟ(u) oṉṟ(u) aṟātē.

Translation

State of *paraturiyātīta* is bereft of all bonds
    It is attained by constant practice; the ascetics,
Not engaged in such practice never become supreme
    Since bonds and desire never depart them.

Commentary

This verse describes the nature of the most exalted state, *paraturiyātīta*. It is the supreme state in which the soul is liberated from all bonds. It seizes strongly Lord Śiva. This supreme state is achieved by continuous and constant spiritual discipline. Those who never forge themselves in such practices have no chance of entering the supreme state, *parāvasthā*. Their inability to attain such high state is their possession of desires and the triple bonds, viz. āṇava, karma and māyā.

Mandiram 2275

ஆயும்பொய்ம் மாயை அகம்புற மாய்நிற்கும்
    வாயும் மனமும் கடந்த மயக்(கு) அறின்
தூய அறிவு சிவானந்த மாகிப்போய்
    வேயும் பொருளாய் விளைந்தது தானே.

Transliteration

Āyumpoy-m māyai akampuṟa māyniṟkum
Vāyum maṉamum kaḍanta mayakk(u) aṟiṉ
Tūya aṟivu sivāṉanda māki-p-pōy
Vēyum poruḷāy viḷaintadu tāṉē.

Translation

Deluding māyā stands in and out of the soul
If the delusion of māyā, beyond the speech and mind
Is cut off, pure jñāna becomes *Śivajñāna*
That results to be the covering of the soul.

Commentary

In the system of Śaiva Siddhānta, māyā is said to be the source of the material world, which provides all objects for evolving the soul. But the same māyā also deludes the soul (vide, *Śivajñāna Siddhiyār, sūtra* 2, *adhikaraṇa* 3, verse 3). It misleads only souls in which *āṇava mala* is dominant. Māyā exercises power both within and outside souls. It is beyond the ken of thought. If the soul through constant sādhāna acquires pure jñāna, spiritual knowledge, the delusion of māyā is completely rooted out. The same jñāna transforms into Śivānanda, the supreme bliss. In such condition, the soul is covered completely by the flood of Śivānanda.

Mandiram 2276

துரியப் பரியில் இருந்தஅச் சீவனைப்
பெரிய வியாக்கிரத்(து) உள்ளே புகவிட்டு
நரிகளை ஓடத் துரத்திய நாதர்க்(கு)
உரிய வினைகள்நின்(று) ஓலம்கிட் டன்றே.

Transliteration

Turiya-p pariyil irunta a-c cīvaṉai-p
Periya viyākkiratt(u) uḷḷē pukaviṭṭu
Narikaḷai ōḍa-t turattiya nātharkk(u)
Uriya viṉaikaḷniṉṟ(u) ōlamiṭ ṭāṉṟē.

Translation

The soul, mounted on the *turiya*-horse
Was made to enter *turiyātīta jāgrat*
The jackals are driven out, to such *nāthar*
Rare karmas howled for they became ineffective.

Commentary

Tirumūlar uses metaphorical language to describe the experience of the soul when it reaches *jāgrat turiyātīta*. The *turiya* state is personified as a horse, and the soul as its rider. From *turiya,* the soul moves upwards to attain the supreme state, viz. *jāgrat turiyātīta,* the waking state within *turiyātīta avasthā*. The jackals symbolicly denote the deceptive and cunning sense organs, subtle elements (*tanmātras*) and the *antaḥkaraṇas*, viz. consciousness (*citta*), intellect (*buddhi*) ego (*ahaṅkāra*) and mind (*manas*). Realized souls possess the spiritual strength to drive away the aforesaid jackals, so their blissful experience is freed from disturbance and danger.

The word *nāthar* denotes the Nātha Siddhas. They are so called because they conquered the *Nāda tattva*. They are blessed with the grace of Nandi. Tirumūlar hails from the tradition of *Nātha Siddha*. Siddhanātha, Bhoganātha, and Ādinātha are some of the significant Siddhas of this lineage.

The rare karmas are *prārabda* karmas (consequences of actions done in a previous life) which do not exercise their effects on *Nāthasiddhas*. Hence, they howled and fled due to their inefficacy.

Mandiram 2277

நின்றஇச் சாக்கிர நீள்துரி யத்தினின்
    மன்றலும் அங்கே மணம்செய்ய நின்றிடும்
மன்றன் மணம்செய்ய மாயை மறைந்திடும்
    அன்றே இவனும் அவன்வடி வாமே.

Transliteration

Ni̱ṉṟai-c cākkira nīḷturi yattiṉiṉ
    Maṉṟaṉum aṅkē maṇamceyya niṉṟiḍum
Maṉṟaṉ maṇamceyya māyai maṟaintiḍum
    Aṉṟē ivaṉum avaṉvaḍi vāmē.

Translation

In the state of waking within *turiya*
    Maṉṟaṉ stands there to wed the soul
When Maṉṟaṉ weds the soul, māyā vanishes
    That instant jīva assumes the form of Śiva.

Commentary

This verse describes the rare experience when the soul exists in the state of waking within the *turiya* state. Maṉṟaṉ denotes Śiva, as the cosmic dancer. In that highest state, Śiva comes forward to wed the soul. It is a poetical expression to denote that Śiva mingles with the perfect soul in the state of *jāgrat turiya*. Jīva and Śiva are united: this state is known as *advaita*, non-dual. In such a supreme experience, māyā automatically disappears. The soul becoming

Śiva means the soul assumes the body of limitless jñāna. It becomes *jñānarūpin* which is the form of Śiva.

Mandiram 2278

விரிந்திடில் சாக்கிரம் மேவும் விளக்காய்
    இருந்த இடத்திடை ஈடான மாயை
பொருந்தும் துரியம் புரியின்தான் ஆகும்
    தெரிந்த துரியத்துத் தீ(து)அக லாதே.

Transliteration

Virintiḍil cākkiram mēvum viḷakkāy
    Irunta iḍattiḍai īḍāṉa māyai
Poruntum turiyam puriyiṉtāṉ ākum
    Terinta turiyattu-t tīt(u)aka lātē.

Translation

If the waking state expands widely
    Māyā conjoins as a desireous light
If soul reaches *turiya,* it becomes its own self
    In *turiya-jāgrat* soul nears not evil.

Commentary

This verse deals with the soul's experience in the state of waking (*jāgrat*) within the state of *turiya.* The expansion of the waking state indicates the soul's involvement with the evolutes of māyā. In such an expansion, māyā and its products function as a lamp, shedding light upon the soul. In the state of *turiya,* the soul radiates its own effulgent self awareness. Light is a literal description of consciousness. The soul recovers itself from all defilments and taints caused by āṇava *mala.* Its own pure self is nothing but Śiva

who dwells within it. In the state of waking in *turiya*, the soul does not associate with any evil, meaning it no longer has egoistic or selfish perspective, as it gains awareness of its own Divine Presence everywhere.

Mandiram 2279

உன்னை அறியாது) உடலைமுன் நான்என்றாய்
உன்னை அறிந்து துரியத்(து) உறநின்றாய்
தன்னை அறிந்தும் பிறவி தணவாதால்
அன்ன வியாத்தன் அமலன்என்(று) அறிதியே.

Transliteration

U<u>nn</u>ai a<u>r</u>iyāt(u) uḍalaimu<u>n</u> nā<u>n</u>e<u>n</u><u>r</u>āy
U<u>nn</u>ai a<u>r</u>intu turiyatt(u) u<u>r</u>ani<u>n</u><u>r</u>āy
Ta<u>nn</u>ai a<u>r</u>intum pi<u>r</u>avi taṇavātāl
A<u>nn</u>a viyātta<u>n</u> amala<u>n</u>e<u>n</u><u>r</u>(u) a<u>r</u>itiyē.

Translation

Not knowing yourself you said your body the self
After knowing yourself you stood in *turiya* state
Even if one knows his self birth will not cease
Know that *vyāpta* is the immaculate Śiva

Commentary

In the formative period of spiritual evolution, the soul considered there was no soul apart from the physical body. It treated the body and soul as one entity. In the next stage, it realizes its own intrinsic nature and enters the state of *turiya*. Despite the soul's realization of its ownself, it still does not know that Lord Śiva, free from impurities, is the sole pervader of the entire universe *(vyāpta)*;

therefore, it can not yet depart from the process of birth. The soul must realize two things: 1.its own self and 2.its master who is Śiva. Then only will it gain release from the cycle of transmigration.

Mandiram 2280

கருவரம்(பு) ஆகிய காயம் துரியம்
　　இருவரும் கண்டீர் பிறப்(பு) இறப்(பு) உற்றார்
குருவரம் பெற்றவர் கூடிய பின்னை
　　இருவரும் இன்றிஒன் றாகிநின் றாரே.

Transliteration

Karuvaramb(u) ākiya kāyam turiyam
　　Iruvarum kaṇḍīr pir̲app(u)ir̲app(u) ur̲r̲ār
Guruvaram per̲r̲avar kūḍiya pin̲n̲ai
　　Iruvaram in̲r̲ion̲ r̲ākinin̲ r̲ārē.

Translation

Subtle body in *turiya* comes under embryo's limit
　　See that the two are destined to birth and death
Getting guru's blessing and joining with grace
　　The two are no more, soul unified with Śiva.

Commentary

'Subtle body in *turiya*' state denotes the *vidyādēha,* consisting of the *vidyā tattvas; kāla, niyati, kalā, vidyā* and *rāga*. With these evolutes the soul gets the name *puruṣa,* ready for experiencing the fruits of deeds. It will embody a particular embryo for gradual growth.

The "two" denotes the gross and subtle bodies, which are ordained to the process of birth and death. The aspirant then acquires spiritual knowledge and blessings from the preceptor, and receives divine grace. After the acquisition of jñāna and grace, he leaves both bodies and becomes one with Śiva.

Mandiram 2281

அணுவின் துரியத்தில் ஆன நனவும்
    அணுவசை வின்கண் ஆன கனவும்
அணுவசை விற்பரா தீதம் சுழுத்தி
    பணியிற் பரதுரி யம்பரம் ஆமே.

Transliteration

Aṇuvi̱n turiyattil ā̱na na̱navum
    Aṇu-v-asai vi̱nkaṇ ā̱na ka̱navum
Aṇu-v-asai vi̱r-parā tītam suḷutti
    Paṇiyi̱r paraturi yamparam āmē.

Translation

Soul's state of *jāgrat* in *turiya*
    Svapna state, arising out of its movement
Suṣupti state, beyond these two
    If subdued, *paraturiya* becomes supreme.

Commentary

In the waking state of *turiya avastha*, the soul's material knowledge and impressions of past deeds *(vāśanā mala)* conjoin. Due to the shaking of the waking state, the dream state arises. If the soul goes beyond the waking and dream states, it reaches *suṣupti* or deep sleep experience. If these varied states are subdued, the soul attains the state of *paraturiya* which is the supreme experience.

Mandiram 2282

பரதுரி யத்து நனவும் பரந்து
விரிசகம் உண்ட கனவுமெய்ச் சாந்தி
உருவுறு இன்ற சுழுத்தியும் ஓவத்(து)
எரியும் சிவதுரி யத்தனும் ஆமே.

Transliteration

Paraturi yattu naṉavum parantu
Virisakam uṇḍa kaṉavumey-c cānti
Uru-v-uṟu kiṉṟa suḻuttiyum ōvatt(u)
Eriyum sivaturi yattaṉum āmē.

Translation

Jāgrat and *svapna* in *paraturiya* state
Devour the expanded universe, effecting real tranquility
Suṣupti in *paraturiya* has form but not function
Paraturiya leaving form becomes Śivaturiya.

Commentary

In the waking state and the dream state within the state of *paraturiya,* the soul experiences the entire objects of the expanded universe. Through such experiences, they instill real calmness within the soul. In the *suṣupti* state (deep sleep experience), the organs and internal instruments do not function, though only the form appears. In a further developed condition, even the form disappears and that state is known as *paraturiya.*

In other words, in the waking state of *paraturiyavasthā,* the soul experiences the objects of the world in gross form. In the dream state of *paraturiyavastha,* the soul experiences them in subtle form. n deep sleep within the *paraturiyatita,* the soul experiences only

the sense organs and *antaḥkaraṇas* (internal organs) without function; that is, they lie dormant. In the much exalted state of *paraturiya,* the soul does not experience the form of the aforesaid organs. *Paraturiya* becomes *Sivaturiya* which is the highest state attained by the spiritually evolved soul.

Mandiram 2283

பரமா நனவின்பன் பாற்சகம் உண்ட
    திரமார் கனவும் சிறந்த சுழுத்தி
உரமாம் உபசாந்தம் முற்றல் துறவே
    தரனாம் சிவதுரி யத்தனும் ஆமே.

Transliteration

Paramā naṉaviṉpiṉ pāṟcakam uṇḍa
    Tiramār kaṉavum ciṟanta suḻutti
Uramām upasāntam muṟṟal tuṟavē
    Taraṉām sivaturi yattaṉum āmē.

Translation

Para-jāgrat is the experience of the world
    Para-svapan is the firm remembrance of the same experience
Having cut the remembrance becoming jñāna is *para-suṣupti*
    Tranquility is *para-turiya* and its possessor is *Śivaturiyattaṉ.*

Commentary

This verse defines the characteristic features of the waking state, dream state, deep sleep state, and *turiya* state; occurring in the *parāvasthā* of the soul. *Parā-jāgrat,* the supreme waking state of the soul indicates its worldly experience. *Para-svapan,* the supreme dream state of the soul, is the stable remembrance of wordly

experience. *Para-suṣupti,* the supreme deep sleep state of the soul, denotes dissociation from remembrance of worldly experience and assumes the form of jñāna (wisdom), *Para-turiya;* the supreme *turiya* state of the soul is attainment of complete tranquility. The possessor of such tranquility is called Śivaturiyattaṉ, one who is established in the state of Śiva *turiya,* the highest culmination of the spiritual journey.

Mandiram 2284

சீவன் துரியம் முதலாகச் சீரான
ஆவ சிவன்துரி யாந்தம் அவத்தைபத்(து)
ஓவும் பராநந்தி உண்மைக்குள் வைகியே
மேவிய நாலேழ் விடுத்துநின் றானே.

Transliteration

Cīvaṉ turiyam mutalāka-c cīrāṉa
Āva civaṉturi yāntam avattaipatt(u)
Ōvum parānandi uṇmaikkuḷ vaikiyē
Mēviya nālēḻ viḍuttuniṉ ṟāṉē.

Translation

From *jīva-turiya* onwards occur gradually
The *avasthas* upto Śiva *turiya,* numbering ten
The eleventh is Śivaturiyātīta and in the uppermost
Soul becomes Parānandi, leaving these eleven.

Commentary

The *avasthās* are generally psychological conditions of the soul regarding its empirical existence and trans-empirical existence. In this verse, Tirmūlar indicates a total number of eleven states

(*avasthās*). Among them, the first five belong to the group of *jīva-turiya*: 1.*Turiya,* 2.*Turiya-jāgrat,* 3.*Turiya-svapna,* 4.*Turiya-suṣupti,* and 5.*Turiyātīta*. In these states, self-realization occurs. The next five belong to the group of Śiva-*turiya*. They are as follows: 1.*Śiva turiya* 2.*Śiva turiya-jāgrat* 3.*Śiva turiya-svapna* 4.*Śiva turiya suṣupti* and 5.*Śiva turiyātīta*. In these states, Jīva becomes Śiva. The eleventh step in the spiritual ladder is known as *Śivaturiyātītam*. If the soul goes above these eleven states it becomes Paranandi, an epithet of the omniscient, omnipotent and omnipresent Paraśiva, beyond which there is nothing to be achieved by the aspirant.

Mandiram 2285

பரம்சிவன் மேலாம் பரமம் பரத்தில்
பரம்பரன் மேலாம் பரநன வாக
விரிந்த கனாஇடர் வீட்டும் சுழுனை
உரம்தரு மாநந்தி யாம்உண்மை தானே.

Transliteration

Paramsivan̲ mēlām paramam parattil
Paramparan̲ mēlām paranan̲a vāka
Virinta kan̲āiḍar vīṭṭum sul̲un̲ai
Uramtaku mānandi yāmuṇmai tānē.

Translation

Paramam is superior to *param* and Śivam
Paramparan is still superior; from *para-jāgrat*
Expands *svapna,* removing sorrow and *suṣupti*
Secures jñāna with realization of Parasiva.

Commentary

Tirumūlar, being a mystic Siddha, is capapable of making lines of demarcation between different states of spiritual reality. He says that Śivam is superior to Param; Paramam is superior to both Śivam and Param; and Paramparaṉ wields superiority to Paramam. From the psychological state of *para-jāgrat*, the supreme waking, *para-svapna* occurs. In this state, mental agony is wiped out. In the still further state of *para-suṣupti*, which denotes supreme deep sleep, the soul secures spiritual knowledge through which the supreme Śiva is experienced. The attainment of metaphysical perception is the outcome of *para turiyātīta*.

Mandiram 2286

சார்வாம் பரசிவம் சத்தி பரநாதம்
　　மேலாய விந்து சதாசிவம் மிக்(கு)ஓங்கிப்
பாலாய்ப் பிரமன் அரியம ராபதி
　　தேவாம் உருத்திரன் ஈசனாம் காணிலே.

Transliteration

Cārvām parasivam satti paraṉādam
　　Mēlāya vindu catāśivam mikk(u) ōṅki-p
Pālay-p- piramaṉ ariyama rāpati
　　Tēvām uruttiraṉ isaṉām kāṇilē.

Translation

Supports to all souls are Paraśivam, Śakti,
　　Paranādam, supreme *bindu*, sadāśivam
And the group of Brahma, Viṣnu,
　　Rudra of Amarāpati and Īśa, if one sees.

Commentary

This verse indicates that the most evolved souls who stand in supreme *parāvasthā* assume nine-different forms *(navam taru bhēdam)* pertaining to Lord Śiva. These forms constitute support to all kinds of souls in worldly and spiritual endeavours.

Śiva with compassion for the soul manifests nine forms due to variations in the substrates He occupies to discharge cosmic functions. These nine forms are as follows:

1.Śiva, 2.Śakti, 3.Nāda, 4.Bindu, 5.Sadāśiva, 6.Maheśvara, 7.Rudra, 8.Viṣṇu, and 9.Brahma. Of these, the first four are *arūpa* (incorporeal), while the fifth is *rūparūpa* (corporeal and incorporeal), and the last four are *rūpa* (corporeal).

In the usual order of enumeration, there is a change in the verse with regard to the last four. In order to meet the metrical exegency, such change is inevitable.

Amarāpati is the capital of Dēvalōka i.e. the world of celestials. The word Īśa denotes Maheśvara.

Mandiram 2287

கலப்(பு)அறி யார்கடல் சூழ்உல(கு) ஏழும்
உலப்(பு)அறி யார்உட லோ(டு)உயிர் தன்னை
அலப்(பு) அறிந்(து) இங்(கு)அர(சு) ஆளகி லாதார்
குறிப்பது கோலம்அடலது வாமே.

Transliteration

Kalapp(u)aṟi yārkaḍal sūḻulak(u) ēḻum
Ulapp(u)aṟi yāruḍa lōḍ(u)uyir taṉṉai

Alāpp(u)aṟint(u) iṅk(u)aras(u) āḷaki lātār
Kuṟippatu kōlam aḍalatu vāmē.

Translation

Those, who don't know Śiva's immanence
Those, who don't know the impermanence of seven worlds
Those, who are not capable to rule after realization
Have to meditate on divine forms to secure strength.

Commentary

This verse advises those who do not gain success in attainment of *parāvasthā*, to meditate on the divine forms of Lord Śiva.

The aspirant must discern the Lord is immanent in all objects of the world. Śiva is both immanent and transcendent. The material world systems are not permanent. The aspirant should realize the transitory nature of all objects in the different spheres or planes of existence. He should acquire Sivajñāna and become a *rājayogin* to rule himself and environments with mastery. If he is deficient in these respects, further meditation is required. If one develops continuous concentration on his favourite forms of Śiva, he will be endowed with strength, wisdom and all requirements to lead a healthy life.

Mandiram 2288

பின்னை அறியும் பெருந்தவத்(து) உண்மைசெய்
தன்னை அறியில் தயாபரன் எம்இறை
முன்னை அறிவு முடிகின்ற காலமும்
என்னை அறியலுற்(று) இன்புற்ற வாறே.

Transliteration

Pin̲n̲ai ar̲iyum peruntavatt(u) uṇmaicey
Tan̲n̲ai ar̲iyil tayāparan̲ emir̲ai
Mun̲n̲ai ar̲ivu muḍikin̲r̲a kālamum
En̲n̲ai ar̲iyalur̲r̲(u) in̲pur̲r̲a vār̲ē.

Translation

Due to great penance and austerities, the soul really
Realizes its own self; our Lord is Dayāpara;
At the expiry of the earthly *ātma bōdha*
Having realized myself I attained bliss.

Commentary

The soul's realization of its self occurs only after a long period of penance, austerity and meditation. Dayāpara is an important appellative of Śiva, which means all-merciful. He is compassionate to all beings. *Ātma bōdha* denotes the material and worldly knowledge. The realization of oneself and the Lord takes place by Supreme knowledge. It occurs only after the expiry of *ātma bōdha.* Upon realization the soul attains immortal bliss.

Mandiram 2289

பொன்னை மறைத்தது பொன்னணி பூடணம்
பொன்னின் மறைந்தது பொன்னணி பூடணம்
தன்னை மறைத்தது தன்கர ணங்களாம்
தன்னின் மறைந்தது தன்கர ணங்களாம்.

Transliteration

Pon̲n̲ai mar̲aittatu pon̲-n̲-aṇi pūḍaṇam
Pon̲n̲in̲ mar̲aintatu pon̲-n̲-aṇi pūḍaṇam

Ta<u>n</u><u>n</u>ai ma<u>r</u>aittatu ta<u>n</u>kara ṇaṅkaḷām
Ta<u>n</u><u>n</u>i<u>n</u> ma<u>r</u>aintatu ta<u>n</u>kara ṇaṅkalē.

Translation

The gold jewel concealed the gold
The gold jewel concealed in the gold
The organs of one's self concealed the self
The organs of one' self concealed in the self.

Commentary

In this verse, metaphor is used to establish the existence of soul. Due to workmanship of the goldsmith, gold is transformed into beautiful jewellery. When one sees it as jewellery, its substance of gold may be forgotten; the jewel conceals the gold. If one concentrates on the quality of the substance, gold, the jewellery is forgotten; thus, in the gold the jewel is concealed.

The above illustration is made by Tirumūlar to instruct that material products, viz. the body, sense-organs and others, conceal the existence of soul if one gives importance to external appearances. If one eliminates focus on outward appearance, he can easily discern the soul of a person.

The organs and limbs of the body are products of māyā which conceal the existence of soul. If one thinks these products and soul are the same, the soul becomes concealed. On the contrary, if one realizes they are material and impermanent, then they become concealed in the self.

One should cultivate awareness that the soul is different from the body. Through such cultivation, *ātma darśana,* i.e. self realization takes place.

Mandiram 2290

மரத்தை மறைத்தது மாமத யானை
　　மரத்தின் மறைந்தது மாமத யானை
பரத்தை மறைத்தது பார்முதற் பூதம்
　　பரத்தின் மறைந்தது பார்முதற் பூதமே.

Transliteration

Marattai maṟaittatu māmata yāṉai
　　Marattiṉ maṟaintatu māmata yāṉai
Parattai maṟaittatu pārmutaṟ pūtam
　　Parattiṉ maṟaintatu pārmutaṟ pūtamē.

Translation

The wooden elephant concealed the wood
　　The wooden elephant concealed in the wood
Gross elements from earth concealed the Param
　　Gross elements from earth concealed in the Param

Commentary

Tirumūlar employs metaphor to establish the existence of God, different from matter. In this verse the wood-elephant analogy is used. Due to workmanship of the carpenter, the wood is transformed into an enticing elephant. If one only sees the elephant, then the wood is forgotten. If one concentrates on the qualities of wood, one forgets the elephant carved in it.

If one thinks only of the world made of the five gross elements, viz. earth, water, fire, air and space, then the substrate (God) that provides life support is forgotten. Thus, gross elements concealed the Supreme Lord. On the other hand, if one concentrates on the Lord, then the gross-elements are neglected.

If one cultivates discriminative knowledge to differentiate God and matter, one can get Śivadarśana, an encounter with Śiva. The matured and perfected persons always think of Param, the Supreme and not the evolutes of matter.

Mandiram 2291

ஆ(று)ஆ(று) அகன்று நமவிட்(டு) அறிவாகி
    வே(று)ஆன தானே யகாரமாய் மிக்(கு)ஓங்கி
ஈ(று)ஆர் பரையின் இருளற்ற தற்பரன்
    பே(று)ஆர் சிவாய அடங்கும்பின் முத்தியே.

Transliteration

Ār(u)ār(u) akaṉṟu namaviṭṭ(u) aṟivāki
    Vēṟ(u)āṉa tāṉē yakāramāy mikk(u)ōṅki
Īṟ(u)ār paraiyin iruḷaṟṟa taṟparaṉ
    Pēṟ(u)ār sivāya aḍaṅkumpiṉ muttiyē.

Translation

Having crossed thirty six tattvas, abandoning the malas 'na' and 'ma'
    Assumed the form of jñāna, realizing 'ya' is soul
Conjoined with 'va' 'Śakti' and 'si' Tarparaṉ
    Becoming Śivāya soul attains later release.

Commentary

The soul's attainment of absolute release from the triple bonds is explained here in the light of the all important mantra, *pañcākṣara:* *na* *ma* *si* *va* *ya* .

First and foremost, the soul transcends the thirty six evolutes of māyā. Next, *tirōdhāyi mala* and māyā *mala*, represented by the

syllables *na* and *ma*, are thrown away. Then the soul assumes the form of jñāna, spiritual knowledge. It is now *jñāna svarūpin*. In the *mukti pañcākṣara, si va ya na ma,* the soul after giving up the malas, (noted by the two syllables *na* and *ma)*, realizes its own self, noted by the central syllable *ya* and conjoins first with Śakti, noted by *va*. Through the help of Śakti, the soul finally conjoins with *si* and stands in the middle, preceded and followed by Śiva and Śakti as noted in the pañcākṣara *si va ya śi va*. The soul is protected by Śiva and Śakti, and is provided eternal bliss.

The word Tarparaṉ denotes Śiva, the Supreme.

Mandiram 2292

துரியத்தில் ஓரைந்தும் சொல்அக ராதி
விரியப் பரையின் மிகுநாதம் அந்தம்
புரியப் பரையின் பராவத்தா போதம்
திரியப் பரமம் துரியம் தெரியவே.

Transliteration

Turiyattil ōraintum colaka rādi
Viriya-p paraiyiṉ mikunādam andam
Puriya-p paraiyiṉ pārvattā pōdam
Tiriya-p paramam turiyam teriyavē.

Translation

Five states in *turiya* follow: *nāda* from *parā*
Affecting the *sabda prapañca* is the *jāgrat* state
In dream it involutes in *nāda, suṣupti* occurs in *parā*
Crossing *suṣupti paramam turiyam* is attained

Commentary

This verse deals with the five-fold states in *turiya avasthā*. *Nāda tattva* emanates from *parā,* i.e. *śuddha māyā*. From *nāda* the *sabda prapañca,* characterised by fifty one alphabets commencing with 'A' is produced. This state is called *jāgrat,* i.e. waking state in *turiya.* In the dream state, i.e. *svapna,* the *sabda prapañca* involutes in *nāda tattva.* In *suṣupti, nāda tattva* involutes in *parā,* i.e. *śuddha māyā.*

In *turiya* within *turiya,* the soul realizes *śuddha māyā* serves as a creative energy *(parigraha śakti)* to Śiva. This realization is known as *parāvatta bōdham.* In the fifth state i.e. *turiya-turiyātīta,* also called *paramam turiyam, śuddha māyā* involutes in Śiva, and Śiva alone is realized by the soul.

Mandiram 2293

ஐந்தும் சகலத்(து) அருளால் புரிவற்றுப்
    பந்திடும் சுத்த அவத்தைப் பதைப்பினில்
நந்தி பராவத்தை நாடச் சுடர்முனம்
    அந்தி இருள்போலும் ஐம்மலம் மாறுமே.

Transliteration

Aintum sakalatt(u) aruḷāl purivar̲r̲u-p
    Pantiḍum sutta avattai-p pataippin̲il
Nandi parāvattai nāḍa-c suḍarmun̲am
    Anti iruḷpōlum ai-m-malam mār̲umē.

Translation

Due to divine grace, cutting the five states in *sakala*
    Soul attains *parāvasthā* to seek Śiva, the Supreme
Due to vibration in the binding *śuddha* state
    Five malas vanish like dusk-dark before brilliance.

Commentary

This verse explains the extinction of the five malas in the *śuddhāvasthā* of the soul. The system of Śaiva Siddhānta concludes that goodness (in any form) is attained by the divine grace of Śiva. As such, the clinging to the five states, *jāgrat, svapna, suṣupti, turiya* and *turiyātīta* within the *sakala avasthā* (existential experience), is cut off due to divine grace.

Due to the vibration occuring in the *śuddhāvasthā,* i.e. pure existence, the soul attains *parā avasthā,* i.e. supreme experience. In this exalted state the soul seeks Nandi, i.e. Śiva. All the five-fold malas, viz. *āṇava, karma, māyā, māyēya* and *tirōdhāyi,* which are dark of the dusk, vanish instantaneously before the effulgent presence of Śiva. Thus, the soul shines in *parā avasthā,* becoming one with Śiva.

Mandiram 2294

ஐயைந்து மட்டுப் பகுதியும் மாயையும்
    பொய்கண்ட மாமாயை தானும் புருடன்கண்(டு)
எய்யும் படியாய் எவற்றுமாய் அன்றாகி
    உய்யும் பராவத்தை உள்ளூறல் சுத்தமே.

Transliteration

Ai-y-aintu maṭṭu-p pakutiyum māyaiyum
    Poykaṇḍa māmāyai tāṉum puruḍaṉkaṇḍ(u)
Eyyum paḍiyāy evaṟṟumāy aṉṟāki
    Uyyum parāvattai uḷḷuṟal suttamē.

Translation

Twenty five, *prakṛiti, aśuddha māyā*
Are the deceptive *puruṣa*, the witness
Envisions *śuddha māyā* and transcends it
Contemplate *parāvasthā,* effecting *śuddha* state

Commentary

The twenty-five tattvas are the twenty-four *ātma tattvas* and one *puruṣa tattva. Prakṛiti* is the by-product arising from *kalā tattva* of *aśuddha māyā.* In it the triple *guṇas,* viz. *sattva, rajas and tamas,* are in a latent form. These are deceptive. So the experient, *puruṣa,* should disassociate from these tattvas collectively called *māyēya.* It should seek support of the five Śiva tattvas, the emanations of *śuddha māyā.* Those who attain the supreme state, i.e. *parāvasthā,* pervade all objects in all places and transcend them. They continuously contemplate *parāvasthā.* This continuous meditation brings about the pure state, i.e. *śuddha avasthā.*

Mandiram 2295

நின்றான் அருளும் பரமும்முன் நேயமும்
ஒன்றாய் மருவும் உருவும் உபாதியும்
சென்றான் எனைவிடுத்(து) ஆங்கிற்செல் லாமையும்
நன்றான ஞானத்தின் நாதப் பிரானே.

Transliteration

Ni<u>nr</u>ā<u>n</u> aruḷum paramummu<u>n</u> <u>n</u>ēyamum
O<u>nr</u>āy maruvum uruvum upādiyum
Ce<u>nr</u>ā<u>n</u> e<u>n</u>aiviḍutt(u) āṅki<u>r</u>cel lāmaiyum
Na<u>nr</u>ā<u>n</u>a jñā<u>n</u>atti<u>n</u> nāda-p pirā<u>n</u>e.

Translation

The Lord of jñāna stood with the soul
In the form of grace, *param* and love
He caused the gross, subtle and causal bodies
To leave and blessed me immensely.

Commentary

Śiva is the Supreme Lord, the very embodiment of jñāna. He rewards the soul which practices the prescribed sādhanas (the means of liberation) of *caryā, kriyā, yōga* and *jñāna*. He showers grace and love on perfected souls, and shows His supreme state (*param*) to them. Through His inseparable Śakti the gross, subtle and casual bodies which engaged the soul are removed. Tirumūlar describes having experienced this blessing from the Lord.

9. Devoid of Triple Gunas

In this section, there is only one verse dealing with the triple *guṇas*, viz. *sattva, rajas, and tamas.* Due to contact of the Śakti of Śrikaṇṭha Rudra, from *prakṛiti māyā* these three *guṇas* arise. These *guṇas* are respectively controlled by Brahma, Viṣnu and Kāla Rudra, who perform the respective cosmic functions, viz. creation, preservation and destruction.

The characteristic features of the *guṇas* are also stated in the texts. *Sattva* is luminous and balanced. Intellectual firmness, mental resoluteness, cleanliness, happiness amidst all obstacles, patience, contentment, control of the sense organs, and compassion are chief features of *sattva guṇa*. Egosim, cruelty, desire, controlling others, deceiving etc., are some marks of *raja guṇa*. Excessive eating, sleeping, ignorance, dullness, arrogance, gossiping, mean mentality, lack of contentment, lack of mercy, etc., are some aspects of *tama guṇa*.

The word *nirguṇa* connotes the absence of *guṇa*. These *guṇas* pervade creation and all life forms that inhabit the world. The Lord possesses only auspicious qualities, viz. self-dependence, immaculate body, natural understanding, omniscience, eternal freedom from bonds, infinite grace, infinite potency and infinite bliss. These are collectively called *eṇguṇam* and therefore Lord Śiva gets the name *Eṇguṇattāṉ*. Thus it is essential to differentiate the triple *guṇas* of *prakṛiti māyā*, from the eightfold auspicious qualities of Śiva.

Mandiram 2296

சாத்திகம் எய்தும் நன(வு)எனச் சாற்றுங்கால்
வாய்த்த இராசதம் மன்னும் கன(வு) என்ப
ஒய்த்திடும் தாமதம் உற்றசுழுத்தியாம்
மாய்த்திடு நிர்க்குணம் மாசில் துரியமே.

Transliteration

Sāttikam eytum nanav(u)ena-c cārruṅkāl
Vāytta irāsatam mannum kanav(u)enpa
Ōyttiḍum tāmadam urra suluttiyām
Māyttiḍu nir-k-kuṇam māsil turiyamē.

Translation

Sattva is associated with *jāgrat*
Rajas is attributed to *svapna*
Delaying *tamas* is related to *suṣupti*
Nirguṇa characterises the state of *turiya.*

Commentary

In this verse, the triple *guṇas* are identified with the triple states of the soul. In the waking state, *sattva guṇa* is dominant. In the dream state, *raja guṇa* is ruling. In the state of deep sleep, *tamo guṇa* governs. Only when the soul experiences the state of *turiya,* is there absence of the aforesaid triple *guṇas. Turiya* is extolled to be a state free from defect.

10. Different World Systems

The word *aṇḍa* etymologically means an egg. Since the world is said to be oval, it is called *aṇḍa.* In this section there are two verses dealing with the types of world systems. They throw light on some aspects of cosmology understood during the times of Tirumūlar. In this context, it is pertinent to note that Saint Manickavasagar also depicted cosmos among other themes in the third section of Tiruvāsagam with the title *Tiruaṇḍa-p-pakuti.*

Mandiram 2297

பெறுபகி ரண்டம் பேதித்த அண்டம்
    எறிகடல் ஏழின் மணல்அள வாகப்
பொறியொளி பொன்னனி யென்ன விளங்கிச்
    செறியும்அண் டாசனத் தேவர் பிரானே.

Transliteration

Pe̱rupaki raṇḍam pētitta aṇḍam
    E̱rikaḍal ē̱li̱ṉ maṇalaḷa vāka-p
Po̱ri-y-oḷi po̱ṉ-ṉ-aṇi-y e̱ṉṉa viḷaṅki-c-
    Ce̱riyumaṇ ḍāsaṉa-t tēvar pirāṉē.

Translation

Bahiraṇḍas as well as the different *aṇḍas*
    Are countless as the coastal sand of seven seas
Like eye and light, gold and ornament the Lord of Celestials
    Abide on the throne of *aṇḍas.*

Commentary

The *bahiraṇḍas* denote outer spaces of the expanded universe and also the various world-systems existing in different spots of the atmosphere. They include planets, stars and other heavenly bodies. They are innumerable, like the coastal sands of seven seas.

In the *Tiruvasagam,* their number is said to exceed one hundred and one crore (3.4), which means innumerable. Further, it is stated they exist in the cosmos due to gravitation.

The relationship between the Lord and the contents of the world-systems is like the eye and light, gold and ornament. He made them His throne. He is the inner principle of the cosmos, and is the immanent driving force.

Mandiram 2298

ஆனந்த தத்துவம் அண்டா சனத்தின்மேல்
    மேனிஐந் தாக வியாத்தம்முப் பத்தாறாய்த்
தானந்தம் இல்லாத தத்துவம் ஆனவை
    ஈனமி லாஅண்டத்(து) எண்மடங்(கு) ஆமே.

Transliteration

Āṉanta tattuvam aṇḍā saṉattiṉmēl
    Mēṉiain tāka viyāttammup pattāṟāy-t
Tāṉantam illāta tattuvam āṉavai
    Īṉami lā aṇḍatt(u) eṇmaḍaṅk(u) āmē.

Translation

On the seat of *aṇḍas āṉanda tattva* abides
    It assumes fivefold forms, pervades the thirty six
The defectless tattvas are eight times in number
    When compared with the number of world systems.

Commentary

Āṉanda tattva indicates the Supreme Reality in the form of *sat* (real), *cit* (intelligence) and *ānanda* (bliss). He abides above the *aṇḍas*, transcending all world-systems. He manifests Himself in five forms; Śiva, Nāda, Sadāśiva, Maheśvara and Rudra to initiate the process of cosmic functions. He pervades all thirty six evolutes of māyā. In actuality, the number of tattvas are innumerable; since the worlds in the cosmos are countless, the tattvas which constitute them are also countless. The Supreme Śiva is omnipresent in all existing world systems.

11. Even the Eleventh Kalā is to be seen as an Avasthā "state"

In this section, there are three verses, dealing with the eleventh *kalā* in the category of *dvādaśa kalā praśāda*. The term *dvādaśakalā* indicates the twelve mystic centres in the body where Śakti manifests Herself (*Tamil Lexicon*, IV p. 1995). *Praśāda* means grace. The mystic centres (a 'state' is a condition or *avasthā*; centre is a point in the psycho, physical human organism) are as follows: 1.*mētai* 2.*arukkicam* 3.*viḍam* 4.*vindu* 5.*artha chandraṉ* 6.*nirōti* 7.*nādam* 8.*nādāntam* 9.*śakti* 10.*viyāpini* 11.*samanai* and 12.*unmanai*. These twelve are also known as yoga *sthānas*, i.e. centres of meditation. Only mystics or yogis are able to indicate their exact locations.

Mystic centre is found in the *Tamil Lexicon*, prepared by a galaxy of erudite scholars.

Mandiram 2299

அஞ்சில் அமுதும்ஓர் ஏழின்கண் ஆனந்தம்
    முஞ்சில்ஓங் காரம்ஓர் ஒன்பான் பதினொன்றில்
வஞ்சக மேநின்று வைத்திடில் காயமாம்
    கிஞ்சுகச் செவ்வாய்க் கிளிமொழி கேளே.

Transliteration

Añcil amudumōr ēḻiṉkaṇ ānaṉdam
    Muñcilōṅ kāramōr oṉpāṉ patiṉoṉṟil
Vañcaka mēniṉṟu vaittiḍil kāyamām
    Kiñcuka-c cevvāy-k kiḷimoḻi kēḷē.

Translation

In the beginning ŌM, in the fifth nectareous *artha chandra*
Śaktikalā abides in the ninth, *viyāpini* in the eleventh
Soul gets jñāna *rūpa* if meditates in these centres
Listen, O damsel with coral lips and parrot lauguage.

Commentary

In the beginning, i.e. the first mystic centre of śakti manifests in *praṇava rūpa*, i.e. *ōmkāra*. In the fifth centre, it abides in the form of *artha* (half) *chandra* (moon). From the *artha chandra*, nectar is flowing. In the seventh centre, i.e. *nāda*, the śakti assumes the form of āṉanda, bliss. In the eleventh centre, śakti gets the name *samanai*. Since these centres are manifestations of *jñāna śakti*, the aspirant, who meditates on the respective presiding deities in these centres, would get the body of spiritual knowledge *(jñāna śarīra)*.

The last line is an address to a maiden, probably a female disciple with charm and beauty. She will repeat what the preceptor teaches without error and hence her language is compared to the speech of a parrot. This sort of address to a lady is known as *makaḍūmuṉṉilai* in the Tamil grammatical tradition.

Mandiram 2300

புருட னுடனே பொருந்திய சித்தம்
அருவமொ டாறும் அதீதத் துரியம்
விரியும் சுழுத்தியின் மிக்குள்ள எட்டும்
அரிய பதினொன்றும் ஆம்அவ் அவத்தையே.

Transliteration

Puruḍa ṉuḍaṉē poruntiya cittam
Aruvamo ḍāṟum atīta-t turiyam

Viriyum suḻuttiyiṉ mikkuḷḷa eṭṭum
Ariya patiṉoṉṟum āma-v avattaiyē.

Translation

In the state of *turiya* function the six
That are *puruṣa, citta, Śiva tattvas* five
In the state of *suṣupti* the remaining eight function
To the state of *para,* eleven tattvas are due.

Commentary

1.In the state of *atīta turiya,* which is beyond *(atīta) suṣupti,* the soul functions, assisted by five fold *Śiva tattvas* and *puruṣa tattva.* In the state of *atīta suṣupti,* the soul in combination with śuddha vidyā and seven tattvas of aśuddha māyā, viz. kāla, niyati, kalā, vidyā, rāga, puruṣa and guṇa (implicit *prakṛiti*) operates. In the paravasthā, the five śiva tattvas and six vidyā tattvas (i.e. the first six products of aśuddha māyā) help the soul to function.

Mandiram 2301

காட்டும் பதினொன்றும் கைகலந் தால்உடல்
நாட்டி அழுத்திடின் நந்தியல் லால்இல்லை
ஆட்டம்செய் யாத அதுவிதி யேநினை
ஈட்டும் அதுதிடம் எண்ணலும் ஆமே.

Transliteration

Kāṭṭum patiṉoṉṟum kaikalan tāluḍal
Nāṭṭi aḻuttiḍiṉ nindiyal lālillai
Āṭṭañcey yāta atuviti yēniṉai
Īṭṭum atutiḍam eṇṇalum āmē.

Translation

If the eleven conjoin with soul body arises
On discernment one knows there is none but Nandi
Proper it is to possess citta without shaking
Firm thinking on this is the way of salvation.

Commentary

Due to the conjoining of eleven evolutes with soul, both the gross and subtle bodies are formed. The eleven evolutes are: five śiva tattvas and six vidyā tattvas; viz. kālam, niyati, kalā, vidyā, rāga and guṇa, i.e. avyakta prakṛiti.[Note: In the usage śiva tattvas śiva does not denote God]. If one examines the details of these evolutes, one can discern that Nandi, Śiva, is the Supreme Reality. Citta, i.e. Consciousness, is to be controlled. One should not allow his or her consciousness to ramble or remain unsteady. It should be held firm by the power of concentration. Self discipline and continuous concentration provide the means for salvation.

12. Mingling and Departing

In this section of two verses, Tirumūlar elucidates the process through which the soul entertains the different mental states known as *avasthās*. Also, he mentions the departure of soul from its association with the *avasthās*. It may be interpreted that this section deals with the soul's association with the sense-organs and internal instruments, and its withdrawal from them.

Mandiram 2302

கேவலம் தன்னில் கலவச் சகலத்தின்
    மேவும் செலவு விடவரு நீக்கத்துப்
பாவும் தனைக்காண்டல் மூன்றும் படர்வற்ற
    தீ(து)அறு சாக்கிரா தீதத்திற் சுத்தமே.

Transliteration

Kēvalam ta\u0331n\u0331il kalava-c cakalatti\u0331n
    Mēvum celavu viḍavaru nīkkattu-p
Pāvum ta\u0331nai-kāṇḍal mū\u0331n\u0331r\u0331um paḍarvar\u0331r\u0331a
    Tīt(u)ar\u0331u cākkirā tītattir\u0331 cuttamē.

Translation

When soul in kēvala mingles with tattvas, it attains sakala state
    Departure from the tattvas leads the soul to attains śuddha state
In which the soul experiences nothing but Śiva in his own self
    These three states are called śuddha in the jāgrātīta state.

Commentary

The soul in kēvala is shrouded in darkness and ignorance. Due to divine grace, it departs kēvala and enters into the state of sakala

when it is endowed with the thirty-six evolutes of māyā. The Lord gives sakala state to the soul so it may work out its salvation and attain the śuddha state. The soul attains śuddha when it withdraws its contact permanently from the grip of the evolutes. In that condition, the soul envisions luminous Lord Śiva. Conjoining with the sakala state, withdrawal from it and attainment of śuddha state are the three aspects which form the śuddha in the *jāgrātīta avasthā*.

Mandiram 2303

வெல்லும் அளவும் விடுமின் வெகுளியைச்
    செல்லும் அளவும் செலுத்துமின் சிந்தையை
அல்லும் பகலும் அருளுடன் தூங்கினால்
    கல்லும் பிளந்து கடுவெளி ஆமே.

Transliteration

Vellum aḷavum viḍumiṉ vekuḷiyai-c
    Cellum aḷavum celuttumiṉ cintaiyai
Allum pakalum aruḷuḍaṉ tūṅkiṉāl
    Kallum piḷantu kaḍuveḷi āmē.

Translation

Abandon anger to the extent of conquering the senses
    Drive your mind inwardly to the possible extent
If you reside along with grace day and night
    Even the hill would be split and become wide space.

Commentary

This verse suggests the means of envisioning the wide space of jñāna. Anger is an internal enemy, and should be dissolved. Then only self-conquest is made possible, which is the only game worth

playing. This is unceasingly extolled in the scriptures. Conquering a great army of soliders is not a great success; conquering one's self is the best achievement. It requires great courage, i.e. *mahā-vīram,* also known as *pērāṇmai* in the *Tirukkuṟaḷ*. Mind is always moving outward through the sense-organs and subtle elements (*tanmātras*). If one drives the mind into the internal recesses, it can enjoy indescribable happiness and calmness. One must link with divine grace without cessation. If this practice is continued constantly, then even a mountain can be cleared to provide space. Unbelivable things may happen due to the unabated association with divine grace.

The second metric line of this verse formed the first metric line of verse 2103.

13. The State Free From Impurity

In this section there are fifty one verses which discuss the state of the soul completely freed from the malas. In the *kēvala* state, the soul is bound by āṇava *mala*; due to its influence, ignorance, darkness, delusion, despondency, etc. envelop the soul. When the soul attains the state of *sakala,* it receives a body consisting of sense-organs and internal instruments, through which it acquires knowledge and engages in worldly activities. In its matured and perfected stage, it attains a state of purity and becomes one with Śiva. This pure state is called *Nirmala avasthā,* i.e. the state of the soul in which there is no bondage by impurities (*mala bandha*).

Even within the *nirmala avasthā,* there are five gradual states: 1.*nirmala jāgrat* 2.*nirmala svapna* 3.*nirmala suṣupti* 4. *irmala turiya* and 5.*nirmala turiyātīta.*

In the first state, *nirmala jagrat,* āṇava *mala* (egoism) is ripe and its evil effects are nullified by divine grace. Also the soul becomes spiritually mature and treats both pain and pleasure with equanimity, relinguishing attachment. This attitude is known as *karma sāmya* or *iruviṉai oppu.* For such a matured soul, divine grace is bestowed.

In the second state, *nirmala svapna,* the soul meets the guru (preceptor) and receives *upadeśa* on jñāna. In the third state, *nirmala suṣupti,* the soul becomes steadfast in practicing the teachings of the guru. In *nirmala turiya,* the removal of *pāśa* (bonds) takes place. In the *nirmala turiyātīta* state, the culmination of the spiritual journey, the soul attains Śiva. All these aspects are detailed in this section.

Mandiram 2304

ஊமைக் கிணற்றகத்(து) உள்ளே உறைவ(து)ஓர்
ஆமையின் உள்ளே அழுவைகள் ஐந்(து)உள
வாய்மையின் உள்ளே வழுவா(து) ஒடுங்குமேல்
ஆமையின் மேலும்ஓர் ஆயிரத்(து) ஆண்டே.

Transliteration

Ūmai-k kiṉaṟṟakatt(u) uḷḷē uṟaivat(u) ōr
Āmaiyiṉ uḷḷē aḻuvaikaḷ aind(u)uḷa
Vāymaiyiṉ uḷḷē vaḻuvāt(u) oḍuṅkumēl
Āmaiyiṉ mēlumōr āyiratt(u) āṇḍē.

Translation

In the deep dumb well lives a turtle
Within it are five fold experiences
If they lodge in reality without failure
Turtle may still live a thousand years.

Commentary

The metaphor 'dumb-well' denotes the *nirmala* state, without *mala*. Dumbness also indicates silence, which is the realization of jñāna, wisdom (Avvaiyar: *mōṉam eṉpatu jñāna varambu-Koṉṟaivēndaṉ*). The turtle symbolizes the soul. The five fold experiences undergone by the soul are as follows: 1.*nirmala jāgrat,* 2.*nirmala svapna,* 3.*nirmala suṣupti,* 4.*nirmala turiya,* and 5.*nirmala turiyātīta.*

'Reality' stands for Absolute Reality i.e. Śiva. If these five experiences are forged towards realization of Absolute Reality without defect or failure, surely the perfected soul will attain deathless life in bliss.

Mandiram 2305

காலங்கி நீர்பூக் கலந்தஆ காயம்
மாலங்கி ஈசன் பிரமன் சதாசிவன்
மேலஞ்சும் ஓடி விரவவல் லார்கட்குக்
காலனும் இல்லை கருத்(து)இல்லை தானே.

Transliteration

Kālaṅki nīrpū-k kalāntaā kāyam
Mālaṅki īsaṉ piramaṉ sadāsivaṉ
Mēlañcum ōḍi viravaval lārkaṭku-k
Kālaṉum illai karutt(u)illai tāṉē.

Translation

Air, fire, water, earth and expanded space
Are activated by Brahma, Viṣṇu, Rudra, Mahēśa and Sadāśiva
Leaving them those who conjoin with Kāraṇēśars
Have no death and no thought.

Commentary

The five gross elements are activated by the five gods. Due to metrical exigencies, the order of enumeration is changed. The actual order is as follows:

Earth, water, fire, air and space are respectively controlled by Brahma, Viṣṇu, Rudra, Mahēśa and Sadāśiva. These beings are souls which were promoted by Lord Śiva to the position of gods as a result of their rare merits. They belong to *aṇupakṣa (uyirvarukkam)*, and are the presiding deities of the respective gross elements. Lord Śiva also assumes the aforesaid five names of the gods who belong to *Sambupakṣa*. They are known as *kāraṇēśvarars*.

The aspirant should differentiate between the five gods of *aṇupakṣa* and the same number of gods of the *sambupakṣa*. The former group are only advanced souls and appointed to specific purposes by *Kāraṇēśvarars,* (the manifestation of Lord Śiva). He has to meditate only on the Kāraṇēśvarars. As a result the aspirant conquers death. He has no more thoughts apart from concentrating on *Kāraṇēśvarars* (manifestations of Lord Śiva).

Mandiram 2306

ஆன்மாவே மைந்தன் ஆயினன் என்பது
தான்மா மறையறைதன்மை அழிஇலர்
ஆன்மாவே மைந்தன் அரனுக்(கு) இவன்என்றால்
ஆன்மாவும் இல்லையால் ஐயைந்தும் இல்லையே.

Transliteration

Āṉmāvē maintaṉ āyiṉaṉ eṉpatu
Tāṉmā maṟai-y-aṟai taṉmai aṟikilar
Ānmāvē maintaṉ araṉukk(u) ivaṉ eṉṟal
Āṉmāvum illaiyāl ai-y-aintum illaiyē.

Translation

Soul has become son to Śiva
Thus proclaim the Vedas; nobody knows
If soul is son to Śiva
There is no soul, no twenty five.

Commentary

In the scriptures and devotional lyrics, it is stated that Śiva and Śakti are respectively the cosmic father and mother. The souls are children to the inseparable Śivaśakti. After the soul becomes

the son to Śiva, the son ceases to be called by the name 'soul'. Therefore 'there is no soul'. The twenty five tattvas, products of māyā, have nothing to do with the soul; when they cease to function, they stop creating the appearance of separation between subject and object, *puruṣa and prakṛiti.* Due to purification of the soul, it has transcended and becomes one with Śiva. In the *nirmalāvasthā,* all the souls become *Śivaputras* or *Śivakumārars* (sons of Śiva).

Mandiram 2307

உதயம் அழுங்கல் ஒடுங்கல்இம் மூன்றின்
கதிசாக் கிரம்கன(வு) ஆதி சுழுத்தி
பதிதரு சேதனன் பற்(று)ஆம் துரியத்(து)
அதிசுப னாய்அனந் தானந்தி ஆகுமே.

Transliteration

Udayam aluṅkal oḍunkalim mūṉṟiṉ
Kadicāk kiramkaṉav(u) ādi suḻutti
Paditaru cētaṉaṉ paṟṟ(u)ām turiyatt(u)
Adisupa ṉāyaṉan tāṉanti ākumē.

Translation

Birth, binding and absorption – these three
Associate respectively with *jāgrat, svapna* and *suṣupti*
Experiencing them the intelligent soul seeks succour in *turiya*
And becomes auspicious and eternally blissful.

Commentary

There are three aspects of human existence: 1.The soul takes birth on earth in accordance with the consequences of its deeds in the previous eistence. 2.It is bound by the evolutes (tattvas).

3.Due to spiritual discipline it becomes absorbed in its own self, renouncing the evolutes. Birth, binding and absorption are concerned with the waking, dream and deep sleep states. Having crossed these three conditions, the soul soars and becomes established in the *turiya* state. In that elevated position, the soul becomes auspicious and enjoys limitless bliss.

Mandiram 2308

எல்லாம்தன் னுட்புக யாவுளும் தானாகி
நல்லாம் துரியம் புரிந்தக்கால் நல்லுயிர்
பொல்லாத ஆறாறுட் போகாது போதமாய்ச்
சொல்லாச் சிவகதி சென்(று)எய்தும் அன்றே.

Transliteration

Ellāmtaṉ ṉuṭpuka yāvuḷum tāṉāki
Nallām turiyam purintakkāl nal-l-uyir
Pollāta āṟāṟuṭ pōkātu pōdamāy-c
Cellā-c civakati ceṉṟ(u)eytum āṉṟē.

Translation

If all the tattvas involute in the soul
Which becomes pervasive and practises the *turiya*
The pure soul will not mingle with the thirty six
Śivjñāna attains Śivagati, the final deliverance.

Commentary

Tattvas are the products of māyā, and are collectively called *māyēya.* Māyā gives the appearance that each of the tattvas is separate from oneself. But in the transcendental state of *turiya,* their separate existence dissolves. A soul purified of the malas of igno-

rance, māyā and karma is no longer absorbed in the five senses, mental movements, egoism, thinking; even while remaining on the gross physical earth. The Self-realized soul merges in the Lord and experiences Śivagati, the summum bonum of spiritual life.

Jñāna means knowledge. Therefore Śivajñāna means the supreme knowledge of Śiva which is instrumental for attainment of Śivagati, eternal bliss or final deliverance

Mandiram 2309

காய்ந்த இரும்பு கனலை அகன்றாலும்
வாய்ந்த கனலென வாதனை நின்றாற்போல்
ஏய்ந்த கரணம் இறந்த துரியத்துத்
தோய்ந்த கருமத் துரி(சு)அக லாதே.

Transliteration

Kāynta irumbu ka̱nalai aka̱n̲r̲ālum
Vāynta ka̱nale̱na vādanai ni̱n̲r̲ār̲pōl
Ēynta karaṇam ir̲anta turiyattu-t
Tōynta karumat turis(u)aka lātē.

Translation

Though the heated iron departs from fire
Its colour and burning power do not cease
Even in *turiya* where all *karaṇas* are exhausted
Vāsanās of past deeds do not leave.

Commentary

In this verse, Tirumūlar presents an analogy to elucidate how the *vāsanās*, impressions of past deeds in the subconscious mind, do not completely dissolve even if the soul is able to enter the

transcendental state of consciousness called *turiya,* the fourth state; beyond waking, dreaming and deep sleep states. Just as an iron is heated in the fire, and remains red hot upon leaving it, even if the soul reaches *turiya,* where the *karaṇas* (sense-organs, organs of action, internal instruments etc.) are calmed, it will take time to become completely extricated from one's past conditioning (known as *vāsanā mala).* To remove this conditioning the aspirant must continue spiritual discipline.

Mandiram 2310

ஆன மறையாதி யாம்உரு நந்திவந்(து)
    தேனை அருள்செய்(து) தெரிநனா வத்தையில்
ஆன வகையை விடுமடைத் தாய்விட
    ஆன மலாதீதம் அப்பரம் தானே.

Transliteration

Āṉa maṟai-y-ādi yāmuru nandivant(u)
    Tēnai aruḷceyt(u) terinaṉā vattaiyil
Āṉa vakaiyai viḍumaḍait tāyviḍa
    Āṉa malātītam a-p-param tāṉē.

Translation

Leave off totally the experiences of waking state
    When Nandi manifesting Himself in praṇava
Abundantly offers the honey of grace
    Then occurs *parātīta,* beyond the malas.

Commentary

Tirumūlar advises to detach oneself from experiences which occurred in the waking state. With reference to the previous verse,

this includes not dwelling on past memories, and removing subconscious conditioning which supports egoistic tendencies such as attachment and aversion. "Leave off" implies detachment, which is an inner poise of equanimity and awareness; rather than a physical renunciation or avoidance. Nandi denotes Śiva. He assumes the form of praṇava, Aumkara, mentioned in the texts. He offers immense grace which is compared to honey for The Lord's grace is sweet and pleasant. In the Siddha medical system, honey is used as medicine; individually, and also in combination with certain herbal substances. The Lord's grace is the proper medicine to cure the ills of life and the ailment of birth. After receiving the grace of Śiva, the soul, freed from the binding malas, attains the supreme state known as *paratita,* which is also called *nirmalavastha.*

Mandiram 2311

சுத்த அதீதம் சகலத்தில் தோய்வுறில்
அத்தன் அருள்நீங்கா ஆங்கணில் தானாகச்
சித்த சுகத்தைத் தீண்டாச் சமாதிசெய்(து)
அத்தனோ(டு) ஒன்றற்(கு) அருள்முதல் ஆமே.

Transliteration

Sutta atītam sakalattil tōyvuṟil
Attaṉ aruḷnīṅkā āṅkaṇil tāṉāka-c
Citta sukattai-t tīṇḍā-c camāticeyt(u)
Attaṉōḍ(u) oṉṟaṟk(u) aruḷmutal āmē.

Translation

If the soul engrosses in *śuddhātīta* in *sakala*
Lord's grace never leaves; there the soul by itself

Performs samādhi, untouched by *citta sukha*
    Grace leads the soul to become one with Śiva.

Commentary

Śuddhātīta denotes *nirmalātīta avasthā* in which the malas are removed. In that state, the grace of Śiva joins the soul. *Citta sukha* is different from *parama sukha; citta sukha* denotes the joy derived through the products of māyā; *parama sukha* is the eternal bliss in which the soul immerses when practicing Samādhi, absorption in the Lord. Grace is Śakti, the Divine Mother. Through Her, the soul nears the Divine Father, Śiva. As indicated in the previous verses, with detachment and renunciation of the sensory experience, one finds lasting joy and bliss within; no longer absorbed in the play of the senses, memories and subconscious conditioning

Mandiram 2312

வேறுசெய் தான்இரு பாதியின் மெய்த்தொகை
    வேறுசெய் தான்என்னை எங்கணும் விட்(டு)உய்த்தான்
வேறுசெய் யாஅருட் கேவலத் தேவிட்டு
    வேறுசெய் யாஅத்தன் மேவிநின் றானே.

Transliteration

Vēṟucey tāṉiru pātiyiṉ mey-t-tokai
    Vēṟucey tāṉeṉṉai eṅkaṇum viṭṭ(u)uyttāṉ
Vēṟucey yāaruṭ kēvalat tēviṭṭu
    Vēṟucey yā attaṉ mēviniṉ ṟāṉē.

Translation

Śiva with two halves differentiated the beings into two
    He allowed me to stroll everywhere

He conducted me to the state of *aruṭkēvala*
He stood in me without difference.

Commentary

In His *bhōga* (enjoyment) form, Śiva has two halves. In the left half Śakti occupies, and in the right half Śiva abides. In order to bestow *bhōga*, enjoyment, to the different strata of beings, He differentiated them physically as male and female to enable them to attain conjugal enjoyment. He allowed beings to stroll everywhere in the universe so they could experience the karma of their deeds. He transferred the soul from the dark *kēvala* state to *aruṭ kēvala* state, i.e. the *śuddha* state. He becomes inseparably connected with the soul in *nirmalāvasthā,* i.e. *śuddhāvasthā.*

Mandiram 2313

கறங்(கு)ஓலை கொள்ளிவட் டம்கட லில்திரை
நிறம்சேர் ததிமத்தின் மலத்தே நின்(று)அங்(கு)
அறம்காண் சுவர்க்கம் நரகம் புவிசேர்ந்(து)
இறங்கா உயிர்அரு ளால்இவை நீங்குமே.

Transliteration

Kaṟaṅk(u)ōlai koḷḷivat tamkaḍa liltirai
Niṟamcēr tatimattiṉ malattē niṉṟ(u) aṅk(u)
Aṟamkāṉ suvarkkam narakam puvicērnt(u)
Iṟaṅkā uyiraru ḷālivai nīṅkumē.

Translation

Soul rotates due to malas like the wind-whirl,
Fire-brand circle and curd stirred by churning rod
Joins heaven, hell and earth as per deeds
Is released from them due to divine grace.

Commentary

The soul is caught into the cycle of transmigration in accordance with karma. If it earned merits *(puṇya),* it goes to heaven. If it accumulated demerits *(pāpa),* it goes to hell. If it possessed both merits and demerits it takes birth on earth. Due to malas (impurities), the soul cycles through various births. The rotation is compared to the whirling of the kite, and the imaginary circle in the air caused by a fire-brand; and to the curd churned by a staff. Due to the onset of divine grace, the soul becomes liberated from the circle of transmigration and enjoys eternal bliss.

Mandiram 2314

தானே சிவமான தன்மை தலைப்பட
 ஆன மலமும்அப் பாச பேதமும்
மான குணமும் பரான்மா உபாதியும்
 பானுவின் முன்மதி போல்பட ராவே.

Transliteration

Tāṉē śivamāṉa taṉmai talai-p-paḍa
 Āṉa malamuma-p- pāsa bēdamum
Māṉa kuṇamum parāṉmā upādiyam
 Pāṉuviṉ muṉmati pōlpaḍa rāvē.

Translation

Due to grace, soul has the potential to become Śiva
 Primordial āṇava, karma, *māyēya, tirōdhāyi*
The atomic qualities, *vāsanās* and agony
 All vanish like the moon before the sun.

Commentary

The soul is divine. But its divinity is dormant due to the envelopment of āṇava *mala* (egoism). When the soul becomes Śiva, the original *mala* of āṇava, the added impurities of karma (consequences of deeds), the products of māyā (the body, worldly habitat and objects of experience, etc. the *mala* of concealment), and all torments of misery become extinct. An analogy is presented to explain their disappearance. Before the presence of the scorching sun, the cool moon disappears. According to Śaiva Siddhānta, everything exists. Even in the *nirmala* state, i.e. *śuddha* state, the *mala* exists; but its powers are rooted out. It can not function before the presence of divine grace.

Mandiram 2315

நெருப்புண்டு நீர்உண்டு வாயுவும் உண்(டு)அங்(கு)
அருக்கனும் சோமனும் அங்கே அமரும்
திருத்தக்க மாலும் திசைமுகன் தானும்
உருத்திர சோதியும் உள்ளத்து ளாரே.

Transliteration

Neruppuṇḍu nīruṇḍu vāyavum uṇḍ(u)aṅk(u)
Arukkaṉum sōmaṉum aṅkē amarum
Tiruttakka mālum tisaimukaṉ tāṉum
Uruttira cōtiyum uḷḷattu ḷārē.

Translation

There is fire, water and air
There is sun, moon and Viṣṇu
There is Brahma and Rudra jyōti
In the heart of the soul in *nirmala* state.

Commentary

The unfettered soul is completely freed from all impurities and immersed in the endless ocean of eternal bliss. Such a soul may realize the presence of all *mahābhūtas*, i.e. gross elements, the gods and demigods etc., within its very own consciousness. The external cosmos with all its inhabitants can be seen and experienced in such a transcendental state of consciousness. The universe exists within oneself.

Though earth and space are not mentioned due to metrical exegency, these two are added. The remaining beings are derived through implication. Nothing is left out when the heart of the matured soul attains the *nirmala* state.

Mandiram 2316

ஆனைகள் ஐந்தும் அடக்கி அறிவென்னும்
ஞானத் திரியைக் கொளுவி அதனுட்புக்(கு)
ஊனை இருளற நோக்கும் ஒருவற்கு
வானகம் ஏற வழிஎளி தாமே.

Transliteration

Āṉaikaḷ aintum aḍakki aṟiveṉṉum
Jñāṉa-t tiriyai-k koḷuvi ataṉuṭpukk(u)
Ūṉai iruḷaṟa nōkkum oruvaṟku
Vāṉakam ēṟa vaḻieḷi tāmē.

Translation

Having subdued the five elephants
Kindled the wick of the lamp of wisdom and entered into it
To him who is seated in *nirmala*, seeing the body without delusion
The path to Śivalōka becomes easy and comfortable.

Commentary

The five sense organs are personified as elephants. They are controlled by what is referrred to in yogā as *pratyāhāra*. *Pratyāhāra* is defined by Patañjali in the following verse: "When the senses disunite themselves from their own objects and resemble, as it were, their own form of consciousness, this is sense withdrawal." [*Yogā Sutra* II.54.] Tirumūlar devotes ten verses to *pratyāhāra* beginning with verse 578. When the five senses are active, consciousness unites with the sense objects; and as a result, one forgets the true inner Self. By restricting their movement, the senses and consciousness are turned inward, becoming formless, calm, and silent. This permits one to witness and experience the inner true Self. This inner journey is aided by reflecting on teachings of wisdom with such exercises as *vichāra ātman*, or Self enquiry, which here is likened to 'lighting a lamp.' One should light the lamp of wisdom (jñāna), and in that light envision the self without delusion. Such worship is endorsed by Saint Appar (650 A.D.). The substance of his hymn under reference is given below:

In the temple of body, the heart is the bowl of lamp. The soul is the wick and jñāna (wisdom) is the ghee. If it lights this lamp, it gets inner luminosity. In that brilliance, it could envision the sacred feet of Lord Śiva, the father of Murukaṉ (*Devaram* IV, 75.4).

Both the philosophical texts and devotional lyrics recommend inner worship with jñāna for the attainment of Śivānanda.

Mandiram 2317

ஆடிய காலில் அசைகின்ற வாயுவும்
தாடித்(து) எழுந்த தமருக ஓசையும்

பாடி எழுகின்ற வேதா கமங்களும்
நாடியின் உள்ளாக நான்கண்ட வாறே.

Transliteration

Āḍiya kālil asaikiṉṟa vāyuvum
Tāḍitt(u) eḻunta tamaruka ōsaiyum
Pāḍi eḻukiṉṟa vēdā kamaṅkaḷum
Nāḍiyiṉ uḷḷāka nāṉkaṇḍa vāṟē.

Translation

The wind, wafted by the dancing leg of Śiva
The vibrant sound, produced from the kettle-drum
The chanting melody of Vedas and Āgamas
All these I experienced through suṣumnā nāḍi.

Commentary

This verse indicates Tirumūlar's experience of *nāda darśana,* i.e. the awareness of *nāda* tattva. Though nāda is one, its three kinds are noted here. Lord Śiva performs the cosmic dance fixing his right leg (representing obscuration) on the ground and lifting his left leg (representing grace) side ways, ringing the bells of the anklet. [Note: Though there is no explicit mention of the anklet, which leg belongs to Śakti, but it is implied. The mystics often heard dancing of the anklet bells during their meditation. Cēramāṉ Perumāḷ Nāyaṉār's experience is one example.] In one of His hands He wears Damaruka, the kettle-drum, which represents the act of creation. The sound produced from it is the source for *sabda prapañca,* the world of sounds and words. From the *sabda,* the Vedas and Āgamas manifested. Chanting melody of these scriptures is noted as the third kind. These include the various *bīja mantras* heard

within each cakra, through which the central channel, susumnā, passes. Tirumūlar, being a perfect yōgin and jñānin, tells us he heard the aforesaid three sounds through the suṣumnā nāḍi.

Mandiram 2318

முன்னை அறிவினில் செய்த முதுதவம்
 பின்னை அறிவினைப் பெற்றால் அறியலாம்
தன்னை அறிவ(து) அறிவாம்அஃ(து) அன்றிப்
 பின்னை அறிவது பேய்அறி வாகுமே.

Transliteration

Mu<u>n</u><u>n</u>ai a<u>r</u>ivi<u>n</u>il ceyta mututavam
 Pi<u>n</u><u>n</u>ai a<u>r</u>ivi<u>n</u>ai-p pe<u>r</u><u>r</u>āl ariyalām
Ta<u>n</u><u>n</u>ai a<u>r</u>ivat(u) a<u>r</u>ivāmat(u) a<u>n</u><u>r</u>i-p
 Pi<u>n</u><u>n</u>ai a<u>r</u>ivatu pēya<u>r</u>i vākumē.

Translation

The result of fruitioned tapas, performed in past births
 As discerned through one's attainments in this birth
Knowing onself is indeed true knowledge
 Knowing other things is the devil's knowledge.

Commentary

It is the theory of Śaiva religious traditions that the present birth is determined by one's activities in previous births. One accumulates virtues and vices in accordance with one's former deeds. If one performed perfect *tapas*, i.e. austerities, and good deeds in former births, one would be blessed with good fortune.

Tirumūlar advocates that true knowledge, i.e. *mēyjñāna*, consists in knowing oneself as different from all subtle and gross prod-

ucts of matter. In a later verse, he says that for the self-realized person, there is no decay (2355). In the *Kaivalya Navanīdam* (20), Tāṇḍavarāya Swāmigaḷ expressed a similar view. "Know Thyself" is the key note of Vedānta philosophy. The ancient Greek thinkers also expressed that same idea. Knowledge of one's own intrinsic nature is *ātma jñāna,* which is essential for liberation. Knowledge of the material world is deluding, as it distracts one from the perception of our essential unity with everything, and hence is designated as 'the devil's knowledge'.

Mandiram 2319

செயலற்(று) இருக்கச் சிவானந்தம் ஆகும்
    செயலற்(று) இருப்பார் சிவயோகம் தேடார்
செயலற்(று) இருப்பார் செகத்தொடும் கூடார்
    செயலற்(று) இருப்பார்க்கே செய்திஉண் டாமே.

Transliteration

Ceyalaṟṟ(u) irukka-c sivānandam ākum
    Ceyalaṟṟ(u) iruppār sivayōgam tēḍār
Ceyalaṟṟ(u) iruppār cekattoḍum kūḍār
    Ceyalaṟṟ(u) iruppārkkē ceytiuṇ ḍāmē.

Translation

If one exists free from action, Śivānanda occurs
    Those without action will not seek Śivayōga
Those without action will not join with the world
    To those without action, message of wisdom reaches.

Commentary

This verse explains the greatness of Samādhi, i.e. cognitive absorption in the Lord. It is the eighth state of Yogā in which all organs, subtle-elements and internal instruments are renounced. The aspirants, i.e. sādhakas, become motionless, fixing their consciousness on Śiva; they experience Śivānanda, eternal bliss. Since they followed the steps of Yogā and reached the pinnacle, they do not need to seek Śiva Yogā, for they have become permanently rooted in wisdom. They are united with Śiva. This path is the message and aim of Śivajñāna (God-realization).

Mandiram 2320

தான்அவன் ஆகும் சமாதிகை கூடினால்
 ஆன மலம்அறும் அம்பசுத் தன்மைபோம்
ஈனமில் காயம் இருக்கும் இருநிலத்(து)
 ஊனங்கள் எட்டும் ஒழித்(து)ஒன்று வோர்கட்கே.

Transliteration

Tāṉavaṉ ākum samādikai kūḍiṉāl
 Āṉa malamaṟum a-p-pasu-t taṉmaipōm
Īṉamil kāyam irukkum irunilatt(u)
 Ūṉaṅkaḷ eṭṭum oḻitt(u) oṉṟu vōrkaṭkē.

Translation

If samādhi, in which jīva becomes Śiva, is materialized
 The *mala* ceases, the soul-ness departs
In the great world the defectless body exists
 For those, deprived of eight-fold taints, becoming one with Śiva.

Commentary

Samādhi is the final step in *aṣṭanga yogā.* If one is successful in receiving the grace of Samādhi, i.e. cognitive absorption, the root *mala* (āṇava) is severed. The impermanent qualities of soul leave off, and the permanent is revealed. *Yat bhāvam tat bhavati* is the *Upaniṣadic* statement, which means one becomes what he contemplates. Since the aspirant incessantly contemplates Śiva, he becomes Śiva. This is possible only for the perfect yogins. Soul-ness is the nature of soul when fettered by āṇava. It is bound by triple pāśas, i.e. bonds in *sakala* state. In the state of *nirmala,* these bonds (āṇava, karma and māyā) are uprooted and consequently, "soul-ness" departs, and the jīva or individual soul becomes Śiva. The great world indicates Śivalōka, the highest realm of Śiva. The gross body and subtle body are associated with defects. Therefore, the defectless body denotes the body of wisdom (jñāna).

The eight taints are as follows: the five transgressions of killing, lying, stealing, drinking and debauchery, in addiction to the three, viz. abusing God, preceptor and śāstras. These impediments are removed from the perfect soul who becomes one with Śiva.

Mandiram 2321

தொலையா அரன்அடி தோன்றும்அம் சத்தி
தொலையா இருள்ஒளி தோற்ற அணுவும்
தொலையாத் தொழில்ஞானம் தொன்மையில் நண்ணித்
தொலையாத் பெத்தமுத் திக்(கு)இடை தோயுமே.

Transliteration

Tolaiyā araṉaḍi tōṉṟumam satti
Tolaiyā iruḷoḷi tōṟṟa aṇuvum

Tolaiyā-t toḻilñāṉam toṉmaiyil naṇṇi-t
Tolaiyāta pēttamut tikk(u)iḍai tōyumē.

Translation

Due to the onset of Śakti's grace Śiva's feet appear
Endless darkness and luminosity cause *paśujñāna*
Soul attains the endless *kriyā* and *jñāna*
Dips in grace betwixt the *baddha* and *mukta* states

Commentary

This verse outlines the nature of *śaktinipāta* and the position of soul in the spiritual journey. Due to the onset of Śakti's grace, the soul is able to envision the sacred feet of Lord Śiva. Darkness denotes āṇava, while luminosity indicates māyā. Both are like night and day for the soul. The knowledge, produced through the malas is *paśujñāna,* i.e. the knowledge of the soul. Due to the influence of conative and cognitive powers, the soul enters a middle state between the state of bondage and the state of release (*mukta*). In that state, it soaks in divine grace.

Mandiram 2322

தோன்றிய பெத்தமும் முத்தியும் சூழ்சத்தி
மான்றும் தெருண்டும் உயிர்பெறும் மற்றவை
தான்தரு ஞானம்தன் சத்திக்குச் சாதனாம்
ஊன்றல்இல் லாவுள் ளொளிக்(கு)ஒளி யாமே.

Transliteration

Tōṉṟiya pettamum muttiyum cūḻcatti
Māṉṟum teruṇḍum uyirpeṟum maṟṟavai
Tāṉtaru jñāṉamtaṉ cattikku-c cādaṉām
Ūṉṟalil lā-v-uḷ ḷoḷikk(u)oḷi yāmē.

Translation

In the *baddha* state soul confusingly knows divine grace
In the *mukta* state soul clearly knows divine grace
Wisdom given by Śiva is a support to divine grace
Which shines within the knowledge of the wavering soul.

Commentary

The *baddha* state denotes the *sakala* state of the soul. It is bound by triple malas. The *mukta* state denotes the *śuddha* state of the soul. In that state, the soul is liberated from the malas. In both states, divine grace exists with the soul. But the soul in the fettered state is limited in knowledge and knows the presence of divine grace only with confusion. Nevertheless, in the state of release the soul is uncovered by malas. It becomes omniscient and clearly envisions the presence of divine grace. Divine grace, supported by jñāna (granted by Śiva), shines within the inner brilliance of the soul. The jñāna of the soul pervades consciousness by the grace of Lord Śiva.

Mandiram 2323

அறிகின்றி லாதன ஐயேழும் ஒன்றும்
அறிகின்ற என்னை அறியா(து) இருந்தேன்
அறிகின்றாய் நீஎன்(று) அருள்செய்தான் நந்தி
அறிகின்ற நான்என்(று) அறிந்துகொண் டேனே.

Transliteration

Aṟikiṉṟi lātaṉa ai-t-ēḻum oṉṟum
Aṟikiṉṟa eṉṉai aṟiyāt(u) iruntēṉ
Aṟikiṉṟāy nieṉṟ(u) aruḷceytāṉ nandi
Aṟikiṉṟa nāṉeṉṟ(u) aṟintukoṇ ḍēnē.

Translation

So far I did not realize myself
    That comprehends the inert thirty six
Nandi informed me that I am the cognizer
    So I have understood that I am the cognizer.

Commentary

Tirumūlar says that before he met his divine preceptor, Nandi, he was ignorant of his own self and of the thirty six evolutes of māyā which are insentient. Lord Śiva Himself assumed the form Nandi, and the Divine guru initiated him into spiritual knowledge. It is He who showed him he was sentient and cognizant of himself and matter. By this initiation, Tirumūlar became illumined to know that "I am the *jñāta*," i.e. the cognizing subject.

Mandiram 2324

தான்அவன் ஆகிய ஞானத் தலைவனை
    வானவர் ஆதியை மாமணிச் சோதியை
ஈனம்இல் ஞானத்(து) இன்னருட் சத்தியை
    ஊனம்இ லாள்தன்னை ஊனிடைக் கண்டதே.

Transliteration

Tāṉavaṉ ākiya jñāṉa-t talaivaṉai
    Vāṉavar ādiyai māmaṇi-c cōtiyai
Īṉamkil jñāṉatt(u) iṉṉaruṭ sattiyai
    Ūṉamil lāḷtaṉṉai ūṇiḍai-k kaṇḍatē.

Translation

I have envisioned the Lord of jñāna within my body
    Who transformed me into Himself

The master of celestials, effulgence of ruby with Śakti,
The embodiment of knowledge and grace, the Immaculate.

Commentary

Tirumūlar describes his own mystic experience, directly witnessing both Śiva and Śakti within his body, in his lotus heart. The attributes affixed to Śiva and Śakti reveal their auspicious qualities. Jñāna is their "body;" meaning, within the living body exists the body of the Lord. Śakti is known as grace, and by Her nature She is devoid of defect. Both are inseparable like the sun and its rays. Śiva transforms the unfettered and perfect soul unto Himself. It is known as *tān avan ātal* (I becoming He) and *Śivam ākkal* (becoming Śiva).

Mandiram 2325

ஒளியும் இருளும் பரையும் பரையுள்
அளிய(து) எனலாகும் ஆன்மாவை அன்றி
அளியும் அருளும் தெருளும் கடந்து
தெளிய அருளே சிவானந்தம் ஆமே.

Transliteration

Oḷiyum iruḷum paraium paraiyuḷ
Aḷiyat(u) enalākum ānmāvai anri
Aḷiyum aruḷum teruḷum kaḍantu
Teḷiya aruḷē sivānandam āmē.

Translation

Light and darkness, *parai*, the kriyā śakti
Soul that deserves the grace of Śakti
When transcends these powers in *turiya* state
The divine grace becomes Śivānanda to soul.

Commentary

Light and darkness denote duality and the limited knowledge of the soul. Darkness indicates *āṇava mala. Parai* is the conative power of action (*kriyā śakti*). The soul is in a sympathetic condition, staggering between light and dark. The *kriyā śakti* with grace stimulates the soul to engage activities so the strength of āṇava is reduced. The soul progresses upward leaving behind its *jāgrat, svapna* and *suṣupti* states, and attains the state of *turiya*. In that condition, the soul experiences the divine grace, becoming Śivānanda, eternal bliss.

Mandiram 2326

ஆனந்தம் ஆகும் அரன்அருட் சத்தியில்
 தானந்த மாம்உயிர் தானே சமாதிசெய்(து)
ஊனந்த மாய்உணர் வாய்உள் ளுணர்வுறின்
 கோனந்தம் வாய்க்கும் மகாவாக் கியம்ஆமே.

Transliteration

Āṉandam ākum araṉaruṭ cattiyil
 Tāṉanda māmuyir tānē samādiceyt(u)
Ūṉanda māyuṇar vāyuḷ ḷuṇarvuṟiṉ
 Kōṉandam vāyakkum mahāvāk kiyamāmē.

Translation

In the aruḷ śakti of Śiva occurs the pleasant bliss
 In which soul dips, performs samādhi
Beyond the body assumes the form of Śivajñāna
 Becomes Śiva as the experience of *mahāvākya.*

Commentary

Śiva and Śakti are inseparable like the substance and its quality. Śakti is the embodiment of grace, the nature of Śiva. Ānanda, eternal bliss, springs from divine grace. The perfect soul immerses and abides in it through the attainment of Samādhi, cognitive absorption. It forgets its body and becoming God-realized, assumes the form of Śivajñāna, becoming Śiva. *Mahāvākya* denotes the *Upaniṣadic* statement, *tat tvam asi*; the verb 'asi' denotes 'becoming one' or oneness *(aikya bhāva);* the whole statement indicates that the soul becomes Śiva.

Mandiram 2327

அறிவிக்க வேண்டாம் அறிவற்(று) அயர்வோர்க்கும்
    அறிவிக்க வேண்டாம் அறிவிற் செறிவோர்க்கும்
அறிவுற்(று) அறியாமை எய்திநிற் போர்க்கே
    அறிவிக்கத் தம்மறி(வு) ஆர்அறி வோரே.

Transliteration

A̱rivikka vēṇṭām a̱riva̱ṟṟ(u) ayarvōrkkum
    A̱rivikka vēṇṭām a̱rivi̱r ce̱rivōrkkum
A̱rivu̱ṟṟ(u) a̱riyāmai eytini̱r pōrkkē
    A̱rivikka-t tam-m-a̱riv(u) āra̱ri vōrē.

Translation

Don't instruct those, forgetting themselves without knowledge
    And to those who conjoin themselves in wisdom
Do instruct those, the dull and ignorant
    Who are capable of realization through instruction.

Commentary

Spiritual instruction *(jñāna upadeśa)* is a waste to those who lose knowledge due to materialistic life. There is also no need for imparting spiritual knowledge to evolved persons absorbed in jñāna, or wisdom of Śiva. Spiritual instruction is meant for average persons who are capable of benefiting from such instruction. They have knowledge and also ignorance due to āṇava. They are to be instructed and corrected. They require spiritual teaching for spiritual progress. The texts on Śaiva Siddhānta (and lectures on the subject) are beneficial only to those require assistence, and who have the potential to learn and grow.

Mandiram 2328

சத்தும் அசத்தும் சதசத்தும் தான்கூடிச்
  சித்தும் அசித்தும் சிவசித்த தாய்நிற்கும்
சுத்தம் அசுத்தம் தொடங்காத் துரியத்துச்
  சுத்தராம் மூன்றுடன் சொல்லற் றவர்களே.

Transliteration

Cattum acattum catacattum tāṉkūḍi-c
  Cittum acittum sivacitta tāyniṟkum
Suttam asuttam toḍaṅkā-t turiyattu-c
  Suttarām mūṉṟuḍaṉ col-l-aṟ ṟavarkaḷē.

Translation

The *sat,* the *asat* and the *satasat* conjoined
  They stand as the *cit,* the *acit* and the *śivacit*
In *turiya,* untouched by *śuddha* and *aśuddha*
  Soul experiences the triple states within the *śuddha* state.

Commentary

The word *sat* denotes eternal Śiva. *Asat* means that which is not *sat,* i.e. the malas. *Satasat* stands for the soul which has both purity and impurity, being knowledgable but also suffering ignorance from influence of the malas. The soul is named *asat* in its *kevala* state, covered completely by āṇava *mala*. It is known as *satasat* in *sakala* state. It becomes *sat* when it is freed from impurities and enjoys the *śuddha* state.

Among the three realities, pati, paśu and pāśa, that which requires salvation is the soul (paśu) only; since pati, the Lord, is ever free, while pāśa is inert and remains the same.

The *sat* stands for *cit,* the intelligent reality. *Asat* remains *acit,* i.e. the non-intelligent reality. *i.e. pāśa Satasat* stands for soul which combines the qualities of both *cit* and *acit.* In the *nirmala state,* the soul becomes *Śivacit,* the Omniscient Śiva.

The *turiya* state transcends both extremes of *aśuddha* and *śuddha* states. Within the state of *śuddha,* those who conjoin with the states of *nirmala jāgrat, svapna* and *suṣupti,* assume the form of jñāna and become Self-realized.

Mandiram 2329

தானே அறியான் அறிவிலோன் தான்அல்லன்
தானே அறிவான் அறிவு சதசத்தென்(று)
ஆனால் இரண்டும் அரன்அரு ளாய்நிற்கத்
தானே அறிந்து சிவத்துடன் தங்குமே.

Transliteration

Tāṉē aṟiyāṉ aṟivilōṉ tān allaṉ
Tāṉē aṟiyāṉ aṟivu catacatteṉṟ(u)

Āṉāl iraṇḍum araṉaru ḷāyniṟka-t
Tāṉē aṟindu sivattuḍaṉ taṅkumē.

Translation

He doesn't know, yet he is not ignorant
Due to grace he knows to be satant
If the two stand as the grace of Śiva
Knowing himself abides with Śiva.

Commentary

The soul has no independence to know its own self. That does not mean it is completely ignorant. With the help of divine grace, it comprehends both *sat* and *asat.* Therefore, the soul gets the name *satasat.* Both *sat* and *asat* flow from the grace of Śiva. There is no doubt that *sat* is Śiva's grace. How is *asat* also the grace of Śiva? *Tirōdhāna Śakti*, the power of obscuration, being a *mala*, i.e. *asat,* is helpful to soul for exhausting karmas. So it is also recognized as the grace of Śiva. Also *tirōdhāna* becomes a higher form of grace, *anugraha śakti,* when the soul is matured. Upon self-realization, the soul remains always with Śiva.

Mandiram 2330

தத்துவ ஞானம் தலைப்பட் டவர்கட்கே
தத்துவ ஞானம் தலைப்பட லாய்நிற்கும்
தத்துவ ஞானத்துத் தான்அவன் ஆகவே
தத்துவ ஞானாநந் தம்தான் தொடங்குமே.

Transliteration

Tattuva jñānam talai-p-paṭ ṭavarkaṭkē
Tattuva jñānam talai-p-paḍa lāyniṟkum

Tattuva jñānattu-t tāṉavaṉ ākavē
Tattuva jñāṉānan damtāṉ toḍaṅkumē.

Translation

Only to those who attained tattva jñāna
Knowledge of reality stands conjoined
With that knowledge soul becomes Śiva
Effecting the attainment of Śivānanda.

Commentary

Tattva jñāna denotes the clear knowledge of the thirty six tattvas. Those who gain knowledge of the tattvas are eligible to acquire supreme knowledge, Śiva jñāna, which enables them to become Śiva. They are capable of experiencing the *ānanda* affected by Śiva. *Śiva* (God-realization) leads one to practise *Śivōham bhāvanā*, i.e. continuous meditation on Śiva. Through this *bhāvanā*, the soul attains Śivānanda, eternal joy.

Mandiram 2331

தன்னை அறிந்து சிவனுடன் தானாக
மன்னு மலம்குணம் மாளும் பிறப்(பு)அறும்
பின்னது சன்முத்தி சன்மார்க்கப் பேரொளி
நன்னது ஞானத்து முத்திரை நண்ணுமே.

Transliteration

Taṉṉai aṟintu sivaṉuḍaṉ tāṉāka
Maṉṉu malamguṇam māḷum piṟapp(u) aṟum
Piṉṉatu saṉmutti saṉmārkka-p pēroḷi
Naṉṉatu jñāṉattu muttirai naṇṇumē.

Translation

If soul realizing itself conjoins with Śiva
Nature of eternal āṇava decays, birth removes,
Real release, good path of radiance
And imprint of spiritual knowledge is attained.

Commentary

Realization of one's self is essential for spiritual progress. The realized soul conjoins with Śiva. As a result, the evil effects of *āṇava mala* decay (though āṇava remains eternal). Even at the state of *mukti* or perfect liberation, it exists. Nevertheless, its evil nature is completely uprooted. Like the fried seed which can not germinate, the *āṇava* without its evil quality can not influence negatively. As a consequence, the disease of birth is completely removed. Release, an illuminated path, and the imprint of spiritual knowledge are gained by the *jīvan mukta. Jīvan mukta* is one who has attained mukti while living in the physical body.

Mandiram 2332

ஞானம்தன் மேனி கிரியை நடுவங்கம்
தானுறும் இச்சை உயிராகத் தற்பரன்
மேனிகொண்(டு) ஐம்கரு மத்துவித்(து) ஆதலான்
மோனிகள் ஞானத்து முத்திரைபெற் றார்களே.

Transliteration

Jñāṉamtaṉ mēṉi kiriyai naḍu-v-aṅgam
Tāṉuṟum icchai uyirāka-t taṟparaṉ
Mēṉikoṇḍ(u) aimkaru mattavitt(u) ātalāṉ
Mōṉikaḷ jñāṉattu muttiraipeṟ ṟārkaḷē.

Translation

Body of Śiva is jñāna its central part
Is *kriyā, icchā* forms his soul
To perform cosmic functions five
The select jñānis attained His *cinmudrā*.

Commentary

Śiva is formless in the ordinary sense of the word. However, in the Āgamas and Siddhānta texts, He is said to have eternal or absolute knowledge as His form or body. He is the embodiment of absolute jñāna. Through His triple *śaktis*, viz. the congnitive power (*jñāna śakti*), conative power (*kriyā śakti*) and volitional power (*icchā śakti*), He performs the fivefold cosmic functions for the benefit of souls. The cosmic functions are: 1.creation, 2.preservation, 3.destruction, 4.concealment, and 5.grace. It is believed that Śiva does not create or destroy souls, which are eternal [Vide, *Tirumandiram* 115]. He creates sustains and destroys only the material body, which is the product of māyā. The first three cosmic functions are concerned with the body, while the last two, viz. concealment and bestowal of grace, are associated with the soul. Through *tirōdhāna śakti,* He conceals the soul to enable it to exhaust effects of the triple malas. When they are ripen, the *tirōdhāna* transforms into *anugraha śakti,* through which the Lord bestows grace, perfecting the soul.

Since the Lord assumes the form of guru, i.e. Yogā, the matured souls who have silenced their senses, receive the *jñāna mudrā* or *ciṉmudrā*.

The Lord as guru seated Himself in Yogā posture under the banyan tree facing south. He shows His fingers of the right hand in *cin mudrā* gesture. The thumb and index finger respectively denote Śiva and jīva. The next three fingers denote the triple malas. The joining of the pointing finger with the thumb is symbolic, indicating the soul's self control, removal of the malas, and the attainment of Śiva.

Mandiram 2333

உயிர்க்(கு)அறி(வு) உண்மை உயிர்இச்சை மானம்
    உயிர்க்குக் கிரியை உயிர் மாயை சூக்கும்
உயிர்க்(கு)இவை ஊட்டுவோன் ஊட்டும் அவனே
    உயிர்ச்செயல் அன்றியவ் வுள்ளத்து ளானே.

Transliteration

Uyirkk(u) a̠riv(u) uṇmai uyiriccai māṉam
    Uyirkku(u)-k kiriyai uyirmāyai sūkkam
Uyirkk(u)ivai ūṭṭuvōṉ ūttum avaṉē
    Uyir-cceyal aṉṟi-y-a-vv uḷḷattu ḷāṉē.

Translation

Soul's knowledge is truth, its volition is pride,
    Soul's action is effected through māyā, these three subtle;
Lord causes the soul to experience them
    All actions are of Lord, not of soul.

Commentary

The knowledge of soul is truth. It helps the soul discriminate between the real and unreal, and thus enables it to unite with Śiva. Pride is the effect of āṇava *mala*, which is the soul's volition. All

the actions of the soul are through the organs and limbs which are the products of māyā. All three, viz. conation (*kriyā*), volition (*icchā*) and cognition (*jñāna*), are very subtle. These three śaktis (energies) are associated both with the soul and with Śiva. But, there is one difference; due to the impact of āṇava, the triple energies of the soul are restricted and constricted. Nevertheless, they are limitless with Śiva since He is free from impurity.

All the actions of the soul are taken to be the actions of Śiva, since He causes the soul to indulge and experience. He is the silent and unseen spectator, but He observes and ensures the soul perform deeds in accordance with karma.

Mandiram 2334

தொழில்இச்சை ஞானங்கள் தொல்சிவ சீவர்
கழிவற்ற மாமாயை மாயையின் ஆகும்
பழியற்ற காரண காரியம் பாழ்விட்(டு)
அழிவற்ற சாந்தாதீ தன்சிவன் ஆமே.

Transliteration

To<u>l</u>iliccai jñā<u>n</u>aṅkaḷ tolsiva cīvar
Ka<u>l</u>ivar<u>r</u>a māmāyai māyaiyi<u>n</u> ākum
Pa<u>l</u>iyar<u>r</u>a kāraṇa kāriyam pā<u>l</u>viṭṭ(u)
A<u>l</u>ivar<u>r</u>a cāntātī ta<u>n</u>sivan āmē

Translation

Owing to Śiva's grace, souls posses jñāna, *icchā* and *kriyā*
Which are due to the body and organs, being the effects of māyā
Śiva is the eternal *śāntātīta,* transcending
The triple states of cause, effect and void.

Commentary

Śiva is the inner force of all souls, immanent in all living beings. The energies of cognition (jñāna), volition (*icchā*) and conation (*kriyā*) materialize through the body and organs, which are the products of māyā. Without these instruments, the soul can not cognize and act. These three energies are activated by the grace of Śiva.

The Lord is known as Śāntātīta, he is the sphere of śāntātīta kalā, the sphere of action for Śivaśakti which destroys all turbulent elements in fully riped souls. It is the highest of the five kalas; the other four spheres being *nivrtti kalā, pratishṭa kalā, vidyā kalā* and *śāntātīta*. These five kalas form the spheres of action for Śivaśakti. Please see Commentary of verse 2184 for the definition and details of kalā.

Mandiram 2335

இல்லதும் உள்ளதும் யாவையும் தானாகி
　　இல்லதும் உள்ளதும் மாய்அன்றாம் அண்ணலைச்
சொல்லது சொல்லிடில் தூராதி தூரம்என்(று)
　　ஒல்லை உணர்ந்தால் உயிர்க்(கு)உயிர் ஆகுமே.

Transliteration

Illatum uḷḷatum yāvaiyum tāṉāki
　　Illtum uḷḷatu māyaṉṟām aṇṇalai-c-
Collatu colliḍil tūrāti tūrameṉṟ(u)
　　Ollai uṇarntāl uyirkk(u) uyir ākumē.

Translation

Though Śiva mingles in the impermanent, the eternal and all
　　He is not the many objects, pervaded by Him

He is far and far off for description in words
He is the soul of soul for the one who realizes.

Commentary

Śiva exists everywhere, pervading all things. Omnipresent, He is in the objects which are the products of māyā, The material cause which produces them. But he is not limited to the objects he pervades, His true nature being supreme. Śiva is Śiva while object is object; they are different in nature. Words are inadequate to describe Him. He is the driving force behind every living thing. Tirumūlar says that Śiva is the soul of all souls. This becomes clear only to those who have realized Him. Patañjali, in a similar manner states: "Īśvara is the special Self, untouched by any afflictions, actions, fruits of actions, or by any inner impressions of desires." [*Yogā-sutras I.24*]

Mandiram 2336

உயிரிச்சை ஊட்டி உழிதரும் சத்தி
உயிரிச்சை வாட்டி ஒழித்திடும் ஞானம்
உயிரிச்சை ஊட்டி உடன்உற லாலே
உயிரிச்சை வாட்டி உயர்பதம் சேருமே.

Transliteration

Uyiriccai ūṭṭi uḻitarum satti
Uyiriccai vāṭṭi oḻittiḍum jñāṉam
Uyiriccai ūṭṭi uḍaṉuṟa lālē
Uyiriccai vāṭṭi uyarpadam cērumē.

Translation

Śakti causes the soul to have desire for rambling
Śakti giving jñāna to the soul, destroys its desire

Śakti causes devotion in the soul towards the Lord
Śoul burning its desire attains higher abode.

Commentary

The Śakti who creates desire in the soul, is known as Ādiśakti. The Śakti, who destroys desire in the soul, is called Parāśakti. Śakti is the same though Her functions vary. When she causes desire in the soul, encouraging it to ramble in earthly life, She is named Ādiśakti. When the soul's *mala* is ripened, Śakti becomes Parāśakti, who bestows jñāna upon the aspirant. She also causes the soul to develop devotion for Lord Śiva. In this context, the memorable passage in the *Tiruvasagam, avaṉ aruḷālē avaṉtāḷ vaṇaṅki* (*Śivapurāṇam,* 18), is an appropriate reference. It means: "With the help of His grace (Śakti), we worship His sacred feet."

Through intense devotion, all desires are roasted and the pure soul attains liberation.

Mandiram 2337

சேரும் சிவம்ஆனார் ஐம்மலம் தீர்ந்தவர்
ஓரொன்றி லார்ஐம் மலவிருள் உற்றவர்
பாரின்கண் விண்ணர் அகம்புகும் பான்மையர்
ஆரும்கண்(டு) ஓரார் அவையருள் என்றே.

Transliteration

Cērum civamāṉār ai-m-malam tīrntavar
Ōroṉṟi lārai-m mala-v-iruḷ uṟṟavar
Pāriṉkaṇ viṇṇar akampukum pāṉmaiyar
Ārumkaṇḍ(u) ōrār avai-y-aruḷ eṉṟē.

Translation

Those removed from five malas, became Śiva
Those not conjoined with Śiva, are bound by five malas
They are born on earth and heaven as per deeds
Nobody knows all these occur due to Śiva's grace.

Commentary

This verse explains the nature of *muktas* and *baddhas*. In the first line, the nature of the *muktas*, liberated souls, has been noted. They are emptied of the five malas, viz. *āṇava*, karma, *māyā*, *māyēya* and *tirōdhāna*. The *baddhas*, bound souls, are those fettered by the five malas. They are born again and again either on earth or in heaven, according to the force of karma, till they are purified from the malas. Both the *baddha* state and *mukta* state occur by the grace of Śiva. However, nobody knows this.

Mandiram 2338

எய்தினர் செய்யும் இருமாயா சத்தியின்
எய்தினர் செய்யும் இருஞான சத்தியின்
எய்தினர் செய்யும் இருஞால சத்தியின்
எய்தினர் செய்யும் இறையருள் தானே.

Transliteration

Eytiṉar ceyyum irumāyā sattiyiṉ
Eytiṉar ceyyum irujñāṉa sattiyiṉ
Eytiṉar ceyyum irujñāla sattiyiṉ
Eytiṉar ceyyum iṟaiyaruḷ tāṉē.

Translation

Those with two fold *māyā śaktis* perform deeds accordingly
Those with great *jñāna śakti* perform deeds accordingly
Those with the great world *śakti* perform deeds accordingly
All they perform their deeds due to divine grace.

Commentary

Maya saktis are two fold: 1.*aśuddha māyā śakti,* and 2.*śuddha māyā śakti.* Those invested with a body, composed of *aśuddha māyā,* perform their actions in accordance with the influence of *aśuddha māyā.* The products of *aśuddha māyā* (impure matter) are the seven *vidyā tattvas; kālam* (time), *niyati, kāla, vidyā, rāga, puruṣa* and *māyā* and the twenty four products of *prakṛiti māyā* (impure matter) which include the 24 evolutes from the five elements to the four internal organs (*antaḥkaraṇas*). Similarily, those with the body of *śuddha māyā* evolutes do their work due to the influence of *śuddha māyā* (pure matter). The evolutes of pure matter are: *nādam, bindu, sādākyam, īśvaram,* and *śuddha vidyā.* Since the body of those formed by the products of *śuddha māyā* is pure, their actions are pure

The great world "śakti" denotes the *prakṛiti māyā śakti.* Those who are born on earth function due to stimulation of *prakṛiti śakti,* which provides the body to the soul on earth.

Thus there are three different māyā *bhuvanas* (worlds) in which different stratas of souls live and function. All these happen by command of the divine grace of Śiva.

Mandiram 2339

திருந்தனர் விட்டார் திருவில் நரகம்
　　திருந்தனர் விட்டார் திருவார் சுவர்க்கம்
திருந்தனர் விட்டார் செறிமலக் கூட்டம்
　　திருந்தனர் விட்டார் சிவமாய் அவமே.

Transliteration

Tiruntaṉar viṭṭār tiruvil narakam
　　Tiruntaṉar viṭṭār tiruvār suvarkkam
Tiruntaṉar viṭṭār ceṟimala-k kūṭṭam
　　Tiruntaṉar viṭṭār śivamāy avamē.

Translation

Purified souls gave up the unplesant hell
　　Purified souls gave up the pleasurable heaven
Purified souls gave up the company of malas
　　Becoming Śiva, they gave up the useless birth.

Commentary

Those purified by Śivajñāna (God-realization), need not go to the world of all misery and torture. They also renounce life in heaven, the abode of celestials. The impurities or malas have been transcended by these purified souls. They attained the state of *nirmala,* i.e. *śuddha,* and became Śiva. Therefore the birth useful for souls in the *sakala* state becomes useless for souls in *śuddha* state.

Mandiram 2340

அவமும் சிவமும் அறியார் அறியார்
　　அவமும் சிவமும் அறிவார் அறிவார்

அவமும் சிவமும் அருளால் அறிந்தால்
அவமும் சிவமும் அவன்அருள் ஆமே.

Transliteration

Avamum sivamum aṟiyār aṟiyār
Avamum sivamum aṟivār aṟivār
Avamum sivamum aruḷāl aṟintāl
Avamum sivamum avaṉaruḷ āmē.

Translation

Ignorant are those who don't know *avam* and Śivam
Knowledgeable are those who know *avam* and Śivam
If one knows *avam* and Śivam by grace
He discerns that *avam* and Śivam are by His grace.

Commentary

The word *avam* means that which has no use. It denotes ruin, waste and evil, while Śivam means auspiciousness and goodness. Those people who are ignorant of what is good and evil are innocent and yet, ignorant. Knowledgeable people are able to discriminate between good and bad, worth and worthlessness. One requires Śiva's grace for right discrimination to withdraw from *avam* and unite with Śivam.

Avam and Śivam respectively denote birth and release. Both happen on account of Śiva's grace.

Mandiram 2341

அருளான சத்தி அனல்வெம்மை போலப்
பொருள்அவன் ஆகத்தான் போதமும் புணரும்

இருள்ஒளி யாய்மீண்டும் மும்மலம் ஆகும்
    திருவரு ளானந்தி செம்பொருள் ஆமே.

Transliteration

Aruḷāṉa satti aṉalvemmai pōla-p
    Poruḷavaṉ āka-t-taṉ pōdam puṇarum
Iruḷoḷi yāymīṇḍum mu-m-malam ākum
    Tiruvaru ḷāṉandi cemporuḷ āmē.

Translation

Śiva and Śakti are like the fire and its heat
    He is substance and she is jñāna
Conjoining with soul, Śakti becomes darkness and light
    Śakti, that brings *ānanda,* is Śiva.

Commentary

This verse explains the inseparable nature of Śiva and Śakti through metaphor. Fire and heat are inseparably connected. If fire is Śiva, its heat is Śakti. Śiva is the substance and Śakti is His knowledge (jñāna) and power.

Śakti associates with the soul as darkness and light. In the *sakala* state, She assumes darkness and enshrouds the soul in ignorance. In that condition, She gets the name *tirōdhāna* śakti, because she conceals one's true identity. In the state of *śuddha,* she becomes *anugraha* śakti, bestowing enlightenment. She is also known as *ānandi,* since she provides eternal bliss to the soul of *śuddha.* She is not different from Śiva. She is the embodiment of boundless compassion and limitless grace which is the intrinsic nature of Śiva.

Mandiram 2342

ஆதித்தன் தோன்ற வரும்பது மாதிகள்
பேதித்த(து) அவ்வினை யாற்செயல் சேதிப்ப
ஆதித்தன் தன்கதி ரால்அவை சேட்டிப்பப்
பேதித்தல் பேதியா வா(று)அருட் பேதமே.

Transliteration

Ādittan̲ tōn̲r̲a varumpadu mādikaḷ
Pēdittat(u) a-v-vin̲ai yār̲ceyal cētippa
Ādittan̲ tan̲kadi rālavai cēṭṭippa-p
Pēdittu-p pēdiyā-v ār̲(u)aruṭ pēdamē.

Translation

Sun-rise lotus and other waterplants
Are not all alike in their blossoming
Sun rays cause their difference in functioning
Grace without difference generates differing effects.

Commentary

Sunlight reaches all water plants. Nevertheless, plants do not behave uniformly. Some of them, like the lotus blossom flower. Some are budding. The petals of some flowers shrink, and some petals close. The rays of the sun make them function differently, though the sunlight performs without difference or distinction.

Divine grace is like the sun's rays. In its presence, some souls bloom. Some are busy. Others are sorrowful. It causes different effects in each soul. Yet, it is the very same grace.

Mandiram 2343

பேதம் அபேதம் பிறழ்பேதா பேதமும்
போதம் புணர்போதம் போதமும் நாதமும்
நாதம் உடன்நாத நாதாதி நாதமும்
ஆதன் அருளின் அருள்இச்சை ஆமே.

Transliteration

Bēdam abēdam piralbēda bēdamum
Bōdam punarbōdam bōdamum nādamum
Nādam udannāda nādādi nādamum
Ādan arulin arulicai āmē.

Translation

Difference, non-difference, difference cum non-difference
Wisdom, acquired knowledge, tattva jñāna and *nāda*
The *paranāda* and its source the primal sound
Occur to the souls due to the will of divine grace.

Commentary

Among souls, there are differences in the grades of their knowledge. The differences are attributed (by scripture) to the will of divine grace, i.e. *aruṭ śakti*. The intellect makes a distinction between the body and soul. It is a case of *bēdha* (difference). But if one says, 'I say', 'I' may refer to both the soul and body. Without the body, the soul can not say. Without the soul, the body can not say. So the statement 'I say' is an example for *abēdha,* i.e. non-differnce. Word and its meaning is an instance of *bēdhabēdha,* i.e. difference and non-difference. From one point of view, the word and its meaning may appear different. In other view point, both are inseparable.

Bēdha, *abēdha* and *bēdhabēdha* are elaborated on in the Śaiva Siddhānta view of Advaita. God and soul are different in nature of substance. Yet they are non-different due to their mingling. Since God is within the soul, their relationship is *bēdhabēdha*. The examples to the three aspects are as follows: 1. God mingles with the soul, just as the soul lives in the body (*abēdha*). 2. God and soul are different, like the light in the eye and the light in the sun (*bēdha*). 3. God is within the soul, like the eye-light and soul's cognitive power (*bēdhabēdha*) (*Śivajñāna Siddhiyār*, sūtra 2, verse 1 and its classical Commentary by Śivajñāna mu̱nivar).

The soul gets this threefold knowledge by the will of divine grace. In addition, its intrinsic wisdom, concealed by *mala*, is extricated by the same grace. In various disciplines one becomes proficient. One acquires knowledge of the tattvas. At an advanced state, the soul learns from divine grace much about the *para nāda* and primal sound, AUM.

Mandiram 2344

மேவிய பொய்க்கரி ஆட்டும் வினையெனப்
    பாவிய பூதம்கொண்(டு) ஆட்டிப் படைப்(பு)ஆதி
பூவியல் கூட்டத்தால் போதம் புரிந்(து)அருள்
    ஆவியை நாட்டும் அரன்அருள் ஆமே.

Transliteration

Mēviya poy-k-kari āttum vi̱nai-y-e̱na-p
    Pāviya pūtamkoṇḍ(u) āṭṭi-p paḍaipp(u)ādi
Pūviyal kūṭṭattāl bōdam purint(u)aruḷ
    Āviyai nāṭṭum ara̱naruḷ āmē.

Translation

Like the play of entering the artificial elephant
And making it move, Lord enters the elements
For cosmic functions through which He endows the soul with consciousness
And establishes it – all these are due to divine grace.

Commentary

The artificial elephant can not move with autonomy. It requires an intelligent will to provide it movement. So also the elements are inert, but Lord Śiva enters them as the principles of cognition (jñāna), will (*icchā*) and action (*kriyā*). For the benefit of souls, He engages in the cosmic functions; creation, sustenance, destruction, concealment, and bestowal of grace. Through these functions, Śiva causes the soul to evolve and acquire jñāna, which establishes the soul in its own brilliance. All these functions flow from the boundless grace of Śiva.

Mandiram 2345

ஆறாறு) அகன்று தனைஅறிந் தான்அவன்
ஈறாகி யாவினும் யாவும் தனில்எய்த
வேறாய் வெளிபுக்கு வீடுற்றான் நம்அருள்
தேறாது தெளிவுற்றுத் தீண்டச் சிவமாமே.

Transliteration

Āṟār(u) akaṉṟu taṉaiaṟin tāṉavaṉ
Īṟāki yāviṉum yāvum taṉileyta
Vērāy veḷipukku vīduṟṟāṉ nam aruḷ
Tēṟāt teḷivuṟṟu-t tīṇḍa-civamāmē.

Translation

He, who left the thirty six, is self-realized
Having absorbed in all and all absorbed in him
Differentiating himself, he enters space, attains release
Becomes Śiva, touched by luminous grace.

Commentary

The thirty six evolutes are different from the soul. One who realizes this is a jñāni, and becomes absorbed in all things. Then all things exist within him. Yet, the jñāni realizes he is different from those things. He enters the limitless space of divine grace and attains complete release from the cycle of transmigration. Śiva, assuming the form of preceptor, touches him. This is known as *sparśa dīkṣa.* Such a jñāni becomes Śiva Himself.

Mandiram 2346

தீண்டற்(கு) அரிய திருவடி நேயத்தை
மீண்டுற்(று) அருளால் விதிவழி யேசென்று
தூண்டிச் சிவஞான மாவினைத் தானேறித்
தாண்டிச் சிவனுடன் சாரலும் ஆமே.

Transliteration

Tīṇṭaṟk(u) ariya tiruvaḍi nēyattai
Mīṇḍ(u)ṟṟ(u) aruḷāl vitivaḻi yēceṉṟu
Tūṇḍi sivajñāṉa māviṉai-t-tāṉēṟi-t
Tāṇḍi sivaṉuḍaṉ cāralum āmē.

Translation

Conjoined with love to the sacred feet
Moved through grace the prescribed path

Soul mounting on Śivayoga horse, getting Śivajñāna
Crossing the ādhāras, joins Supreme Śiva.

Commentary

The soul benefits from developing devotion for the Lord's sacred feet, a symbol of divine grace. Observing the preceptor's instructions, it should follow the prescribed path, and practise *Śiva-yoga,* which is personified as a horse. *Śiva-yoga* leads to the attainment of Śiva jñāna (God-realization). Crossing all six ādhāras (psychic energy centers), commencing with mūlādhāra and ending with ājñā, the soul joins Śiva. The spiritual journey culminates with the attainment of *Śiva-p-pēṟu,* or Śivānanda.

Mandiram 2347

சார்ந்தவர் சாரணர் சித்தர் சமாதியர்
சார்ந்தவர் மெய்ஞ்ஞான தத்துவ சாத்தியர்
சார்ந்தவர் நேயம்தலைப்பட்ட ஆனந்தர்
சார்ந்தவர் சத்த அருள்தன்மை யாரே.

Transliteration

Cārntavar cāraṇar siddhar samādiyar
Cārntavar mey-n-jñāṉa tattuva sāttiyar
Cārntavar nēyam talai-p-paṭṭa āṉandar
Cārntavar satta aruḷtaṉmai yārē.

Translation

Those who attained the sacred feet
Of Śiva, are the *sāraṇar, siddhar*
Samādhiyar, jñānis, devoted *āṉandar*
And those endowed with divine grace

Commentary

Joining the sacred feet of Śiva indicates attainment of eternal bliss. In this verse, Tirumūlar enumerates various kinds of evolved souls who attained the feet of Śiva. *Sāraṇars* are those who prefer the paths of *caryā* and *kriyā* for salvation. *Siddhars* prefer the path of yoga. *Samādhiyar* also follow the path of yogā, culminating in Samādhi, cognitive absorption. Jñānis follow *jñāna mārga*, the path of wisdom. Āṉandar gets pleasure through devotion to Śiva. All these matured souls attained the eternal grace of the Lord.

Mandiram 2348

தான்என்(று) அவன்என்(று) இரண்(டு)என்பர் தத்துவம்
 தான்என்(று) அவன்என்(று) இரண்(டு)அற்ற தன்மையைத்
தான்என்(று) இரண்(டு)உன்னார் கேவலத் தானவர்
 தான்இன்றித் தானாகத் தத்துவ சுத்தமே.

Transliteration

Tāṉeṉṟ(u) avaṉeṉṟ(u) iraṇḍ(u)eṉpar tattuvam
 Tāṉeṉṟ(u) avaṉeṉṟ(u) iraṇḍ(u)aṟṟa taṉmaiyai
Tāṉeṉṟ(u) iraṇḍ(u)uṉṉār kēvala-t tāṉavar
 Tāṉiṉṟi-t tāṉāka-t tattuva suttamē.

Translation

Sakalars say that soul and Śiva are two realities
 Aruṭkēvalars don't think the two are different
Tattva śuddha indicates the soul, deprived of its nature
 Realizing its oneness with the eternal Śiva.

Commentary

This verse informs us the position of souls in the states of *sakala, aruṭkēvala* and *śuddha kēvala*. Those in the *sakala* state

believe the soul and Śiva are different entities. Those in the *aruṭkēvala* state treat the two as non-different realities. The souls in the *śuddha kēvala* do not have the thought of self; to them, the thought of knower (*jñāta*) is completely removed. They have before them only the knowable, i.e. Śiva *(jñēyam)*, completely forgetting themselves. They have become one with Śiva.

Mandiram 2349

தன்னினில் தன்னை அறியும் தலைமகன்
தன்னினில் தன்னை அறியத் தலைப்படும்
தன்னினில் தன்னைச் சார்கிலன் ஆகில்
தன்னினில் தன்னையும் சார்தற்(கு) அரியவே.

Transliteration

Tan̲n̲in̲il tan̲n̲ai ar̲iyum talaimakan̲
Tan̲n̲in̲il tan̲n̲ai ar̲iya-t talai-p-paḍum
Tan̲n̲in̲il tan̲n̲ai-c cārkilan̲ ākil
Tan̲n̲in̲il tan̲n̲aiyum cārtar̲k(u)ariyavē.

Translation

The perfect soul, that realizes itself in its own self
Shall endeavour to realize Śiva in its own self
If the soul does not know itself in its own self
It is rare to attain Śiva in its own self.

Commentary

The soul that has been purified of tattvas *(tattva śuddhi)* realizes its own true self. Further, it engages pursuit of Śiva within its own self. If the soul does not realize its own self, and become establish in it, it will be difficult to realize Śiva and merge with Him.

This verse is in complete agreement in letter and spirit with the hymn of Saint Tirunavukkarasar (vide, Fourth *Tirumurai, patikam* 97 hymn 29).

Mandiram 2350

அறியகி லேன்என்(று) அரற்றாதே நீயும்
    நெறிவழி யேசென்று நேர்பட்ட பின்னை
இருசுடர் ஆகி இயற்றவல் லானும்
    ஒருசுட ராவந்(து)என் உள்ளத்து ளாமே.

Transliteration

Ariyaki lēnenr(u) ararrātē nīyum
    Nerivali yēcenru nērpatta pinnai
Irusudar āki iyarraval lānum
    Orusudar āvant(u)en ullattu lāmē.

Translation

Don't lament that you don't know Him
    Tread on right path, encounter Him
He, being two lights capable of creating
    Exists in my heart as one great light.

Commentary

This verse is an address to the spiritual novice. Tirumūlar with a tender heart speaks in a promising tone. Without adhering to norms of spiritual training, the beginner may lament he is unable to discern the Lord. He must walk the prescribed path (*mārga*) which is fourfold: caryā, kriyā, yōga and jñāna. If the aspirant closely follows the spiritual path, it is easy to meet the Lord face to face. The Lord is in the form of two lights, the sun and the moon; the

former representing Śiva and the latter Śakti. He can create what He wills. The perfected soul realizes Śiva's existence within his own heart, as effulgent divine light.

Mandiram 2351

மண்ஒன்று தான்பல நற்கலன் ஆயிடும்
 உண்ணின்ற யோனிகட்(கு) எல்லாம் ஒருவனே
கண்ஒன்று தான்பல காணும் தனைக்காணா
 அண்ணலும் அவ்வண்ணம் ஆகிநின் றானே.

Transliteration

Maṇoṉṟu tāṉpala naṟkalaṉ āyiḍum
 Uṇṇiṉṟa yōṉikaṭk(u) ellām oruvaṉē
Kaṇoṉṟu tāṉpala kāṇum taṉai-k-kāṇā
 Aṇṇalum a-v-vaṇṇam ākiniṉ ṟāṉē.

Translation

The clay is one, it becomes many pots
 One is the Lord immanent in all beings
One is the eye that sees many things which do not see the eye
 In the same way the Lord sees all beings.

Commentary

Though pots are many, their substance is the same clay. Though beings are of different types, their inner force (the Lord) remains the same.

The eye notices many things in the objective world, but these unconscious objects can not see the eye. Śiva sees all beings which do not see Śiva. Śiva is immanent in all beings. It may be noted this verse also finds place in the second tandiram vide verse no.440.

[Ed.: There is a slight difference in emphasis by the two commentators of this verse.]

Mandiram 2352

ஓம்புகின் றான்உல(கு) ஏழையும் உள்நின்று
　　கூம்புகின் றார்குணத் தின்னொடும் கூறுவர்
தேம்புகின் றார்சிவம் சிந்தைசெய் யாதவர்
　　கூம்பகில் லார்வந்து கொள்ளலும் ஆமே.

Transliteration

Ōmpukiṉ ṟāṉulak(u) ēḻaiyum uḷniṉṟu
　　Kūmpukiṉ ṟārguṇat tiṉṉoḍum kūṟuvar
Tēmpukiṉ ṟārsivam cintaicey yātavar
　　Kūmpakil lārvantu koḷḷalum āmē.

Translation

He protects the world seven, standing within
　　Those who withdraw from matter extol His glory
So they who don't contemplate on Śiva
　　Those, who don't focus on Him, don't reach Him.

Commentary

The Lord, being immanent in all beings of the seven worlds, protects them. The true jñānis, who withdraw from physical consciousness, admire and appreciate the auspicious qualities of Śiva. Those who do not contemplate Śiva wail and weep in distress. It is difficult to reach Him for those do not concentrate upon Śiva with singularity of mind. Yet persons who think of Him with one pointed concentration, can reach Him comfortably.

Mandiram 2353

குறியறி யார்கள் குறிகாண மாட்டார்
குறியறி யார்கடம் கூடல் பெரிது
குறியறி யாவகை கூடுமின் கூடி
அறி(வு)அறி யாஇருந்(து) அன்னமும் ஆமே.

Transliteration

Kuṟi-y-aṟi yārkaḷ kuṟikāṇa māṭṭār
Kuṟi-y-aṟi yār kaḍam kūḍal peritu
Kuṟi-y-aṟi yāvakai kūḍumiṉ kūḍi
Aṟiv(u)aṟi yā irunt(u) aṉṉamum āmē.

Translation

Those who don't know their own self don't know Śiva
Those who don't know themselves and Śiva take many births
Conjoin with Lord, without difference of jīva and Śiva
Having conjoined with jñāna, become *hamsa.*

Commentary

Self-realization is the pre-requisite for God-realisation. Only those who have identified their soul, are eligible to comprehend the existence of Śiva as the driving force within. Ordinary people, who never examine their own self and the Lord, are caught in the cycle of transmigration. Tirumūlar advises the aspirant to join Śiva with the feeling of non-difference *(abēdha),* that jīva and Śiva are not different. Śiva's form is wisdom (jñāna). He exhorts aspirants to unite with Śiva, and to become Śiva.

Hamsa is the combination of two words, *ham* and *sa: Ham* means *aham,* i.e. 'I'. *Sa:* means 'He'. *Hamsa* collectively conveys the sense 'I am He.' Soul and Śiva are non-different *(abēdha).*

Mandiram 2354

ஊனோ உயிரோ உறுகின்ற(து) ஏ(து) இன்பம்
வானோர் தலைவி மயக்கத்(து) உறநிற்கத்
தானோ பெரி(து)அறி வோம்என்னும் மானுடர்
தானே பிறப்போ(டு) இறப்(பு)அறி யாரே.

Transliteration

Ūṉō uyirō uṟukiṉṟat(u) ēt(u)iṉpam
Vāṉōr talavi mayakkatt(u) uṟaniṟka-t
Taṉō perit(u) aṟi vōmeṉṉum māṉuḍar
Tāṉē piṟappoḍ(u) iṟapp(u)aṟi yārē.

Translation

Is it the body or soul that attains bliss
The two are confused, conjoining with *māyāśakti*
Those who boast that they know a lot
Do not know the reason of their birth and death.

Commentary

Only those persons invested with right knowledge can understand that the soul alone experiences bliss, and not the body; these persons are freed from the influence of māyā śakti. This clear knowledge or wisdom, jñāna, is not due to mere intellectual understanding, but the result of purification through yogic spiritual disciplnes. However, people who suffer the strong influence of matter, i.e. *māyā śakti*, do not have discriminative knowledge. They remain confused about whether the body or soul experiences bliss. In ignorance they claim to have accurate knowledge. They do not know the cause of their birth and death, since they are spiritually blind. Boasting is a hinderance to spiritual progress.

14. The Dawn of Spiritual Knowledge

This section consists of fifteen verses, dealing with *jñānōdaya,* i.e. the dawn of spiritual knowledge. In the state of *nirmala turiya,* the soul due to the grace of Pārāśakti gets spiritual knowledge, enabling it to realize the intrinsic nature of Śiva. Dawn of spiritual knowledge is the basis for advanced spiritual experiences.

Mandiram 2355

தன்னை அறியத் தனக்(கு)ஒரு கே(டு)இல்லை
தன்னை அறியாமல் தானே கெடுகின்றான்
தன்னை அறியும் அறிவை அறிந்தபின்
தன்னையே அர்ச்சிக்கத் தான்இருந் தானே.

Transliteration

Ta<u>n</u><u>n</u>ai a<u>r</u>iya-t ta<u>n</u>akk(u) oru kēḍ(u)illai
Ta<u>n</u><u>n</u>ai a<u>r</u>iyāmal tā<u>n</u>ē keḍuki<u>n</u><u>r</u>ā<u>n</u>
Ta<u>n</u><u>n</u>ai a<u>r</u>iyum a<u>r</u>ivai a<u>r</u>intapi<u>n</u>
Ta<u>n</u><u>n</u>aiyē arccikka-t tā<u>n</u>irun tā<u>n</u>ē.

Translation

To know his own self there is no decay of him
Knowing not his own self he decays
Having known the knowledge of his own self
He existed to be adored by others.

Commentary

Self-realization saves one from decay and death. Self-realization indicates the soul as an intelligent entity (*cit*), different from matter (*acit*). Self-realization in the spiritual plane may progress to eventually include divine transformation of the other bodies

which are more gross; including: the *manōmayakōsa, prāṇamayakōsa* and *a<u>nn</u>amayakōsa,* down to the cells of the physical body. One may become a Siddha, with a physical body which is invulnerable to disease and death.

If one realizes true knowledge of his own self, he would know that all pleasant and unplesant experiences are provided by Śiva for his own benefit. He would meditate on Śiva, and become Śiva, and ultimately be worshipped by others.

Mandiram 2356

அங்கே அடற்பெருந் தேவரெல் லாம்தொழச்
சிங்கா சனத்தே சிவன்இருந் தான்என்று
சங்கார் வளையும் சிலம்பும் சரேலெனப்
பொங்கார் குழலியும் போற்றிஎன் றாளே.

Transliteration

Aṅkē aḍa<u>r</u>perun tēvarel lāmto<u>l</u>a-c
Ciṅkā sa<u>n</u>attē siva<u>n</u>irun tā<u>n</u>e<u>n</u><u>r</u>u
Caṅkār vaḷaiyum cilampum carēle<u>n</u>a-p
Poṅkār ku<u>l</u>aliyum pō<u>r</u><u>r</u>ie<u>n</u> rāḷē.

Translation

The soul with the dawn of self-realization is enthroned as if Śiva
Worshipped by the valiant and great celestials
Śakti with bright tresses, bangles of conch-shell
And ringing anklet paid homage to the soul.

Commentary

The soul with Śivajñāna (God-realization) becomes Śiva, and is seated on the throne guarded by four lions. He becomes

emperor to all celestials. They stand in queue to salute him. Not only the celestials but also Śakti with flourishing tresses, conch-bangles and ringing anklet pays homage to the Śivajñāni, seeing him as Śiva.

Mandiram 2357

அறிவு வடிவென்(று) அறியாத என்னை
    அறிவு வடிவென்(று) அருள்செய்தான் நந்தி
அறிவு வடிவென்(று) அருளால் அறிந்தே
    அறிவு வடிவென்(று) அறிந்திருந் தேனே.

Transliteration

Aṟivu vaḍiveṉṟ(u) aṟiyāta eṉṉai
    Aṟivu vaḍiveṉṟ(u) aruḷceytāṉ nandi
Aṟivu vaḍiveṉṟ(u) aruḷāl aṟintē
    Aṟivu vaḍiveṉṟ(u) aṟintirun tēṉē.

Translation

I was ignorant that my form is jñāna
    Nandi instructed me that my form is jñāna
I knew that my form is jñāna by divine grace
    I remained having known my form is jñāna.

Commentary

In the *sakala* state, the soul was ignorant of its own intrinsic nature, being jñāna. Nandi, the divine preceptor, taught that the soul's essential nature is knowledge (jñāna). By divine grace, the soul discovers this truth. After learning its real nature, it remains quietly in Śivānubhava. Tirumūlar describes his own experience of this grace.

Mandiram 2358

அறிவுக்(கு) அழிவில்லை ஆக்கமும் இல்லை
அறிவுக்(கு) அறி(வு)அல்ல(து) ஆதாரம் இல்லை
அறிவே அறிவை அறிகின்ற(து) என்றிட்(டு)
அறைகின் றனமறை ஈறுகள் தாமே.

Transliteration

A̱rivukk(u) aḻivillai ākkamum illai
A̱rivakk(u) a̱riv(u)allat(u) ādāram illai
A̱rivē a̱rivai a̱rikiṉ̱rat(u) eṉ̱ṟiṭṭ(u)
A̱raikiṉ ṟaṉamaṟai īṟukaḷ tāmē.

Translation

There is neither birth nor death to jñāna
There is no ground to jñāna except jñāna
That which knows jñāna is jñāna
Thus declare the ends of Vedas.

Commentary

Jñāna is *cit.*, intelligence, and is eternal by its nature. The Lord is *jñāna svarūpi,* the embodiment of knowledge. The soul has conciousness of its Self; but there is a difference. Since the soul is enveloped in āṇava, its knowledge is constricted. Even after receiving a body from māyā, its knowledge is limited. Yet the Lord ever remains free from all malas, and therefore His knowledge is limitless. He is omniscient.

Jñāna stands on its own ground. Only through wisdom can one know the true Self. The knower, i.e. *jñātr,* is none other than jñāna, the knowledge. Thus the ends of the Vedas, the Upaniṣads, declare.

Mandiram 2359

ஆயும் மலரின் அணிமலர் தன்மேலே
    பாய இதழ்கள் பதினாறும் அங்குள
தூய அறிவு சிவானந்தம் ஆகியே
    போய அறிவாய்ப் புணர்ந்திருந்தானே.

Transliteration

Āyum malarin̲ aṇimalar tan̲mēlē
    Pāya ital̲kaḷ patin̲ār̲um aṅkuḷa
Tūya ar̲ivu sivān̲andam ākiyē
    Pōya ar̲ivāy-p puṇarntirun tān̲ē.

Translation

Among the adharā lotus above the anāhata
    Flower of sixteen petals exists in the viśuddhi
There pure jñāna becomes Śivānanda
    In which soul is merged in jñāna form of self realization.

Commentary

In the human organism, the mystics have identified six centres of lotus flowers, each with specific numbers of petals. Above the anāhata (heart) centre, there exists the viśuddhi (throat) centre in the shape of lotus with sixteen petals. *Śuddha jñāna* becomes Śivānanda in this centre. Self realization merges into God realization with divine beatitude (Śivānanda). (It is pertinent to note that this verse with slight modification finds place in the seventh tandiram: verse 1711.)

Mandiram 2360

மன்னிநின் றாரிடை வந்(து)அருள் மாயத்து
    முன்னிநின் றானை மொழிந்தேன் முதல்வனும்

பொன்னின்வந் தானோர் புகழ்திரு மேனியைப்
பின்னிநின் றேன்நீ பெரியைஎன் றானே.

Transliteration

Maṉṉiniṉ ṟāriḍai vant(u)aruḷ māyattu
Muṉṉiniṉ ṟāṉai moḻintēṉ mutalvaṉum
Poṉṉiṉvan tāṉōr pukaḻtiru mēṉiyai-p
Piṉṉiniṉ ṟēṉnī periyaieṉ ṟāṉē.

Translation

I praised Him who descends to shower grace
On those who steadfastly think of His sacred feet
I have entwained His adorable body, like gold
Looking at me, He uttered: you are great.

Commentary

Śiva voluntarily showers grace on persons who without interval, contemplate His sacred feet, the symbol of grace. Tirumūlar expresses his own mystical experience in the last two lines: He praised the Lord's auspicious qualities. His body was glittering like gold (Saint Sundarar also uses the same simile to describe His body (vide, Seventh *Tirumuṟai*, 24.1)). Recognizing Tirumūlar's intense devotion, Śiva blessed him with the words, "you are great." When one contemplates the presence of the Divine Guru in the crown of the head, the yogin merges with That. Golden light is experienced.

Mandiram 2361

அறி(வு)அறி வாக அறிந்(து)அன்பு செய்மின்
அறி(வு)அறி வாக அறியும்இவ் வண்ணம்
அறி(வு)அறி வாக அணிமாதி சித்தி
அறி(வு)அறி வாக அறிந்தனன் நந்தியே.

Transliteration

Aṟiv(u)aṟi vāka aṟint(u) aṉpu ceymiṉ
Aṟiv(u)aṟi vāka aṟiyumi-v vaṇṇam
Aṟiv(u)aṟi vāka aṇimādi sitti
Aṟiv(u)aṟi vāka aṟintaṉaṉ nandiyē.

Translation

To make your knowledge omniscient, practise devotion
He knows your knowledge to become omniscient
If your knowledge becomes omniscient
Siddhis occur; Nandi feels your knowledge His own.

Commentary

This verse indicates the rare achievements empowered by the dawn of wisdom. Tirumūlar advises the aspirant to develop devotion for Śiva, suggesting that through devotion one's limited consciousness becomes limitless. He says that by the Lord's grace, one can become omniscient, and then attain the eightfold siddhis:

1. *animā*: the faculty of reducing the gross body into the size of an atom to enable him to fly in the space and know microscopic worlds;

2. *mahimā*: the power of expanding oneself without limit and knowing things at great distance even distant planets;

3. *garimā*: the power of reducing the primordial elements within himself and thus becoming heavy to the maximum extent;

4. *lahimā*: the power to become light to the minimal extent;

5. *prāpti*: the faculty of knowing the past, present and future and also of securing the desired object;

6. *prakāmyam*: the power of migrating into another body;

7. *īśatva*: the supreme power of controlling both the animate and inanimate beings in the universe;

8. *vasitva*: the power of subduing all to one's own will.

All the aforesaid supernatural powers are collectively called *aṣtamā śiddhi*.

In this verse Nandi denotes Śiva. He knows that the knowledge of the matured soul is His own.

Mandiram 2362

அறி(வு)அறி(வு) என்(று)அங்(கு) அரற்றும் உலகம்
    அறி(வு)அறி யாமை யாரும் அறியார்
அறி(வு)அறி யாமை கடந்(து)அறி(வு) ஆனால்
    அறி(வு)அறி யாமை அழகிய வாறே.

Transliteration

A̠riv(u)a̠riv(u) en̠r̠(u)arik(u) arar̠r̠um ulakam
    A̠riv(u)a̠ri yāmai yarum a̠riyār
A̠riv(u)a̠ri yāmai kaḍant(u)a̠ri vān̠āl
    A̠riv(u)a̠ri yāmai al̠akiya vār̠ē.

Translation

World cries always 'wisdom' 'wisdom'
    Nobody knows wisdom and ignorance residing in soul
If one transcends these two becoming *Self realized*
    The two of the soul are pretty indeed.

Commentary

The people in the world loudly talk of philosophy, religion, and wisdom. They are unaware that both wisdom and ignorance are associated with the soul. One must progress spiritually to transcend these two opposites.

Wisdom and ignorance are here taken in the relative sense. *Tiruvaḷḷuvar* states: "ar̲itōr̲um ar̲iyāmai kaṇḍar̲r̲āl(1110), i.e. "Every time a man knows, he knows his lack of knowledge". Thus, when he gets fresh knowledge, he regrets his ignorance that stood in the way of his cognition thus far. However, to a spirtually evolved person, ignorance is completely removed and he becomes omniscient.

Tirumūlar mentions that both knowledge and ignorance are (in a sense) pretty. There is no doubt that knowledge is beauty, but ignorance is also to be seen as pretty, since it enhances and gives place to the value of knowledge.

Mandiram 2363

அறி(வு)அறி யாமையை நீவி யவனே
    பொறிவாய் ஒழிந்(து)எங்கும் தானான போது
அறிவாய் அவற்றினுள் தானாய் அறிவின்
    செறிவாகி நின்றவன் சீவனும் ஆமே.

Transliteration

Ar̲iv(u)ar̲i yāmaiyai nīvi yavan̲ē
    Por̲ivāy ol̲int(u)eṅkum tān̲ān̲a pōtu
Ar̲ivāy avar̲r̲inuḷ tān̲āy ar̲ivin̲
    Cer̲ivāki nin̲r̲avan̲ cīvan̲um āmē.

Translation

He who has wiped off knowledge and ignorance
Transcends the senses, pervades everywhere;
Jīva becomes Śiva who stands as supreme consciousness
Its inner core and also its intense substance.

Commentary

The progressive aspirant must cast off both extremes of knowledge and ignorance, and go beyond the senses. Then he exists everywhere, becoming omnipresent. He becomes Śiva, who exists in the form of supreme consciousness. All the attributes of Śiva are assigned to the *nirmala*, the soul released from the malas.

Mandiram 2364

அறிவுடை யார்நெஞ்(சு) அகலிடம் ஆவ(து)
அறிவுடை யார்நெஞ்(சு) அருந்தவம் ஆவ(து)
அறிவுடை யார்நெஞ்சொ டாதிப் பிரானும்
அறிவுடை யார்நெஞ்சத்(து) அங்குநின் றானே.

Transliteration

Aṟivuḍai yārneñc(u) akaliḍam āvat(u)
Aṟivuḍai yārneñc(u) aruntavam āvat(u)
Aṟivuḍai yārneñco ḍāti-p pirāṉum
Aṟivuḍai yārneñcatt(u) aṅkuniṉ ṟāṉē.

Translation

The heart of realized souls is the expanded universe
The heart of realized souls is the place of rare *tapas*
The heart of realized souls is the seat of Śiva
In their heart He stands for ever.

Commentary

Lord Śiva is everywhere. The heart of true jñānins pervades the whole universe. Hence, the Lord considers it His seat. The "self-realized souls" (jñānins) continuously perform *tapas* (austerities) inwardly, maintaining awareness of the true Self through all dramas of their mundane lives. This is done by centering one's concentration in the the anāhata, near the physical heart. Their heart becomes the proper place for inner worship. Lord Śiva fills their heart forever. The heart is the real temple of Śiva.

Mandiram 2365

மாயனும் ஆகி மலரோன் இறையுமாய்க்
காயநன் னாட்டுக் கருமுதல் ஆனவன்
சேயன் அணியன் தித்திக்கும் தீங்கரும்(பு)
ஆயமு தாகிநின்(று) அண்ணிக்கின் றானே.

Transliteration

Māyaṉum āki malarōṉ iṟaiyumāy-k
Kāyanaṉ ṉāṭṭu-k karumutal āṉavaṉ
Cēyaṉ aṇiyaṉ tittikkum tīṅkarump(u)
Āyamu tākiniṉṟ(u) aṇṇikkiṉ ṟāṉē.

Translation

The Lord, assuming the forms of Brahma,
Viṣnu and Hara, is the seed to the country of body
He is remote and near, sweet sugarcane,
Ambrosia; He is delicious and tasty.

Commentary

The mystic experience of Tirumūlar is pleasantly expressed here. As creator, He the Lord is Brahma; as protector, He is Viṣnu; as destroyer, He is Hara. He forms the seed (*bindu*) to the body which is the universe. This indicates the Lord is the origin of the body. For disbelievers, He stands remote. For devotees, He stands beside them. He is sweet and delicious as the sugarcane and nectar.

Mandiram 2366

என்னை அறிந்திலேன் இத்தனை காலமும்
    என்னை அறிந்தபின் ஏதும் அறிந்திலேன்
என்னை அறிந்திட்(டு) இருத்தலும் கைவிடா(து)
    என்னையிட்(டு) என்னை உசாவுகின் றானே.

Transliteration

E̲n̲n̲ai ar̲intilē̲n ittan̲ai kālamum
    E̲n̲n̲ai ar̲intapin̲ ētum ar̲intilēn̲
E̲n̲n̲ai ar̲intiṭṭ(u) iruttalum kaiviḍāt(u)
    E̲n̲n̲ai-y-iṭṭ(u) en̲n̲ai usāvukin̲ r̲ān̲ē.

Translation

All these times I didn't realize myself
    After I realized myself I didn't know anything
When I existed with self-realization, without forsaking me
    He inspired and guided me.

Commentary

In the *baddha* state, the state of bondage, the soul is not in a position to realize its own self. In *mukta*, the state of release, the soul realizes its own self. After recovery of one's true self, the material world ceases to hold importance. The realized soul then has nothing to know. Tirumūlar says when he existed with self-realization, Śiva did not abandon him. He then inspired and guided him intimately.

Mandiram 2367

மாய விளக்கது நின்று மறைந்திடும்
　　தூய விளக்கது நின்று சுடர்விடும்
காய விளக்கது நின்று கனன்றிடும்
　　சேய விளக்கினைத் தேடுகின் றேனே.

Transliteration

Māya viḷakkatu ni̱ṉṟu maṟaintiḍum
　　Tūya viḷakkatu ni̱ṉṟu suḍarviḍum
Kāya viḷakkatu ni̱ṉṟu kaṉaṉṟiḍum
　　Cēya viḷakkiṉai-t tēḍukiṉ ṟēṉē.

Translation

Māyā lamp stands to conceal things
　　Pure lamp stands luminous
Body lamp stands scorching
　　I am in search of radiant light

Commentary

In the system of Śaiva Siddhānta, māyā is said to be light upon souls in the *sakala* state. However, it does not provide sufficient

light to cognize complete truth. In the *Śivajñāna Siddhiyār* (verse 53), it is stated that (at times) māyā deludes the soul, which is in conformity with the statement in the first line.

'Pure lamp' denotes the lamp of jñāna, which illuminates the soul. The body is personified as a lamp, but this lamp burns with emotions, desires and attachments. Among the three lamps cited above, the pure lamp (the lamp of jñāna) helps the soul in its search for Śiva, the supreme radiant light. Light is a literal description of consciousness. The sun is the source of reflected light, just as Śiva is the source of the soul's consciousness

Mandiram 2368

தேடுகின் றேன்திசை எட்டோ(டு) இரண்டையும்
    நாடுகின் றேன்நல மேயுடை யானடி
பாடுகின் றேன்பர மேதுணை யாமெனக்
    கூடுகின் றேன்குறை யாமனத் தாலே.

Transliteration

Tēḍukiṉ ṟēṉtisai eṭṭoḍ(u) iraṇḍaiyum
    Nāḍukiṉ ṟēṉaṉla me-y-uḍai yānaḍi
Pāḍukiṉ ṟēṉpara mētuṇai yāmeṉa-k
    Kūḍukiṉ ṟēṉkuṟai yāmaṉat tālē.

ranslation

search for Śiva in the ten directions
    I seek the sacred feet of the blissful Lord
e is my prop, His praise I sing
    With defectless mind I unite with Him.

Commentary

The four major directions are south, north, east and west; intermediate directions between the cardinal points are also four; the upper sphere and other sphere are included to total ten directions. All these places are pervaded by Śiva. Tirumūlar searches for Him in every direction. He seeks the holy feet of Lord Śiva, the embodiment of eternal bliss. Śiva is his only support or ground of being. He sings Śiva's glory, and his mind is without defect. Being pure, he is able to merge with Śiva.

Mandiram 2369

முன்னை முதல்வினை யாட்டத்து முன்வந்தோர்
பின்னைப் பெருமலம் வந்தவர் பேர்த்திட்டுத்
தன்னைத் தெரிந்துதன் பண்டைத் தலைவன்தாள்
மன்னிச் சிவமாக வாரா பிறப்பே.

Transliteration

Muṉṉai mutalviḷai yāṭṭattu muṉvantōr
Piṉṉai-p perumalam vantavar pērttiṭṭu-t
Taṉṉai-t terintutaṉ paṇḍai-t talaivaṉtāḷ
Maṉṉi-c civamāka vārā piṟappē.

Translation

Souls, who first came in the primal creation with great *mala*
Due to Śiva's grace, were removed from that *mala*
With self-realization conjoined with the feet of Primal Lord
Attaining Śivahood no more birth ensues.

Commentary

In the very first creation of the universe, souls came into existence with the close company of āṇava *mala*. Śiva then provided souls with the products of māyā to constitute bodies, enabling experience. Thus, the souls were covered with three malas. It was by Śiva's grace, the malas were wiped out after self-realization. The *mala*-free souls conjoin the sacred feet of Śiva, the primal chief, and attained Śivahood; resulting in the avoidance of on-coming births.

15. The Six Ends

This section contains thirty five verses dealing with the ultimate states or ends of six major schools of philosophy. According to *Śiva- yōgācāra Kaṭṭaḷai,* their usual order of enumeration is: 1.*Kalāntam,* 2.*Nādāntam,* 3.*Yōgāntam,* 4.*Bōdhāntam,* 5.*Vēdāntam,* and 6. *Siddh- ātam;* though in the very first poem of this section it is changed, perhaps to meet metrical exegency.

Mandiram 2370

வேதத்தின் அந்தமும் மிக்கசித் தாந்தமும்
    நாதத்தின் அந்தமும் நற்போத அந்தமும்
ஓதித் தகும்எட்டு யோகாந்த அந்தமும்
    ஆதிக்க லாந்தமும் ஆ(று)அந்தம் ஆமே.

Transliteration

Vēdattiṉ antamum mikkasid dhāntamum
    Nādattiṉ antamum naṟbōdha antamum
Ōtal-t takumeṭṭu yōgānta antamum
    Ādi-k-ka lāntamum āṟ(u)antam āmē.

Translation

The end of Vedas, the end of Āgamas
    The end of Nāda, the end of bōdham
The end of Aṣṭānga Yogā and the end of Kalās
    Are the sixfold ends, essentially same.

Commentary

The end of Vedas denotes the *uttarapāda* of Vedas, the Upaniṣads. The end of Āgamas is Āgamāntam,i.e. Śaiva Siddhāntam, the perfection realized by the Siddhas like Tirumūlar; even

encompassing divine transformation of the physical body, as expressed throughout the *Tirumandiram*.

The end of *Nāda tattva* denotes spiritual knowledge attained after ascending all tattvas, culminating in the thirty-sixth tattva, *Nāda*. Bōdham means spiritual knowledge, so the end of *bōdham* suggests supreme knowledge obtained through study of spiritual texts. *Aṣṭānga Yoga* has eight limbs: *yama, niyama, āśana, praṇāyāma, pratyāhāra, dhāraṇa, dhyāna* and *samādhi*. The system of Yogā was compiled by Patañjali, the contemporary of Tirumūlar.

Kalās denote the five fold kalās: *nivrtti, pratisthā, vidyā, śānti* and *śāntiyatīta;* which form one of the three parts of *artha prapañca*. The end of *kalās* indicates the spiritual attainment of the soul, transcending all five *kalās*.

The ultimate goal of all the aforesaid six schools remains the same. Tirumūlar here expresses oneness or unity in the different systems of thought.

Mandiram 2371

அந்தம்ஓ ராறும் அறிவார் அதிகத்தர்
அந்தம்ஓ ராறும் அறிவார் அமலத்தர்
அந்தம்ஓ ராறும் அறியார் அவர்தமக்(கு)
அந்தமோர(டு) ஆதி அறியவொண் ணாதே.

Transliteration

Antamō rāṟum aṟivār adisuttar
Antamō rāṟum aṟivār amalattar
Antamō rāṟum aṟiyār avartamakk(u)
Antamōḍ(u)ādi aṟiya-v-oṇ ṇātē.

Translation

Those who disceren the six *antas*, are very pure
    Those who discern the six *antas*, are *mala* free
Those who don't discern the six *antas*
    Cannot discern the end and origin of the cosmos.

Commentary

A deep knowledge of the aforesaid six philosophical systems helps one become pure. Purification results due to knowledge of six *antas.* A person who understands the six *antas,* is *amala* or *nirmala,* free from impurities. As demonstrated in this verse, in the systems of Indian philosophy, positive and negative expressions of the same idea are respectively known as *anvaya* and *vyatirēka.*

Those who do not know the six *antas* can not know the origin and end of the cosmos. Therefore, Tirumūlar emphasizes that spiritual knowledge of the six *antas* is essential for spiritual advancement.

Mandiram 2372

தானான வேதாந்தம் தான்என்னும் சித்தாந்தம்
    ஆனாத் துரியத்(து) அணுவன் தனைக்கண்டு
தேனார் பராபரம் சேர்சிவ யோகமாய்
    ஆனா மலம்அற்(று) அரும்சித்தி யாதலே.

Transliteration

Tā<u>n</u>ā<u>n</u>a vēdāntam tāne<u>n</u><u>n</u>um siddhāntam
    Ā<u>n</u>ā-t turiyatt(u) aṇuva<u>n</u> ta<u>n</u>ai-k-kaṇḍu
Tē<u>n</u>ār parāparam cērsiva yōkamāy
    Ā<u>n</u>ā malama<u>r</u><u>r</u>(u) arumcitti yātalē.

Translation

Vedānta says 'I am Brahman,' and Siddhānta says 'I am Śiva'
In *turiya* state the soul envisions itself
To join with supreme Śiva, as sweet as honey
Cutting āṇava attains siddhi.

Commentary

This verse indicates the non-difference between Vedānta and Siddhānta. Vedānta proclaims, 'I am Brahman.' According to Vedānta, the individual self and absolute self are one *(eka rasa)*. Vedānta propounds that there is only one reality, Brahman. The soul is Brahman. Due to ignorance, the soul does not know unity with the Absolute. The world is an objective illusion due to *avidyā*, ignorance. Vedānta expounds monism.

However, Śaiva Siddhānta speaks of three entities; one God, many souls and triple malas. At the advanced stage, when the soul becomes free from malas and realizes oneness with Śiva, Śaiva Siddhānta declares, 'I am Śiva.' The conclusion arrived at by Vedānta and Siddhānta remains the same.

In *turiya* state, the soul realizes its ownself and conjoins with Śiva. It is completely free from *mala*. Its realization is a grand achievement, i.e. *siddhi*.

Mandiram 2373

நித்தம் பரனோ(டு) உயிருற்று நீள்மனம்
சத்தம் முதல்ஐந்தும் தத்துவத் தால்நீங்கிச்
சுத்தம் அசுத்தம் தொடரா வகைநினைந்(து)
அத்தன் பரன்பால் அடைதல்சித் தாந்தமே.

Transliteration

Nittam paraṉōḍ(u) uyiruṟṟu nīḷmaṉam
Cattam mudalaintum tattuvat tālnīṅki-c
Suttam asuttam toḍarā vakainiṉaind(u)
Attaṉ paraṉpāl aḍaitalsid dhāntamē.

Translation

Every day soul conjoins with Śiva and mind
Through enquiry transcends the five *tanmātras*
Meditates unaffected by both *śuddha* and *aśuddha*
Attaining Śiva is known as Siddhānta.

Commentary

This verse explains the cardinal aspect of Śaiva Siddhānta. Without interval, the soul must join the supreme Śiva. For that it must perform regular spiritual discipline. The mind must be trained to transcend the five *tanmātras* of sound, touch, form, taste and odor. This is done by practising methods which help the aspirant to become the detached witnesss; this includes Self-enquiry in which one asks, "Who is it that sees, tastes, feels, and thinks?" etc. By meditation one transcends duality and is no longer affected by products of *aśuddha māyā* which include time, partial knowledge, desire and limited activity. Then the soul becomes freed from matter. It joins Śiva eternally. That is the essence of Tirumūlar's Siddhānta, or final end of perfection.

Mandiram 2374

மேவும் பிரமனே விண்டு உருத்திரன்
மேவுசெய் ஈசன் சதாசிவன் மிக்(கு)அப்பால்

மேவும் பரவிந்து நாதம் விடாவாறாறு)
ஓவும் பொழு(து)அணு ஒன்(று)உள(து) ஆமே.

Transliteration

Mēvum piramaṉē viṇḍu uruttiraṉ
Mēvucey īsaṉ sadāsivaṉ mikk(u) a-p-pāl
Mēvum paravindu nādam viḍā-v-āṟaṟ(u)
Ōvum poḻut(u) aṇu oṉṟ(u)uḷat(u) āmē.

Translation

When Brahma, Viṣṇu, Rudra, Maheśa
Sadāśiva and above them the supreme *bindu*
Nāda and the rest of the thirty six
Are transcended, exists one ātman.

Commentary

The thirty six tattvas are as follows:

1. Śiva tattvas five: Śivam Śakti, Sadāśivam, Maheśvaram and Śuddha vidyā constitute the Śiva tattvam, the products of *śuddha māyā*. These evolutes serve as ground for the Lord to operate the cosmic functions. *Śiva tattva* is also called *nāda tattva.* Śakti tattva is also kown as *bindu tattva.* Brahma, Viṣnu and Rudra belonged to the Vidyeśvara group. They function under the mandate of Śiva.

2. *Aśuddha māyā* tattvas seven: *Kāla, niyati, kalā, vidyā, rāga, puruṣa* and *prakṛti māyā* are the seven evolutes of *Aśuddha māyā*

3. *Prakṛitimāyā* tattvas twenty four: *Citta, buddhi, ahaṅkāra* and *manas* constitute one group; they are the internal organs. The sense organs five constitute another group: ear, skin, eye, tongue and nose. Organs of action five constitute yet another: speech organs,

feet, hands, anus and genital organs. *Tanmātras* or subtle elements five constitute another group: sound, touch, form, taste and smell. Gross elements five form another: space, air, fire, water and earth. Collectively, these are the products of *prakṛiti māyā*.

Tirumūlar concludes that ātman exists in its own glory after elimination of the thirty six tattvas.

Mandiram 2375

உள்ள உயிற்று(று)ஆற தாகும் உபாதியைத்
தெள்ளி அகன்று நாதாந்தத்தைச் செற்றுமேல்
உள்ள இருள்நீங்க ஓர்உணர்(வு) ஆகுமேல்
எள்ளலின் நாதாந்தந்(து) எய்திடும் போதமே.

Transliteration

Uḷḷa uyirāṟ(u)āṟa tākum upādhiyai-t
Teḷḷi akaṉṟu nādāntattai-c ceṟṟumēl
Uḷḷa iruḷnīṅka ōruṇarv(u) ākumēl
Eḷḷaliṉ nādāntatt(u) eytiḍum pōdamē.

Translation

Having transcended the adjuncts of thirty six
Also gone beyond the end of *nāda*
Removing inner darkness if soul becomes singular consciousness
Right knowledge dawns on soul at unscornful *nādānta*.

Commentary

This verse indicates the soul's experience in *nādānta*. The soul must learn the nature of the thirty six products of māyā which form adjuncts and attributes to the soul. It then must transcend the limits of *māyā bhuvana*, the material world. Inner darkness is another

name for *āṇava*, which must be completely removed for gaining right insight into reality. Soul is in the form of consciousness (*cit*), which is distinct from the internal element *citta*, or mind; with its three parts, egoism (*ahaṁkāra*), lower mind (*manas*) which includes the subconscious and senses, and intellect (*buddhi*).

Right knowledge dawns on the soul when it reaches beyond the end of *nāda tattva*.

Mandiram 2376

தேடும் இயமம் நியமாதி சென்(று)அகன்(று)
ஊடும் சமாதியில் உற்றுப் பரசிவன்
பாடுறச் சீவன் பரமாகப் பற்(று)அறக்
கூடும் உபசாந்தம் யோகாந்தக் கொள்கையே.

Transliteration

Tēḍum iyamam niyamādi ceṉṟ(u)akaṉṟ(u)
Ūḍum samādiyil uṟṟu-p parasivaṉ
Pāḍuṟa-c cīvaṉ paramāka-p paṟṟ(u)aṟa-k
Kūḍum upasāntam yōgānta-k koḷkaiyē.

Translation

Having adopted *yama, niyama* and other *aṅgas*
Having become absorbed in the penetrating samādhi
Śiva coming close, Jīva casting off the *pāśas*
Attains *upaśānta,* the doctrine of *yōgānta*.

Commentary

This verse outlines the cardinal doctrine of Yoga system known as Yogānta. Strict adherence to the eight limbs of Yoga is the essential requisite to attain Śiva. They are: 1. *Yama*: social restraints

including non-harming, truthfulness, chastity, non-stealing and greedessness.

2. *Niyama*: five observances or disciplines which include cultivation of purity in body, word and thought. One should cultivate kindness, and compassion to others; as well as contentment, patience, voluntary effort towards self-transformation, self study and observation, study of spiritual texts and surrender to the Lord. *Yama* and *niyama* contribute to social harmony and self control by the aspirant (sādhaka). They instill inner strength.

3. *Āśana*: This is the discipline of energizing and relaxing the physcial body, which includes the adoption of steady and comfortable postures in order to provide a firm foundation for the practice of meditation, and to open the inner channels and cakras so that praṇāyāma will be effective.

4. Praṇayāma: This is conscious control of breathing and the direction of energy flow through the subtle channels and cakras. It consists of three aspects; exhalation (*rēcaka*), inhalation (*pūraka*) and rentention (*kumbhaka*) of one's prāṇa or vital breath. The cultivation of breathing exercises helps one calm the mind, concentrate and enter cognitive absorption. It also may be used to awaken one's potential power and consciousness, known as kuṇḍalini.

5. *Pratyāhāra*: This is withdrawal of the senses from their contact with external objects, and also keeping them under one's control. Mastery of the senses is essential to practice yogā.

6. *Dhāraṇa*: This discipline consists in fixing the flow of consciousness upon specific object, in order to train the mind, and restrain its wandering tendencies.

7. *Dhyāna*: It is the continuous contemplation of an abstract subject or visulaized object of meditation. Total absence of other thoughts is a clear indication of success in this *aṅga*. However, the distinction of knower and knowable continues to exist.

8. *Samādhi*: Cognitive absorption, in which the object of consciousness is consciousness itself. One becomes aware of what is aware, when the mind becomes still. This discipline is the culmination of aṣṭānga yogā.

It denotes full concentration and absorption in the object of contemplation. In *samādhi,* self-consciousness becomes one with the object losing identity of the knower (*jñātr*) and the knowable (*jñēyam*). The Self-knowing subject, soul, exists in *samādhi* as jñāna, wisdom.

The soul due to the practice of aṣṭānga yoga departs from all *pāśas* (craving, clinging, impurity, etc.) and attains *upāsānti,* supreme tranquility.

Mandiram 2377

கொள்கையி லான கலாந்தம் குறிக்கொள்ளில்
விள்கையி லான நிவிர்தாதி மேதாதிக்(கு)
உள்ளன வாம்விந்து வுள்ளே ஒடுங்கலும்
தெள்ளி யதனைத் தெளிதலும் ஆமே.

Transliteration

Koḷkaiyi lāṉa kalāntam kuṟi-k-koḷḷil
Viḷkaiyi lāṉa nivirttādi mēdātikk(u)
Uḷḷaṉa vāmvindu-v uḷḷe oḍuṅkalum
Teḷḷi-y ataṉai-t teḷitalum āmē.

Translation

If one explores the doctrine of *kalānta*
It is the absorption in the *bindu*
Where conjoin *nivṛtti ādi* and *medhādi*
And also a clear reflection on it.

Commentary

Kalānta refers to the path of contemplation on the tattva Kala, or limited activity by which māyā manifests as partial functioning. Specifically, one reflects on *bindu,* the seed principle, through its various levels. It includes both reflection on its meaing and absorption within it. The *bindu* tattva is the *śakti* tattva which forms the ground for different *śaktis* subsumed in two major categories; *nivṛtti ādi* and *medhā ādi.* They may be enumerated hereunder:

1.*Nivṛtti ādi* (without modification; these are in the Śiva tattvas: *1.nivṛtti, 2.pratiṣṭā, 3.vidyā, 4.śānti and 5.śāntiyatīta.*) For description of *pañca kalas* see the Commentary of verse 2184. These are collectively called *pañcakalās,* being the products of *śuddhamāyā.*

2. *Medhā ādi:* 1.*medhā,* 2.*arkīśam,* 3.*viṣam,* 4.*vindu,* 5.*arta candra,* 6.*niroti,* 7.*nādam,* 8.*nādāntam,* 9. *śakti,* 10. *vyāpini,* 11.*vyōmarūpi,* 12.*anantā,* 13.*anātā,* 14.*anāśṛutā,* 15. *śamanā,* and 16.*unmanā.*

Note: There are two versions with regard to the number of *kalās.* According to one theory, there are twelve *kalās* [*dvādasa kalās*] which are mentioned in (the introductory portion) of the eleventh section of tandiram eight. According to another theory, there are sixteen kalās (*sodasa kalā praśāda*) which are also stated in the introduction of the same section. To avoid confusion, that list is left

out presently. These terms are technical and are understood only by adepts in Śaiva Āgamas.

The aspirant through spiritual process learns to absorb himself in the *bindu* tattva, the ground of the forms of śakti, and to also have a clear understanding of them through reflection. Absorption in and reflection on *bindu* tattva and its contents are the two aspects of *Kalānta.*

It is pertinent to note that during the period of Tirumūlar, *Kalānta* was considered a separate branch within Śaiva Siddhānta. Nevertheless, in the Meykaṇḍār school of Śaiva Siddhānta, it was not given an autonomous status.

Mandiram 2378

தெளியும் இவையன்றித் தேரைங் கலைவே(று)
ஒளியுள் அமைத்துள்ள(து) ஓரவல் லார்கட்(கு)
அளியவன் ஆகிய மந்திரம் தந்திரம்
தெளிவுப தேசம் ஞானத்தொ டைந்தாமே.

Transliteration

Teḷiyum ivai-y-aṉṟi-t tērai-ṅ kalaivēṟ(u)
Oḷiyuḷ amaittuḷḷat(u) ōraval lārkaṭk(u)
Aḷiyavaṉ ākiya mantiram tantiram
Teḷiv(u)upa dēsam jñāṉattoḍ(u) aintāmē.

Translation

Apart from the aforesaid five *kalās*
If one thinks in a different light
The compassionate Lord revealed the five
Mantra, tantra, teḷivu, upadēśa and jñāna.

Commentary

Since this is a poetic verse, the order of enumerating the five *kalās* (limited activities) is altered. *Nivṛiti, prathiṣṭā, vidyā, śānti* and *śāntiyatīta* are the five *kalās* mentioned in the previous verse. In this verse, another five *kalās* are said to have been revealed by Śiva out of compassion towards souls. They are as follows:

1. *Tantra kalā:* It is also known as *karma kāṇṭam,* the section on deeds; this is the branch of Āgama dealing with different types of activities carried out by the aspirant. They include the *nitya, naimitya* and *kāmya karmas. Nitya karmas* are routine acts enjoined by the Āgamas. *Naimatya karmas* are deeds to be executed on special occasions, such as festivals, ceremonies, etc. *Kāmya karmas* are deeds to be performed to secure a particular object. All these above prescriptions should be in conformity with teachings of the *upadeśakalā.*

2. *Mantrakalā*: This is also known as *upaśanākāṇṭam. Upāśana* means worship. This section of Āgama deals with methods of worshipping deities, closely discharging the duties and obligations promulgated in the *tantrakalā.*

3. *Upadeśakalā*: This is also known as *jñāna kāṇṭam.* This section of Āgama deals with the existence and intrinsic nature of the triple entities: pati, paśu and pāśa.

4. *Teḷivu*: It means definite conclusion after discernment: *Teḷivu* is not a branch of Āgama. However, a proper study of Āgamas under the guidance of a preceptor will lead the aspirant to have a clear understanding of the triple realities and of the means of release.

5. Jñāna: It denotes the spiritual knowledge, which consists essentially in the discernment of non-difference of jīva and Śiva. This is Self-realization.

The word *kalā* also means portion. The fourth and fifth *kalās*, teḷivu and jñāna, are subsumed under any one of the first three kalās: *tantra, mantra* and *upadeśa* in proper contexts.

Thus, Tirumūlar has presented two different sets of *Kalānta*, involving the reflection upon limited activities of Māyā: 1.The study of *pañcakalas* as products of *śuddhamāyā*, and 2.The study of s with five component parts, as noted in the present verse.

Mandiram 2379

ஆடும் அனாதி கலைஆ கமவேதம்
ஆகும்அத் தந்திரம் அந்நூல் வழிநிற்றல்
ஆகும் அனாதி உடல்அல்லா மந்திரம்
ஆகும் சிவபோ தகம்உப தேசமே.

Transliteration

Ākum an̲ādi kalai ākamavēdam
Ākuma-t tantiram a-n-nūl val̲inir̲r̲al
Ākum an̲ādi uḍalallā mantiram
Ākum sivabō dakam upadēsamē.

Translation

Eternal scriptures are the Āgamas and Vedas
Tantra kalā is the practice of their contents
Mantrakalā directs the mind, different from body
Upadeśakalā offers instruction on Śivajñāna.

Commentary

The Āgamas and the Vedas are revelations of Lord Śiva for the benefit and progress of different stratas of souls. *Tantrakalā, Mantrakalā* and *Upadeśakalā* being the sections in the Śaiva Āgamas, correspond respectively to the *karmakāṇṭam, upāśanā kāṇṭam* and *jñānakāṇṭam* of the Vedas. The first two belong to the Mantra and Brahmana sections of the Vedas, while the last belongs to the principal Upaniṣaḍs.

Tantrakalā contains the injunctions and commands observed by the laity and ascetics. *Mantrakalā* deals with the *Pañcākṣara*, the five-syllable mantra, with its varieties and ramifications, and the methods of reciting and its efficacy.

Upadeśakalā contains the discussions on the triple realities; Pati, Paśu and Pāśa.

The words *mantiram* and *tandiram* occur in the *Dēvāram* to denote Lord Śiva and His sacred ashes, *vibhūti* (vide, *Dēvāram* VI 54.8; II 66.1).

It is also essential to note that *tandiram* denotes the nine chapters of Tirūmular's text, which is called *mantiram*. Further research should be carried out on the semantic and spiritual significance of these inter-related words.

Mandiram 2380

தேசார் சிவமாகும் தன்ஞானத் தின்கலை
ஆசார நேயம் மறையும் கலாந்தத்துப்
பேசா உரையுணர்(வு) அற்ற பெருந்தகை
வாசா மகோசர மாநந்தி தானே.

Transliteration

Tēsār śivamākum ta̲njña̲nat ti̲nkalai
Ācāra nēyam ma̲raiyum kalāntattup
Pēcā urai-y-uṇarv(u) a̲r̲r̲a peruntakai
Vācā mahōcara mānandi tā̲nē.

Translation

Effulgent Śiva is the embodiment of Śivajñānakalā
At *kalānta* the hitherto observed austerity and devotion disappear
The great in mystic silence without speech and sentience
Is verily Nandi beyond the word and thought.

Commentary

Śivajñānakalā means the splendour of Śivajñāna. Śiva is self-effulgent, and shines with the splendour of Śivajñāna. When the soul transcends the five *kalās*, commencing with *nivṛtti* and ending with *śāntiyatīta* (absolute peace), it gives up all austerities and devotion. It transcends speech and sentience, and abides in utter mystic silence. Such a soul becomes Nandi, Śiva, who is beyond the ken of thought.

Mandiram 2381

தான்அவன் ஆகும் சமாதி தலைப்படில்
ஆன கலாந்தம்நா தாந்தம்யோ காந்தமும்
ஏனைய போதாந்தம் சித்தாந்தம் ஆனது
ஞானம் எனஞேய ஞாதுரு வாகுமே.

Transliteration

Tā̲navan ākum samādhi talai-p-paḍil
Ā̲na kalāntamnā dāntamyō gāntamum

Ēṉaiya bōdhantam siddhāntam āṉatu
Jñāṉam eṉajñēya ñāturu-v ākumē.

Translation

If samādhi is successful, jīva becomes Śiva
Kalānta, Nādānta, Yōgānta, Bōdhānta,
And Siddhānta come to an end
Knowledge, knowable and knower.

Commentary

If samādhi (the eighth and final stage of yoga) is successfully practised the soul becomes Śiva. All the *antas* (systems) aim to achieve this end. If this ideal is achieved, the systems of *Kalānta, Nādānta, Yōgānta, Bōdhānta, Vedānta* and *Siddhānta* are no longer relevant and cease to operate. Though the verse does not mention Vedānta due to metrical exegency, its inclusion is implied. *Jñāna, Jñātr, jñēya* respectively denote the act of knowing, the object of knowledge and the knower. These three are collectively called *tripuṭi*, which means the three factors of knowledge. In the highest mystical experience, they become one. In that exalted condition, there exists a unity where all things melt into one consciousness. This unity in trinity is elucidated in nine verses of Tirumantiram (verses 1605-1613). Kāraikkāl Ammaiyār (500 A.D.), a woman mystic of Śaiva faith also endorsed the same thought in the *Aṟputa-t-Tiruvantādi* (verse 20).

Mandiram 2382

ஆறந்த மும்சென்(று) அடங்கும்அந் நேயத்தே
ஆறந்த ஞேயம் அடங்கிடும் ஞாதுரு

கூறிய ஞானக் குறியுடன் விடவே
    தேறிய மோனம் சிவானந்தம் ஆமே.

Transliteration

Āṟanta mumceṉṟ(u) aḍaṅkuma-n nēyattē
    Āṟanta jñēyam aḍaṅkiḍum jñāturu
Kūṟiya jñāṉa-k kuṟiyuḍaṉ vīḍavē
    Tēṟiya mōṉam sivāṉandam āmē.

Translation

All six ends merge in the knowable
    Where subsides the knowable through six ends
The knower merges with the knowable and knowing
    The mystic silence becomes Śivānanda.

Commentary

Kalānta, Nādānta, Yogānta, Bodhānta, Vedānta and *Siddhānta* end in the knowable objects (*jñēya*). All entities which are knowable through the six *antas* or ends subside in the *jñēya,* the knowable.

There are three factors in the process of knowing; the first factor is the subject: the knower *(jñātr)*. The second is the object: the knowable *(jñēyam)*. The third factor is the knowing or realization: *jñāna*. At the empirical level, the subject is soul, while the object is the expanded universe and its natural contents. The connecting link between subject and object is the act of knowing. However, at the transcendental level, all three merge into the one reality that is mystic silence, which provides the aspirant eternal bliss known as Śivānanda.

Mandiram 2383

உண்மைக் கலைஆ(று)ஒர் ஐந்தான் அடங்கிடும்
உண்மைக் கலாந்தம் இரண்(டு)ஐந்தோ(டு) ஏழந்தம்
உண்மைக் கலையொன்றில் ஈறாய நாதாந்தத்(து)
உண்மைக் கலைசொல்ல ஓரந்தம் ஆமே.

Transliteration

Uṇmai-k kalaiāṟ(u)ōr aintāṉ aḍaṅkiḍum
Uṇmai-k kalāntam iraṇḍ(u) aintōḍ(u) ēḻantam
Uṇmai-k kalai-y-oṉṟil īṟāya nādāntatt(u)
Uṇmaik kalaicolla ōrantam āmē.

Translation

The real *kalās* of six *antas* subside in the five
In the two of real *kalāntam* the five and six end
The real *kalā* is one, ending in *Nādānta*
One end reveals the real *kalā*.

Commentary

The six *antas* of *Kalānta, Nādānta* and others merge in the five fold limbs of praṇava: the mystic syllables A, U, M, *bindu* and *nāda.*

The real *Kalāntas* are two fold: 1.*Nvṛtti, prathiṣṭā, vidyā, śānti and śāntiyatīta* and, 2.*Tantra, mantra, upadeśa, teḷivu and jñāna* (vide mandiram verse 2378).

In the aforesaid two sets of *Kalānta*, the five Śiva tattvas and seven *vidyā tattvas* end. The one real *kalā* is Sivakalā which ends in *Nādānta.* The real end comes to the Śivajñāni when he transcends *Nādānta* and is absorbed into the silent bliss of Śiva.

Mandiram 2384

ஆவுடை யாளை அரன்வந்து கொண்டபின்
தேவுடை யான்எங்கள் சீர்நந்தி தாள்தந்து
வீவற வேதாந்த சித்தாந்த மேன்மையைக்
கூவி அருளிய கோனைக் கருதுமே.

Transliteration

Āvuḍai yāḷai ara̱nvantu koṇḍapi̱n
Tēvuḍai yā̱neṅkaḷ cīrnandi tāḷtantu
Vīvaṟa vēdānta siddhānta mē̱nmaiyai-k
Kūvi aruḷiya kō̱nai-k karutumē.

Translation

Śiva after having Śakti made the celestials His servitors
Offered His sacred feet to crown my head
Voluntarily called me, expressed the greatness
Of Vedānta and Siddhānta; think of Him.

Commentary

Śakti is grace. Śiva manifesting as divine grace, blessed Tirumūlar. The mystic saint and Siddha yogin, Tirumūlar draws a line of demarcation between celestials and the real devotee. Śiva made the celestials His servitors, but offered His sacred feet upon the head of Tirumūlar, performing *tiruvaṭi dīkṣa* (empowerment through the sacred feet). He voluntarily worshipped the mystic-saint and instructed the equal greatness of both the Vedānta (Upaniṣads) and Siddhānta (teachings of the Yogā siddhas). Tirumūlar advises the aspirants to meditate on the benevolence and compassion of Śiva.

Tirumūlar reconciles the apparent differences of Vedānta and Siddahanta, and establishes their oneness. Vedānta holds the Vedas to be the ultimate scriptural authority on truth, while the Siddhas held their own spiritual experience as the empirical discovery of Self-realization.

Mandiram 2385

கருதும் அவர்தம் கருத்தினுக்(கு) ஒப்ப
அரனுரை செய்தருள் ஆகமம் தன் னில்
வருசம யப்புற மாயைமா மாயை
உருவிய வேதாந்த சித்தாந்த உண்மையே.

Transliteration

Karutum avartam karuttiṉukk(u) oppa
Araṉurai ceytaruḷ ākāmam taṉṉil
Varusama ya-p-puṟa māyaimā māyai
Uruviya vēdānta siddhānta uṇmaiyē.

Translation

In conformity of the requirements of devotees
Śiva revealed the Āgamas which discuss in detail
The nature of māyā and *māmāyā*, outside of real religion
Above them exists the reality of Vedānta and Siddhānta.

Commentary

Lord Śiva, assuming the form of preceptor, revealed the Āgamas for the betterment of souls. They provide guidelines to perform worship according to the maturity and requirements of devotees. The Āgamas discuss in detail the two fold *māyās*, the principles of *śuddha māyā* and *aśuddha māyā*, which form the matter for evolution of the universe. The knowledge of matter only is

pāśajñāna. Real religion aims to impart spiritual knowledge, beyond the limitations of material knowledge.

Vedānta and Śaiva Siddhānta teach of the same supreme Reality, which exists untouched by the knowledge of matter.

Mandiram 2386

வேதாந்தம் சித்தாந்தம் வேறிலா முத்திரை
    போதாந்த ஞானம் யோகாந்தம் பொதுநேயம்
நாதாந்தம் ஆனந்தம் சீரோ தயம்ஆகும்
    மூதாந்த முத்திரை மோனத்து மூழ்கவே.

Transliteration

Vēdāntam siddhāntam vēṟilā muttirai
    Bōdhānta jñāṉam yōgāntam potu jñēyam
Nādāntam āṉandam cīrō dayamākum
    Mūdānta muttirai mōṉattu mūḻkavē.

Translation

The imprint of Vedānta and Siddhānta has no difference
    Bodhānta provides jñāna, *Yogānta* shows the jñēya
Nādānta bestows bliss, *mūdānta* imprint
    Enables the aspirant to immerse in mystic silence.

Commentary

The essence of the teachings of Vedānta and Siddhānta does not vary. There is unity in the final philosophy of both systems. *Bodhānta,* one of the six *antas,* provides sufficient knowledge of the different entities, and of the absolute reality. The study of *Yogānta* reveals the objects to be known by the soul. *Nādānta* bestows bliss on the perfect soul.

The word *Mūdānta* denotes the matured end. It is not one of the six *antas*. The matured end of all systems directs the aspirant to immerse in mystic silence. In that state, there is no difference or discrimination between the knower, the knowable and the knowing; all becoming one in the supreme spiritual experience.

Mandiram 2387

வேதாந்தம் தன்னில் உபாதிமேல் ஏழ்விட
நாதாந்த பாசம் விடும்நல்ல தொம்பதம்
மீதாந்த காரணோ பாதிஏழ் மெய்ப்பரன்
போதாந்த தற்பதம் போம்அசி என்பவே.

Transliteration

Vēdāntam ta̲n̲n̲il upādhimēl ēlviḍa
Nādānta pāsam viḍumnalla tompadam
Mīdānta kāraṇo pādhiē̲l mey-p-para̲n̲
Bōdhānta ta̲r̲padam pōmasi e̲n̲pave.

Translation

In Vedānta the seven *upādhis* of jīva leaves
In *Nādānta tom pāda* leaves the *pāśas*
Beyond are seven causal *upādhis* of Īśvara
Of *bodhānta, tatpada* leaves; *asipada* denotes oneness.

Commentary

The individual soul (jīva) posseses seven adjuncts called *upādhi,* which are vehicles by which the soul travels through time and space during each incarnation. Īśvara also possesses seven adjuncts or functions. The former adjuncts are called *kārya upādhi.* The latter are known as *kāraṇa upādhi* (vide, *Tirumandiram* verses 2501-2505,2507).

The sevenfold *kārya upādhis* of jīva are:

1. Five fold sense organs and organs of action constituting the gross body;
2. The objects susceptible to the aforesaid organs;
3. Mind (*manas*);
4. Intellect (*buddhi*);
5. Consciousness (*citta*);
6. *Ahaṁkāra* i.e. the principle of ego;
7. Five airs (*prāṇādi pañcakam*).

The seven *kāraṇa upādhis* of Īśvara are:

1. *Sarvajñatva* – omniscience;
2. *Sarvakāraṇatva* – all instrumentality;
3. *Sarvendriyāmitva* – lordship over all indriyas;
4. *Sarveśvaratva* – all lordship;
5. *Sarvasṛṣṭitva* – all creatorship;
6. *Sarvastitva* – all protectorship;
7. *Sarvasamhāratva* – all destroyership.

These causal aspects indicate that Īśvara is essentially concerned with the cosmic functions.

The adjunct of Īśvara is *māyā* and its casual adjuncts get the name *kāraṇa upādhi.* The adjunct of jīva is *avidyā* and its effected adjuncts get the name *kārya upādhi.*

The realization of Brahman as the supreme reality occurs when the *upādhis* of jīva and Īśvara are removed.

Tom padam, tvam, denotes the soul. At the end of *Nādānta*, the soul leaves the pāśas of āṇava, karma, and māyā. *Tatpadam* denotes Brahman, Paraśivam, the end of *Bodhānta. Asipadam* denotes the oneness of *jīveśvara*.

The whole verse explains the upaniṣaḍic statement "*tat tvam asi*"

In Siddhānta, when the soul is freed from the pāśas, it realizes oneness with Śiva. In Vedānta, if the *upādhis* of the jīva and Īśvara are removed, the remaining essence is the Supreme Brahman. Para Śiva of Siddhānta and Para Brahman of Vedānta are the two names to denote the same absolute reality. Thus, Tirumūlar establishes the unity of Vedānta and Siddhānta.

Mandiram 2388
அண்டங்கள் ஏழும் கடந்(து) அகன்(று) அப்பாலும்
உண்டென்ற பேரொளிக்(கு) உள்ளாம் உளவொளி
பண்டுறு நின்ற பராசக்தி என்னவே
கொண்டவன் அன்றிநின் றான்எங்கள் கோவே.

Transliteration
Aṇḍaṅkaḷ ēḻum kaḍant(u) akaṉṟ(u) a-p-pālum
Uṇḍ(u) eṉṟa pēroḷikk(u) uḷḷām uḷa-v-oḷi
Paṇḍ(u)uṟu niṉṟa parāsatti eṉṉavē
Koṇḍavaṉ aṉṟiniṉ ṟāṉtaṅkaḷ kōvē.

Translation
Transcended the seven *aṇḍas* and beyond that
Exists the eternal effulgence within which

Stands from the beginning the Supreme Śakti
With which our Lord stands united without difference.

Commentary

Aṇḍa means universe. According to Indian cosmology, there are seven universes. Beyond them exists limitless and eternal effulgence: divine light. Within that effulgence stands Parāśakti from the beginning. Our Lord Śiva stands united with Parāśakti without difference. Their relationship is the type of *guṇi-guṇa* relation. Śakti is the *guṇa,* quality or nature, while Śiva is the *guṇi,* the possessor of the *guṇa*. They are inseparable like whiteness and milk, green and the emerald, wetness and water etc.

Mandiram 2389

கோவுணர்த் தும்சத்தி யாலே குறிவைத்துத்
தேவுணர்த் தும்கரு மம்செய்தி செய்யவே
பாவனைத் தும்படைத்(து) அர்ச்சனை பாரிப்ப
ஓவனைத்(து) உண்டொழி யாத ஒருவனே.

Transliteration

Kō-v-uṇart tumsatti yālē kuṟivaittu-t-
Tē-v-uṇart tumkaru mamceyti ceyyavē
Pā-v-aṉait tumpaḍaitt(u) arccaṉai pārippa
Ōvaṉaitt(u) uṇṭoḻi yāta oruvaṉē.

Translation

Having the target Śakti that shows the Lord Śiva
Having done the rituals that show the God
Recite all hymns, perform the prayer
Malas expire, Śiva alone is immortal.

Commentary

Only through Śakti, can the aspirant reach Śiva. When one has aspiration, one's "target" is God alone. When the aspiration is sincere and patient, the Lord responds with grace. Śakti is grace, and brings God realization. Rituals include worship, meditation, offering flowers, recital of devotional poems. If one performs prayer with sincereity, his impurities are wiped off. He realizes that Śiva alone is immortal.

Mandiram 2390

ஒருவனை உன்னார் உயிர்தனை உன்னார்
    இருவினை உன்னார் இருமாயை உன்னார்
ஒருவனு மேயுள் முணர்த்திநின்(று) ஊட்டி
    அருவனும் ஆகிய ஆதரத் தானே.

Transliteration

Oruvaṉai uṉṉār uyirtaṉai uṉṉār
    Iruviṉai uṉṉār irumāyai uṉṉār
Oruvaṉu mē-y-uḷ ḷuṇarttiniṉṟ(u) ūṭṭi
    Aruvaṉum ākiya ādarat tāṉē.

Translation

They don't think of the One, don't think of the soul
    They don't think of two-fold deeds and two-fold māyās
The One, who enlightens the soul within
    Stands formless, the ground of all.

Commentary

'One' denotes the unique supreme Śiva. Those who do not contemplate the existence of Śiva do not contemplate the existence

and nature of souls. They never contemplate consequences of the two-fold deeds, virtuous and vicisous deeds, resulting in good and bad karma. They may not develop an ethical sense to lead a life of non-harming. They never contemplate *śuddha māyā* and *aśuddha māyā,* and their products, which constitute the physical aspects of the world and body.

Nevertheless, the One, Śiva, standing within every sentient creature, beyond all divisions as the formless ground of one's being, enlightens the soul from within. This occurs when one turns into the silence within, in cognitive absorption: Samādhi.

Mandiram 2391

அரன்அன்பர் தானம தாகிச் சிவத்து
 வருமவை சத்திகள் முன்னா வகுத்திட்(டு)
உரன்உறு சந்நிதி சேட்டிப்ப என்றும்
 திரன்உறு தோயாச் சிவாநந்தி ஆமே.

Transliteration

Ara̱na̱npar tā̱nama tāki sivattu
 Varumavai sattikaḷ mu̱ṉā vakuttiṭṭ(u)
Ura̱nuṟu sannidhi sēṭṭippa e̱nṟum
 Tira̱nuru tōyā sivanandi āmē.

Translation

Śiva abides in the heart of devotees
 In His presence through Śakti's
Souls are activated all the time
 And immerse in the eternal bliss of Śiva.

Commentary

Śiva is the static aspect and Śakti is the dynamic aspect. Though Śakti is one, She appears as many. They are chiefly *icchā, jñāna* and *kriyā,* the volitional, cognitive and conative powers. which are granted to living beings. Through them souls are stimulated to perform various deeds and evolve towards the Lord. Śiva ultimately bestows souls with eternal bliss through the grace of Śakti.

Mandiram 2392

வேதாந்த தொம்பதம் மேவும் பசுவென்ப
நாதாந்த பாசம் விடநின்ற நன்பதி
போதாந்த தற்பதம் போயிரண்(டு) அயிக்கியம்
சாதா ரணம்சிவ சாயுச்சியம் ஆமே.

Transliteration

Vēdāntam tompadam mēvam pasu-v-en̲ pa
Nādānta pāsam viḍanin̲r̲a nan̲pati
Bōdhānta tar̲padam pōyiraṇṭ(u) ayikkiyam
Sādhā raṇamsiva sāyucciyam āmē.

Translation

Tvam of Vedānta indicates the soul so they say
Pati by nature is devoid of pāśa, abiding in *Nādānta*
Tat denotes pati of *Bodhānta,* pure soul and Pati
Becoming one is naturally known as Śivasāyujya.

Commentary

This verse explains the esoteric significance of the three words in the Upaniṣaḍic statement, "*tat tvam asi.*" By the word, *tat,* Vedānta meant the soul. Pati by nature is devoid of pāśa; āṇava, karma and

māyā. The soul becomes pure only after eliminating these three taints. The word *tat* denotes Pati, as known through *Bodhānta*. Pati is pure by nature, while soul becomes pure through spiritual process. Pati and Soul merge together which is called *Śivasāyujya*, i.e. soul becoming one with Pati. This oneness is denoted by the verb, *asi*, in the Upaniṣaḍic *mahāvākya*. In verse 2387, Tirumūlar reconciles Vedānta and Siddhānta, monism with theism. The "jīva becomes Śiva."

Mandiram 2393

சிவமாதல் வேதாந்தம் சித்தாந்தம் ஆகும்
அவமவம் ஆகும் அவ்வவ் விரண்டும்
சிவமாம் சதாசிவன் செய்தொன்றா னானால்
நவமான வேதாந்த ஞானசித் தாந்தமே.

Transliteration

Śivamātal vēdāntam siddhāntam ākum
Avamavam ākum a-v-a-vv-iraṇṭum
Śivamām sadāsivaṉ ceytoṉṟā ṉāṉāl
Navamāṉa vēdānta jñāṉasidhāntamē.

Translation

Vedānta and Siddhānta teach oneness with Śiva
The remaining four *antas* are not so useful
Śiva activates Sadāśivam to do cosmic functions
Wondrous Vedānta jñāna is Siddhānta.

Commentary

Both Vedānta and Siddhānta expound oneness of the soul and Śiva. The four antas, *Kalānta, Nādānta, Bhodānta* and *Yogānta,* do

not directly deal with oneness of jīva and Śiva. Therefore, Tirumūlar says they are not as useful as the first two *antas*, Vedānta and Siddhānta. It is understood from several references in the Tirumandiram that these were the dominant systems, exerting much influence over the human cultures of South India.

Śiva stimulates Sadāśiva to perform the five cosmic functions of creation, preservation, destruction, obscuration and grace.

Mandiram 2394

சித்தாந்தத் தேசீவன் முத்திசித் தித்தலால்
சித்தாந்தத் தேநிற்போர் முத்திசித் தித்தவர்
சித்தாந்த வேதாந்தம் செம்பொருள் ஆதலால்
சித்தாந்த வேதாந்தம் காட்டும் சிவனையே.

Transliteration

Siddhāntat tēsivan̲ muttisit tittalāl
Siddhāntat tēnirpōr mutticit tittavar
Siddhānta vēdāntam cemporuḷ ātalāl
Siddhānta vēdāntam kāṭṭum sivan̲aiyē.

Translation

Since the state of *jīvan mukti* is attained through Siddhānta
Those who firmly stand in Siddhānta are achievers of mukti
Both Siddhānta and Vedānta speak of the perfect entity
Both Siddhānta and Vedānta show us Supreme Śiva.

Commentary

Jīvamuktas have attained release while living in the physical body. After the physical body perishes, they become one with eternal Śiva. Those who follow closely the path of Siddhānta are

assured salvation. Both systems of Siddhānta and Vedānta discuss in detail the existence and intrinsic nature of Supreme Śiva, Para-Brahman: perfect reality. The two systems reveal for the benefit of all suffering beings, the paths to Supreme Śiva.

Mandiram 2395

சிவனைப் பரமனுள் சீவனுள் காட்டும்
　　அவமற்ற வேதாந்த சித்தாந்தம் ஆனான்
நவமுற்(று) அவத்தையில் ஞானம் சிவமாம்
　　தவம்மிக்(கு) உணர்ந்தவர் தத்துவத் தாரே.

Transliteration

Sivaṉai-p paramaṉuḷ cīvaṉuḷ kāṭṭum
　　Avamaṟṟa vēdānta siddhāntam āṉāṉ
Navamuṟṟ(u) avattaiyil jñāṉam śivamām
　　Tavammikk(u) uṇarntavar tattuvat tārē.

Translation

Defectless are Vedānta and Siddhānta
　　Which show Śiva existing within jīva
In wondrous *turiyātīta* jñāna becomes Śiva
　　They who have realized this are discerners of tattva.

Commentary

Vedānta and Siddhānta are free from defects. In the light of these systems, the divine preceptor guides aspirants to realize the existence of Śiva within the soul's sentience. In the wonderful state of *turiyātīta,* jñāna shines as Śiva. Śiva is in the form of jñāna, glowing within the jīva. Those who have understood this feature are the real philosophers who have experienced absolute reality.

Mandiram 2396

தத்துவம் ஆகும் சகள வகளங்கள்
தத்துவம் ஆம்விந்து நாதம் சதாசிவம்
தத்துவம் ஆகும் சீவன்தன் தற்பரம்
தத்துவம் ஆம்சிவ சாயுச் சியமே.

Transliteration

Tattuvam ākum sakala-v akaḷaṅkaḷ
Tattuvam āmvindu nādam sadāśivam
Tattuvam ākum sīvaṉ taṟparam
Tattuvam āmsiva cāyuc ciyamē.

Translation

Tattvas are with form and formless
Tattvas are *nādam, bindu* and sadāśivam
Tattva is jīva's *tarparam* in *nādānta*
Tattva is the attainment of Śivasāujya

Commentary

Tattva has many connotations; it most often means an evolute, but it also means reality. Reality has form and is also formless. There are nine variations in manifestations of Śiva for performing cosmic functions; they are classified into three groups: 1.Śiva, Śakti, Nāda and Bindu constitute the *arūpa* forms (incorporeal forms), 2.Sadāśiva is the *rūparūpa* form (corporeal and incorporeal form), represented by the important symbol, Śivaliṅga. 3.Maheśvara, Rudra, Viṣṇu and Brahma are fully manifested forms (corporeal forms). There are nine manifestations of Śiva in all, collectively called *navantaru bhēdam.*

Tarparam denotes the Supreme Lord. In the state of *nādānta,* jīva becomes Śiva, the Supreme. Soul attains Śivasāyujya, oneness with Śiva. Among the four Śaiva apostles, it was Manickvasaga who attained *Śivasāyujya* through adoption of jñāna mārga.

Mandiram 2397

வேதமோ(டு) ஆகமம் மெய்யாம் இறைவன்நூல்
　　ஓதும் பொதுவும் சிறப்பும்என்(று) உள்ளன
நாதன் உரையவை நாடில் இரண்டந்தம்
　　பேதம(து) என்பர் பெரியோர்க்(கு) அபேதமே.

Transliteration

Vēdamōḍ(u) āgamam meyyām iraivan nūl
　　Ōdum poduvum cirappumenr(u) uḷḷana
Nāthan uraiyavai nāḍil iraṇṭ(u) antam
　　Pētamat(u) enpar periyōrkk(u) apētamē.

Translation

Vedas and Āgamas are really revelations of God
　　The former are general, the latter are specific
They are Lord's utterance with two ends
　　Which are different to some, non-different to the great.

Commentary

Lord Śiva manifested in the form of a preceptor and transmitted both the Vedas and Āgamas to enable souls of *Praḷayākala* and *Sakala* groups to discern Pati, Paśu and Pāśa; towards the ultimate goal of their liberation and unification in the Lord. Traditionally, study of the scriptures is performed under guidance of a preceptor (vide, *Sivajñāna Siddhiyār, sūtra* 1, *adhikaraṇa* 2, verse 46). For

vijnanakalars, Śiva instructs them, abiding in their own self. Therefore they do not require study of the Vedas and Āgamas. For *Praḷayākalars* and *Sakalars,* He teaches them respectively in the second and third persons.

Vedas are a general source for all systems of Indian philosophy except the Nāstika darśanas. The Āgamas are special or specific teachings regarding temple architecture, worship, and other specific areas of life. According to those who have attained Self-realization, their ends or ultimate purposes are the same. Tirumūlar teaches that Vedānta and Siddhānta do not have any difference in essence of message and instruction.

Mandiram 2398

பரானந்தி மன்னும் சிவானந்தம் எல்லாம்
பரானந்தம் மேல்மூன்றும் பாழுறா னந்தம்
விராமுத்தி ரானந்தம் மெய்ந்நட னானந்தம்
பொராநின்ற உள்ளமே பூரிப்பி யாமே.

Transliteration

Parāṉandi maṉṉum sivanāṉdam ellām
Parāṉandam mēlmūṉṟum pāḻuṟā ṉandam
Virāmutti rāṉandam mey-n-naḍa ṉāṉandam
Porāniṉṟa uḷḷamē pūrippi yāmē.

Translation

Śivānanda in total is *jīvanmukta's supreme bliss*
Three more types of bliss there are: one, untouched by māyā,
Bliss through *mudrās* and bliss of envisioning Śiva's cosmic dance
With them the heart is full of blooming and bright

Commentary

Jīvanmukta is the liberated soul who still lives on earth. It enjoys supreme bliss. Śivānanda and *paramānanda*, synonymously refer to supreme bliss.

There are three more types of *ānanda* experienced by the *jīvanmukta. Ānanda* of the soul untouched by māyā comes first. Next follows the *mudrānanda*. The *jīvanmukta* experiences *mudrānanda* through usage of *mudrās* during practice of Yogā; *mudrās* are psycho-energetic physical gestures involving the hands, fingers, eyes or tongue. *Śivānandaa* denotes the cosmic dance of Śiva, known as *Ānanda tāṇḍava. Jīvanmukta* experiences bliss through witnessing the cosmic dance of Śiva.

The aforesaid *ānandas* make the heart and soul overflow with supreme joy, delight and lightness.

Mandiram 2399

ஆகும் கலாந்தம் இரண்(டு)அந்தம் நாதாந்தம்
ஆகும் பொழுதில் கலையைந்தாம் ஆதலில்
ஆகும் அரனேயஞ் சாந்தகன் ஆமென்ன
ஆகும் மறைஆ கமம்மொழிந் தானன்றே.

Transliteration

Ākum kalāntam iraṇḍ(u)antam nādāntam
Ākum poḻutil kalai-y-aintām ātalil
Ākum araṉēpañ cāntakaṉ āmeṉṉa
Ākum maṟaiā kamammoḻin tāṉaṉṟē.

Translation

Kalānta consists of *mēdhādi* and *nivṛttādi*

In *Nādānta* the five aspects are there

Śiva is *pañcāntakaṉ* deciding Lord of five *kalās*

Thus He said in the Vedas and Āgamas.

Commentary

Kalānta deals with two sets of *kalās* or partial actions: 1.*medhādi,* sixteen *kalās* and 2.*nivṛtti ādi,* five *kalās* (see verse 2334 for a description). In the state of *Nādānta,* there are five aspects; the *praṇavic* syllables A, U, and M along with *bindu* and *nāda,* the products of *śuddhamāyā*. Śiva manifests in the form of *praṇava mantra* and gets the epithet *Pañcāntakaṉ,* the deciding Lord of five-fold *kalās; nivṛtti, pratiṣṭā, vidyā, śānti* and *śāntiyatīta*. The first four are *vyāpya,* pervaded by the fifth. All five *kalās* resolve in the *nāda tattva.* All this Śiva declared in the Vedas and Āgamas.

Mandiram 2400

அன்றாகும் என்னா(து)ஐ வகையந்தம் தன்னை

ஒன்றான வேதாந்த சித்தாந்தம் உள்ளிட்டு

நின்றால் யோகாந்தம் நேர்படும் நேர்பட்டால்

மன்றாடி பாதம் மருவலும் ஆமே.

Transliteration

Aṉṟākum eṉṉād(u)ai vakai-y-antam taṉṉai

Oṉṟāṉa vēdānta siddhāntam uḷḷiṭṭu

Niṉṟāl yōgāntam nērpaḍum nērpaṭṭāl

Maṉṟāḍi pādam maruvalum āmē.

Translation

Without thinking the five-fold antas as contradictory
If one treats in mind the oneness of Vedānta and Siddhānta
You can find *Yogānta* in your means, and attaining it
Possible it is to win the Lord's grace, the sacred feet of the Cosmic Dancer.

Commentary

Though it is said there are five *antas*, actually six *antas* are implied. Vedānta and Siddhānta are often treated as one *anta*. The remaining four are: *Kalānta, Nādānta, Bodhānta* and *Yogānta*. All these systems of philosophy do not contradict each other. If one realizes the teachings of both Vedānta and Siddhānta are the same, the aspirant shall find that the Lord bestows upon the soul attainment of Yogā ("Yogānta"), represented by the image of the sacred feet of Nataraja, the Cosmic Dancer.

Mandiram 2401

அனாதி சீவன்ஐம் மலம்அற்(று)அப் பாலாய்
அனாதி அடக்கித் தனைக்கண்(டு) அரனாய்த்
தனாதி மலம்கெடத் தத்துவா தீதம்
வினாவுநீர் பாலாதல் வேதாந்த உண்மையே.

Transliteration

Aṉādi cīvaṉaim malamaṟṟ(u)a-p pālāy
Aṉādi aḍakki-t taṉai-k-kaṇḍ(u) araṉāy-t
Taṉādi malamkeḍa-t tattuvā tītam
Viṉāvunīr pālātal vēdānta uṇmaiyē.

Translation

Eternal jīva, that cut off the five malas
Subdued its *paśutva,* envisioning its own self as Śiva
Dried up āṇava, crossed beyond tattvas, united with Śiva
Like water mingling with milk – this is Vedāntic truth.

Commentary

The soul is eternal. It must wipe out the five malas: 1.āṇava, 2.karma, 3.māyā, 4.*māyēya,* and 5.*tirōdhāna.* The soul must transcend its association with the pāśas, the triple bonds. In that *nirmala* state, the soul experiences its own self as Śiva. Since the root evil, āṇava, is dried up and all tattvas are transcended, the soul reaches the Śuddha state. Here the soul becomes Śiva, just as water mingling with milk becomes milk. This truth is established in the system of Vedānta.

Mandiram 2402

உயிரைப் பரனை உயர்சிவன் தன்னை
அயர்வற்(று) அறிதொந் தத்(து)அசி யதனால்
செயலற்(று) அறிவாகி யும்சென்(று) அடங்கி
அயர்வற்ற வேதாந்த சித்தாந்தம் ஆமே.

Transliteration

Uyirai-p paraṉai uyarsivaṉ taṉṉai
Ayarvaṟṟ(u) aṟiton tatt(u)asi-y ataṉāl
Ceyalaṟṟ(u) aṟivāki yumceṉṟ(u) aḍaṅki
Ayarvaṟṟa vēdānta siddhāntam āmē.

Translation

Realize without delusion jīva and supreme Śiva
Discern the real substance of 'Thou art That'

Abandon your acts, assume wisdom's form
Abide under Lord's feet – this is Vedānta and Siddhānta.

Commentary

This verse highlights significance of the singular message of both Vedānta and Siddhānta; that the soul must inevitably merge with Śiva. Self-realization without delusion is essential. The soul must comprehend the intrinsic nature of Supreme Śiva. The essence of the slightly altered upanisadic utterance, '*tvam tat asi*' should be understood clearly; *tvam* denotes jīva, *tat*-Brahman, and *asi*-oneness. In its entirety, the expression indicates jīva is Brahman. Tirumūlar says the acts of jīva should be abandoned. It should assume the form of wisdom, become Self-realized and then God-realized. Naturally, it comes to rest in eternal bliss at the feet of Śiva. This is the essential teaching of both Vedānta and Siddhānta. The same idea is enshrined in the *Sivajñāna Siddhiyār*, sūtra 9, adhikaraṇa 3, verse 7.

Mandiram 2403

மன்னிய சோகமா மாமறை யாளர்தம்
சென்னிய தானசிவ யோகமாம் ஈதென்ன
அன்னது சித்தாந்த மாமறை யாய்பொருள்
துன்னிய ஆகம நூலெனத் தோன்றுமே.

Transliteration

Ma<u>n</u><u>n</u>iya sōkamā māmā<u>r</u>ai yāḷartam
Ce<u>n</u><u>n</u>iya tānasiva yōgamām īte<u>n</u><u>n</u>a
A<u>n</u><u>n</u>atu siddhānta māma<u>r</u>ai yāyporuḷ
Tu<u>n</u><u>n</u>iya āgama nūle<u>n</u>a-t tō<u>n</u><u>r</u>umē.

Translation

Vedic people hold *soham bhāvana* in their head
It is nothing but *Śivoham bhāvana,*
Being the settled conclusion; theme of Vedas
Remains the same in the texts of Āgamas.

Commentary

The people who adhere to Vedānta keep the Upaniṣadic utterance '*So ham*' in their mind as a mantra which follows the breath. It is the combination of two words; *sa*, means "that" and *aham* means "I." *That* denotes Brahman, *aham* means jīva, my true Self, "I am." Therefore, 'Soham' means that Brahman is jīva. In the statement found in the previous verse, *tvam tat asi,* it meant jīva is Brahman. However, the constant meditation on 'I am Brahman' or "Brahman is I" or "I am That," transforms the soul into Brahman.

In Śaiva Siddhānta, *Śivoham bhāvana* is suggested. It means meditation on "Śiva is I," or, "I am Śiva." This is the final conclusion.

However, both statements 'Soham' of Vedānta, and 'Sivoham' of Siddhānta, convey the same esoteric sense. Thus the theme of Vedānta and Siddhānta remains the same. Also see *Sivajñāna siddhiyār, sūtra* 9, adhikaraṇa 3, verse 7.

Mandiram 2404

முதலாகும் வேத முழு(து)ஆ கமம்அப்
பதியான ஈசன் பகர்ந்த(து) இரண்டு
முதிதான வேதம் முறைமுறை யாலமர்ந்(து)
அதிகாதி வேதாந்த சித்தாந்தம் ஆகவே.

Transliteration

Mutalākum vēda mul̲ut(u)ā gamama-p
Patiyān̲a īsan̲ pakarntat(u) iraṇḍu
Mutitān̲a vēdam mur̲aimur̲ai yālamarnt(u)
Adikādi vēdānta siddhāntam ākavē.

Translation

Primal is the Veda, perfect is Āgama
These two are uttered by Lord Śiva
Step by step the ancient Veda evolved
Into the exalted Vedānta and Siddhānta.

Commentary

Tirumūlar speaks often of the Vedas and the Āgamas, the primal and perfect scriptures revealed by Lord Śiva. He declares they are divine in nature. The essence of their teachings is complementary to each other. The Vedas evolved systematically into the exalted twin systems of Vedānta and Siddhānta. In the whole text of *Tirumandiram*, the unity of the two *śāstras* is demonstrated.

Tirumūlar treated the Vedas, apart from the Āgamas, as one source for his teachings; which he refers to as "San Mārga," "Siddhānta," and "Śaiva Siddhāntha" (which should not be confused with the much later system developed by Meykaṇḍār, known also as Śaiva Siddhāntha). The apparent differences found in the two streams of Vedic and Agamic thought are amicably reconciled.

16. The Non-Difference of Pati, Pasu and Pasa

This section contains twenty verses dealing with non-difference of the triple realities, Pati (the Supreme Lord), Paśu (the myriad souls), and Pāśa (the triple bonds of āṇava, karma and māyā). Tirumūlar has established oneness amongst the apparent differences which arise due to delusion. Upon the dawn of spiritual knowledge, the perfect soul realizes the single reality, for he has become the pervader and the pervaded.

Mandiram 2405

அறி(வு)அறி(வு) என்ற அறிவும் அனாதி
அறிவுக்(கு) அறிவாம் பதியும் அனாதி
அறிவினைக் கட்டிய பாசம் அனாதி
அறிவு பதியில் பிறப்(பு)அறும் தானே.

Transliteration

Ar̲iv(u)ar̲iv(u) en̲r̲a ar̲ivum an̲ādi
Ar̲ivukk(u) ar̲ivām patiyum an̲ādi
Ar̲ivin̲ai-k kaṭṭiya pācaam an̲ādi
Ar̲ivu patiyil pir̲app(u) ar̲um tān̲ē.

Translation

The sentient soul is eternal
Pati, the sentience of soul is eternal
Pāśa, that binds the soul is eternal
On the dawn of jñāna, birth ceases.

Commentary

Both Pati and paśu are sentient, having conscious awarenss. However, Pati, the Lord, is eternally free from *mala* and hence its knowledge is limitless. As the soul is enveloped in *mala,* its knowledge is limited. By divine grace, the soul becomes *nirmala,* free from malas, and becomes Śiva. Māyā serves as a *parigrahaśakti,* creative energy to Śiva. Upon attainment of jñāna, the vitality of āṇava is extinguished. The soul having experienced effects of karma becomes free from their binding. Thus, for unfettered souls, the cycle of birth and death ceases.

Mandiram 2406

பசுப்பல கோடி பிரமன் முதலாய்ப்
    பசுக்களைக் கட்டிய பாசம்மூன்(று) உண்டு
பசுத்தன்மை நீக்கியப் பாசம் அறுத்தால்
    பசுக்கள் தலைவனைப் பற்றி விடாவே.

Transliteration

Paśu-p-pala kōḍi piramaṉ mudalāy-p
    Pasukkaḷai-k kaṭṭiya pāsamuṉṟu uṇḍu
Paśu-t-taṉmai nīkki-y-ap pāsam aṟuttāl
    Pasukkaḷ talaivaṉai-p paṟṟi viḍāvē.

Translation

Souls are many crores from Brahma
    Pāśas that bound the souls are three
Cast off *paśutva* and cutting off bonds
    Souls cling to the Lord, never left.

Commentary

Tirumūlar tells us that souls are many and that Brahma and other celestials come under the category of souls. They are promoted to be residents of heaven due to merits. Yet, the three *pāśas* of āṇava, karma and māyā bind many souls to earthly existence. If the souls are removed from *paśutva* (limitedness and ignorance) by the dawn of jñāna, the bonds are cut off. They become free and clinging to the Lord, never leave Him.

Mandiram 2407

கிடக்கின்ற வாறே கிளர்பயன் மூன்று
　　நடக்கின்ற ஞானத்தை நாடோறும் நோக்கித்
தொடக்(கு)ஒன்றும் இன்றித் தொழுமின் தொழுதால்
　　குடக்குன்றில் இட்ட விளக்கது வாமே.

Transliteration

Kiḍakkiṉṟa vāṟē kiḷarpayaṉ mūṉṟu
　　Naḍakkiṉṟa jñāṉattai nāḍōṟum nōkki-t
Toḍakk(u)oṉṟum iṉṟi-t toḻumiṉ toḻu tāl
　　Kuḍa-k-kuṉṟil iṭṭa viḷakkatu vāmē.

Translation

Bound souls attain three benefits
　　Meditate every day to attain pure wisdom
Worship the Lord without expecting reward
　　Get illumined like the light, put on the hill.

Commentary

The souls bound by triple pāśas, follow paths of *caryā*, *kriyā*, and yogā with some motives. They evolve into categories of

advanced souls respectively; *sāloka, sāmīpa,* and *sārūpa. Sāloka* denotes entry into Śiva's heaven, Śivaloka; while *sāmīpa* means nearness to Śiva. *Sārūpa* indicates the form of Śiva. These three paths of *caryā, kriyā* and *yogā* resemble the light put in a pot.

If one steadfastly medidates, he attains jñāna which alone bestows Śivasāyujya, union with Śiva. Jñāna is the luminous light put on the hill.

Mandiram 2408

பாசம்செய் தானைப் படர்சடை நந்தியை
    நேசம்செய்(து) ஆங்கே நினைப்பர் நினைத்தலும்
கூசம்செய்(து) உன்னிக் குறிக்கொள்வ(து) எவ்வண்ணம்
    வாசம்செய் பாசத்துள் வைக்கின்ற வாறே.

Transliteration

Pāsamcey tāṉai-p paḍarsaḍai nandiyai
    Nēsamceyt(u) āṅkē niṉaippar niṉaittalum
Kūsamceyt(u) uṉṉi-k kuṟikkoḷvat(u) evvaṇṇam
    Vāsamcey pāsattuḷ vaikkiṉṟa vāṟē.

Translation

Nandi with matted locks added karma and māyā to the soul
    The wise meditate on Him; as a result
How can the mind think of the ticklish pāśa?
    How is it to put the soul in pāśa with *vāsanā?*

Commentary

Nandi is the name of Lord Śiva. In order to cleanse āṇava from the soul, He invested the soul with body, organs, habitat etc., (the products of māyā) so the soul could engage in different karmas.

The wise jñānis continuously medidate on Him. As a result, the mind cuts its contact with the stains, pāśa. The impressions or subconscious habits (*vāsanās)* associated with the pāśas are also removed from the soul. Thus, the soul attains *śuddha* state.

Mandiram 2409

விட்ட விடம்ஏறா வாறுபோல் வேறாகி
    விட்ட பசுபாசம் மெய்கண்டோன் மேவுறான்
கட்டிய கேவலம் காணும் சகலத்தைச்
    சுட்டு நனவில் அதீதத்துள் தோன்றுமே.

Transliteration

Viṭṭa viḍamēṟā vāṟupōl vēṟāki
    Viṭṭa pasupāsam meykaṇḍōṉ mevuṟāṉ
Kaṭṭiya kēvalam kāṇum sakalattai-c
    Cuṭṭu naṉvil atītattuḷ tōṉṟumē.

Translation

Like the departed poison won't join the affected
    The departed bound soul and fetters won't hold the enligtened seer
Having burnt the pāśas, fettered in *kēvala* and *sakala* states
    He envisions *turiyātīta* when he is in waking state

Commentary

Due to the meditation known as *karuḍōham bhāvana,* the poison of the serpent that bit persons is removed, and will not return. Similarly, due to *Śivoham bhāvana,* the bound soul (*paśutva*) and fetters (pāśa) are transcended permanently. They will not trouble the enlightened seer known as *meykaṇḍōṉ,* who sees the ultimate

reality. In the later period (A.D.1250), the author of *Sivajñāna bōdham* was known as *Meykaṇḍār.*

The perfect soul has burnt the triple pāśas which fettered it in its *kēvala* and *sakala* states, and experiences *turiyātīta* even in the waking state.

Mandiram 2410

நாடும் பதியுடன் நற்பசு பாசமும்
நீடுமா நித்தன் நிலையறி வார்இல்லை
நீடிய நித்தம் பசுபாச நீக்கமும்
நாடிய சைவர்க்கு நந்தி அளித்ததே.

Transliteration

Nāḍum patiyuḍan̲ nar̲pasu pāsamum
Nīḍumā nittan̲ nilai-y-ar̲i vārillai
Nīḍiya nittam pasupāsa nīkkamum
Nāḍiya saivarkku nandi aḷittatē.

Translation

Pati, that one seeks, paśu and pāśa are eternal (beginningless)
Nobody knows the nature of the eternal Lord
Nandi offered jñāna to the Śaivas
About the removal of the soul's bound nature and fetters.

Commentary

The Lord, Pati, is sought by aspirants. Along with Pati, the two other entities paśu and pāśa are eternal. The intrinsic nature of the eternal Lord is not understood by many. Proper spiritual training and grace of the Lord are required to know His auspicious qualities. Śiva assuming the form of Nandi offered jñāna to Śaiva

Siddhāntins about the means of removing *paśutva* and pāśa. *Paśutva* indicates the nature of paśu, soul, fettered by the triple pāśas; āṇava, karma and māyā.

Mandiram 2411

ஆய பதிதான் அருட்சிவ லிங்கமாம்
ஆய பசுவும் அடலேறு), எனநிற்கும்
ஆய பலிபீடம் ஆகும்நற் பாசமாம்
ஆய அரனிலை ஆய்ந்துகொள் வார்கட்கே.

Transliteration

Āya patitā<u>n</u> aruṭsiva liṅgamām
Āya pasuvum aḍalē<u>r</u>(u) e<u>n</u>ani<u>r</u>kum
Āya palipīḍam ākumna<u>r</u> pāsamām
Āya ara<u>n</u>ilai āyntukoḷ vārkaṭkē.

Translation

Pati is the gracious Śivalinga in the sanctum
Paśu, is the powerful bull, standing before it
Pāśa becomes the altar behind the bull
Thus exists Śiva's shrine for the seekers.

Commentary

Siva's temple reflects symbolically the three truths of Siddhāntha. Pati manifests in the form of Śivalinga, installed in the sanctum sanctorum. The bull, being the vehicle of Śiva, stands in front of the Śivalinga; it represents the soul seeking the grace of the Lord. Śiva is the driving force of the soul. The sacrificial platform which stands behind the bull is symbolic of the pāśas. After sacrificing the bonds, the soul progressively moves towards

Śivalinga. By purifying oneself with internal worship and austerity, one sacrifices the ego and its tendencies in order to realize God. The result of sacrifice is bliss, which is one meaning of Nama Śivāya.

The order Pati, paśu and pāśa are perfectly preserved in the respective placement of Śivalinga, bull and altar in the temple of Śiva. This is visual education on the basic principles of Śaiva Siddhānta.

Mandiram 2412

பதிபசு பாசம் பயில்வியா நித்தம்
பதிபசு பாசம் பகர்வோர்க்(கு) ஆ(று) ஆக்கிப்
பதிபசு பாசத்தைப் பற்றற நீக்கும்
பதிபசு பாசம் பயில நிலாவே.

Transliteration

Patipasu pāsam payilviyā nittam
Patipasu pāsam pakarvōrkk(u) āṟ(u)ākki-p
Patipasu pāsattai-p paṟṟ(u)aṟa nīkkum
Patipasu pāsam payila nilāvē.

Translation

Lord Śiva causes aspirants to learn of pati, paśu and pāśa
He shows the path to them who discern nature of the three
He removes the clinging of spiritual egoism and material knowledge
Paśu and pāśa stand pervaded by the supreme Lord.

Commentary

Śiva manifests as the preceptor and transmits knowledge of Pati, paśu and pāśa to aspirants. He reveals the right path for seekers who realize the true nature of the three entities.

"Spiritual egoism" (*Paśu bōdha*) denotes egoistic thinking of onself as being spirtually advanced. This often occurs when people become proud of their spiritual experiences, thinking they are special. Material knowledge (*Pāśajñāna)* includes partial knowledge or parviscience through study of Vedas and other religious scriptures (vide, *Sivajñāna Siddhiyar*, sūtra 9, verse 2). One may be learned in sacred texts, but still remain unable to see the Lord.

Lord Śiva, extending grace, removes the *paśubōdha* and *pāśajñāna* which cling to the world. He offers *Sivajñāna* (also known as *meyjñāna*) which alone secures complete freedom from the cycle of birth.

Under the pervasion of Pati, paśu and pāśa are subdued. The Lord holds complete sway over them.

Mandiram 2413

பதியும் பசுவொடு பாசமும் மேலைக்
கதியும் பசுபாச நீக்கமும் காட்டி
மதிதந்த ஆனந்த மாநந்தி காணும்
துதிதந்து வைத்தனன் சுத்தசை வத்திலே.

Transliteration

Patium pasuvoḍu pāsamum mēlai-k
Katiyum pasupāsa nīkkamum kāṭṭi
Matitanta āṉanta mānandi kāṇum
Tutitantu vaittaṉaṉ suddhasai vattilē.

Translation

The great Nandi with form of bliss and knowledge
Showed aspirants the nature of pati, paśu and pāśa
Also the supreme release and removal of paśu pāśa
Expounded all the tenets in *Śuddha Śaiva.*

Commentary

This verse explains the greatness of Śiva who manifested in the form of Nandi Deva, the divine guru who helped souls in many ways. He instructed aspirants on the nature of the three realities; Pati, paśu and pāśa. He showed the right path to remove pāśas that bind souls. Śuddha Śaiva, literally "pure Śaivism," denotes Śaivasiddhānta as taught here by Tirumūlar in the *Tirumandiram.*

Mandiram 2414

அறிந்தனு மூன்றுமே யாங்கணும் ஆகும்
அறிந்தனு மூன்றுமே யாங்கணும் ஆக
அறிந்த அனாதி வியாத்தனும் ஆவன்
அறிந்த பதிபடைப் பான்அங்(கு) அவற்றையே.

Transliteration

Aṟintaṇu mūṉṟumē yāṅkaṇum ākum
Aṟintaṉu mūṉṟumē yāṅkaṇum āka
aṟinta aṉādi vijāttaṉum āvaṉ
aṟinta patipaḍaip pāṉaṅk(u) avaṟṟaiyē.

Translation

Known souls are of three kinds everywhere
These three kinds of souls existing everywhere
All knowing Śiva is the pervaded of them
Knowing their rank He creates the world.

Commentary

The souls are classified into three types: 1.*vijñānakala,* with āṇava only, 2.*praḷayākala,* with āṇava and karma only; who have realized God and so are free of māyā, and 3.*sakala,* with āṇava, karma and māyā. These souls are found everywhere in the universe. The omniscient Śiva pervades all souls. Nothing is out of his sight. He knows their rank and requirement. Accordingly, He creates the world from the material cause of māyā, and invests them with body organs, habitat etc. The Lord is the efficient cause and His inseparable Śakti is the auxiliary cause in performing the cosmic functions.

Mandiram 2415

படைப்பாதி யாவது பரம்சிவம் சத்தி
இடைப்பால் உயிர்கட்(கு) அடைத்திவை தூங்கல்
படைப்பாதி சூக்கத்தைத் தற்பரம் செய்யப்
படைப்பாதி தூல மலம்அப் பரத்திலே.

Transliteration

Paḍaipp(u)ādi-y-āvatu paramsivam satti
Iḍaippāl uyirkaṭk(u) aḍaitt(u)ivai tūṅkal
Paḍaipp(u)ādi sūkkattai-t taṟparam ceyya-p
Paḍaipp(u)ādi tūya malama-p parattilē.

Translation

Supreme Śiva and Śakti perform creation and others
Souls in intermittent transmigration are given rest
Creation of subtle-body performs Śiva through resolve
In pre-creation state souls are in pure māyā.

Commentary

Creation and the four other cosmic functions are performed by Śiva through Śakti for the benefit of souls. Souls are given rest in the middle of their continual process of transmigration. This rest, like sleep, is required for souls to become fresh and energetic to embark on a fresh journey in the cycle of birth. Through *saṅkalpa,* resolve, Śiva creates the subtle bodies for souls. Before commencement of creation, the souls exist in pure māyā.

Mandiram 2416

ஆகிய சூக்கத்தை அவ்விந்து நாதமும்
ஆகிய சத்தி சிவபரம் மேல்ஐந்தால்
ஆகிய சூக்கத்தில் ஐங்கரு மம்செய்வோன்
ஆகிய தூயஈ சானனும் ஆமே.

Transliteration

Ākiya sūkkattai a-vvindu nādamum
Ākiya satti sivaparam mēlaintāl
Ākiya sūkkattil ai-ṅ-karu mamceyvōṉ
Ākiya tūyī sāṉaṉum āmē.

Translation

Subtle functions are five, performed by Śiva
Positioned in primal emanations of *bindu, nāda,* śakti, śivam and *param*
In the subtle, five functions are performed
By Sadāśiva of pure upturned face

Commentary

The subtle cosmic functions are performed by Śiva. The emanations of *śuddha māyā*, viz. *nāda, bindu, sādākya, maheśvara* and *śuddha vidyā*, serve as substrates for Śiva to perform creation and the other four cosmic functions.

Cosmic functions are generally classified into two kinds: 1.subtle, and 2.gross. When Śiva engages in the five-fold cosmic functions, Sadāśiva of pure *īśāna* face performs them. Śaiva Āgamas attribute the five faces to the divine form of Sadāśiva: 1.*īśāna* (facing upward), 2.*tatpuruṣa* (facing east), 3.*sadyojāta* (facing west), 4.*vāmadeva* (facing north) and 5.*agora* (facing south). When He performs the cosmic functions, He is known as *Īśāna̱n*

Mandiram 2417

மேவும் பரசிவம் மேற்சத்தி நாதமும்
    மேவும் பரவிந்து ஐம்முகன் வேறீசன்
மேவும் உருத்திரன் மால்வேதா மேதினி
    ஆகும் படிபடைப் போன்அரன் ஆமே.

Transliteration

Mēvum parasivam mēṟ satti nādamum
    Mēvum paravindu ai-m-muka̱n vēṟīsa̱n
Mēvum uruttira̱n mālvēdā mēdini
    Ākum paḍipaḍaip pōṉara̱n āmē.

Translation

Supreme Śiva manifesting in nine forms
    Śivam, śakti, *nādam, bindu,* sadāśivan
Maheśan, Rudra, Viṣṇu and Brahma
    Creates the world (and performs other functions).

Commentary

Through His strong resolve *(saṅkalpa)* Śiva assumes nine forms for performing the cosmic functions. In the texts on Śaiva siddhānta they are collectively called, *navan taru bhēdam*. Among them, Śivam, Śakti, *nāda*, and *bindu* are *arūpa*-forms (incorporeal form). Sadāśiva is the *rūparūpa* form, corporeal and incorporeal forms. This is also known as *sādākya*. Mahēśvara, Rudra, Viṣṇu and Brahma are *rūpa* forms, corporeal forms.

Mandiram 2418

படைப்பும் அளிப்பும் பயில்இளைப் பாற்றும்
    துடைப்பும் மறைப்பும்முன் தோன்ற அருளும்
சடத்தை விடுத்து அருளும் சகலத்(து)
    அடைத்த அனாதியை ஐந்தெனல் ஆமே.

Transliteration

Paḍaippum aḷippum payiliḷaip pāṟṟum
    Tuḍaippum maṟaippummuṉ tōṉṟa aruḷum
Caḍattai viḍutta aruḷum sakalatt(u)
    Aḍaitta aṉādiyai aint(u)eṉal āmē.

Translation

Creation, sustenance, destruction for giving rest
    And concealment occur before giving grace while alive
Also at removal of body, these functions five
    Are attached with the *sakalas* eternally.

Commentary

This verse enumerates the five cosmic functions performed by Śiva for the betterment of *sakalas*: 1.creation, 2.sustenance or

protection, 3.destruction, 4.concealment, and 5.bestowal of grace. They are eternally performed by the Lord. Among the five, the first three are concerned with the bodies of souls. Śiva creates, protects and destroys only the outer material bodies, and not the souls; which are eternal. The last two of the five functions are concerned with the soul. In order to wipe out āṇava *mala*, through *tirōdhāna* śakti Śiva conceals Himself and entangles the soul in worldly affairs till its impurities are washed away. In its perfected condition, the function of concealment, *tirōdhāna śakti,* transforms into grace (*anugraha śakti*), which Śiva bestows on *jīvan muktas* (those living in bodies) and *videha muktas* (those who left their bodies).

Mandiram 2419

ஆறாறு குண்டலி தன்னின் அகத்திட்டு
    வேறாகு மாயையின் முப்பால் வகுத்திட்(டு) அங்(கு)
ஈறாம் கருவி இவற்றால் வகுத்திட்டு
    வேறாம் பதிபசு பாசம்வீ டாகுமே.

Transliteration

Āṟāṟu kuṇḍali taṉṉiṉ akattiṭṭu
    Vēṟāku māyaiyiṉ muppāl mikuttiṭṭ(u) aṅk(u)
Īṟām karuvi ivaṟṟāl vakuttiṭṭu
    Vēṟām patipasu pāsamvī ḍākumē.

Translation

Tattvas are thirty six placed in pure primordial matter
    Māyā that differs is classified into three
Through their evolutes the organs are provided
    Through pati, soul withdraws from pāśa.

Commentary

Pure primordial matter is referred to in the first line as "kuṇḍali," and is an epithet for *śuddha māyā*. Due to differences in nature, māyā is divided into three categories: *śuddha māyā, aśuddha māyā* and *prakṛti māyā*. The thirty six tattvas are the products of māyā; among them, *nāda, bindu sādākhya, īśvara* and *śuddha vidyā* are the five emanations from *śuddha māyā*; these five are called Śiva tattvas, since they provide substrates for Śiva to commence the cosmic funtions. The next seven tattvas are: 1.*kāla* 2.*niyati* 3.*kalā*, 4.*vidyā* 5.*rāga* 6.*puruṣa and* 7.*prakṛiti māyā*, being by-products of *kāla tattva*; these seven tattvas are also known as *vidyā tattvas*. They are the products of *miśramāyā*, activated by *Vidyeśvara*.

The next are the twenty four tattvas, produced from *prakṛiti māyā*:

1. Internal instruments four – (*citta, buddhi, ahaṁkāra* and *mind*)
2. Organs of senses five
3. Organs of actions five
4. Subtle elements *(tanmātras)* five
5. gross elements *(mahābhūtas)* five

These twenty four evolutes of *prakṛiti māyā* are called *ātma tattvas*

For the different kinds of souls, the body, organ, habitat etc. are provided through these tattvas. The soul, through grace of Pati, withdraws itself from the clutches of triple pāśas (āṇava, karma and māyā) and attains eternal bliss.

Mandiram 2420

வீட்கும் பதிபசு பாசமும் மீதுற
வாட்கும் இருவினை ஆங்கவற் றால்உணர்ந்து
ஆட்கும் நரக சுவர்க்கத்தில் தானிட்டு
நாட்குற நான்தங்கு நற்பாசம் நண்ணுமே.

Transliteration

Vīṭkum patipasu pāsamum mītuṟa
Vāṭkum iruviṉai āṅkavaṟ ṟāluṇarntu
Āṭkum naraka suvarkkattil tāṉiṭṭu
Nāṭkuṟa nāṉtaṅku naṟpāsam naṇṇumē.

Translation

Śiva stimulates the soul to indulge in pāśa
Also activates it to perform the two fold deeds
To experience their effects places them in hell and heaven
By the pass of days *tirōdhāna* conjoins with the soul.

Commentary

All actions are caused by Lord Śiva for purification of the soul, to make it fit for enjoying eternal bliss. Śiva entangles the soul in bonds, called pāśa; and then activates the soul to engage in good and bad deeds to exhaust the potency of āṇava, egoism. Also, the Lord makes the soul experience two general types of karmas in hell and heaven, pain and pleasure. Due to demeritorious deeds, the soul suffers in hell. Due to meritorious deeds it enjoys in the heaven. During the passage of time, *tirōdhāna* conceals the Lord's presence to exhaust the residue of karmic effects.

Mandiram 2421

நண்ணிய பாசத்தில் நான்எனல் ஆணவம்
பண்ணிய மாயையில் ஊட்டற் பரிந்தனன்
கண்ணிய சேதனன் கண்வந்த பேரருள்
அண்ணல் அடிசேர் உபாயம(து) ஆகுமே.

Transliteration

Naṇṇiya pāsattil nāṉeṉal āṇavam
Paṇṇiya māyaiyil ūṭṭaṟ parintaṉaṉ
Kaṇṇiya cēdataṉaṉ kaṇvanta pērarul̥
Aṇṇal aḍicēr upāyamat(u) ākumē.

Translation

"I"ness of the soul in embodied state is āṇava
Śiva condescended to feed the soul with products of māyā
Due to the great grace soul gets the proper means
To attain the sacred feet of Lord Śiva.

Commentary

When the soul exists in a body, it confuses itself with the body. This occurs due to "I"ness or ego, known as āṇava. In order to diminish the potency of āṇava, Śiva feeds the soul through products of primordial matter. As a result, the sentient soul recieves the purifying (*śuddha)* means which are four fold: viz. *caryā, kriyā*, yogā and jñāna. Closely following these gradual steps, the soul attains the auspicious feet of Lord Śiva.

Mandiram 2422

ஆகும் உபாயமே அன்றி அழுக்கற்று
மோகம் அறச்சுத்தன் ஆதற்கு மூலமே

ஆகும் அறுவை அழுக்கேற்றி ஏற்றல்போல்
    ஆகுவ தெல்லாம் அருட்பாசம் ஆகுமே.

Transliteration

Ākum upāyamē an̲r̲i al̲ukk(u) ar̲r̲u
    Mōkam ar̲a-c suttan̲ ātar̲ku mūlamē
Ākum ar̲uvai al̲ukk(u)ēr̲r̲i ēr̲r̲alpōl
    Ākuvat(u) ellām arutpāsam ākumē.

Translation

Means of becoming a pure soul is removal of the stains
    And discarding the carnal desires that defile the soul
Like washer man removes the clothe's dirt through dirt
    Lord Śiva applies pāśas, an antidote to the soul's dirt.

Commentary

The means for becoming *śuddha*, a pure soul, is two fold: 1. removal of impurity i.e. āṇava, and 2. discarding carnal desires. These two taint and defile the soul. If one strenuously endeavoures, one can destroy their evil effects and become pure.

An illustration of purification is given by Tirumūlar. In order to clean clothes, the washerman applies cow-dung and salt earth to cloth, and dashes them against granite. So also Lord Śiva applies two more dirts, viz. māyā and karma, to purify the soul of āṇava. All His acts are believed to be acts of grace. In the process of purification, like the cloth which suffers much, the soul undergoes suffering which is taken to be the Lord's grace. The above washerman analogy is adopted also in the *Sivajñāna Siddhiyār* sūtra 2 adhikaraṇa 3, verse 52.

Mandiram 2423

பாசம் பயிலுயிர் தானே பரம்முதல்
பாசம் பயிலுயிர் தானே பசுவென்ப
பாசம் பயிலப் பதிபரம் ஆதலால்
பாசம் பயிலப் பதிபசு ஆகுமே.

Transliteration

Pāsam payiluyir tāṉē paramutal
Pāsam payiluyir tāṉē pasu-e-eṉpa
Pāsam payila-p patiparam ātalāl
Pāsam payila-p patipasu ākumē.

Translation

Soul which frequents with pāśa has the load
Soul which is bound by pāśa is called pasu
Causing soul to frequent with pāśa is the load of Lord
Pati, enabling the soul to practise pāśa, is the Lord.

Commentary

The soul which conjoins with the pāśa, *mala,* bears the load of āṇava (egoism). The soul recieves the name *paśu* because it is bound by the triple pāśas, *āṇava, karma* and *māyā*. From boundless compassion the Lord causes the soul to associate with the *pāśas.* Śiva guides the destiny of all souls. He stands supreme, stimulating the soul to remain in constant touch with pāśas, to depart ultimately from them.

Mandiram 2424

அத்தத்தில் உத்தரம் கேட்ட அருந்தவர்
அத்தத்தில் உத்தரம் ஆகும் அருள்மேனி

அத்தத்தி னாலே அணையம் படித்தலும்
　　அத்தத்தில் தம்மை அடைந்துநின் றாரே.

Transliteration

Attattil uttaram kēṭṭa aruntavar
　　Attattil uttaram ākum aruḷmēṉi
Attatti ṉālē aṇaiya-p piḍittalum
　　Attattil tammai aḍaintuniṉ ṟārē.

Translation

Ascetics prayed to the Lord to reveal the sense of Vedic statement
　　The graceful preceptor through *cinmudrā* revealed the sense
With his benign hand rendered them *sparśa dīkṣa*
　　They attained jñāna and immersed in Śiva *bhoga.*

Commentary

The ascetics referenced are the four celebrated sages, Sanaka, Sanātana, Sanatkumāra and Sanandana. The Lord in the form of a divine preceptor named Dakṣiṇāmūrti, was seated cross-legged under a banyan tree facing south. The sages to whom He addressed were learned. They had some doubts in Vedic statements; and they were aged while the guru was very young. They voiced their doubts, but the preceptor replied in silence with the signal of *cinmudrā*. *Cinmudrā* denotes the hand-gesture imparting the esoteric significance of the scriptural statement. The divine teacher expounded the esoteric teaching of non-duality by showing His right hand with the touching of his thumb and fore-finger, while the rest of the fingers are detached and open. From this *cinmudrā*, the asectics understood that the thumb and fore-finger respectively denoted Śiva and jīva, while their joining indicated the non-duality of the

Reality. The remaining three fingers stood for the triple pāśas. When the the soul left the pāśas altogether, it unified with the Lord. It is essential to note that Ādi Sankara beautifully described (in the first hymn of *Dakṣiṇāmūrti Stotra)* the meeting of the ascetics with the guru and the elimination of their doubts.

Sparśa dīkṣa denotes the guru touching the head or body of the disciple to purify and enlighten him.

17. Exposition of Realizing the Feet and the Head

This section consists of ten verses mainly elucidating the significance of the foot and head of the Supreme Lord. The foot represents divine grace. The head indicates supreme knowledge. The aspirant must attain divine knowledge through divine grace for attainment of eternal bliss.

There is a Tamil proverb that says an arrogant person is one who does not know the head and foot, and rambles in the street. This proverb may be derived from the myth of Brahma and Viṣṇu who respectively took the form of a *hamsa* bird and a hog, and searched in vain for the foot and crest of Lord Śiva; who had manifested as a fire mountain. Brahma and Viṣṇu were both domineering and acted as if they were supreme. They were broken of their arrogance when Śiva arose from the mountain. From that point on, Brahma and Viṣṇu began to see the grace and knowledge of Lord Śiva.

In yogic tradition, the foot or base indicates the mūlādhāra, while the head indicates sahasrāra. Thus the knowledge of foot and head suggests knowledge of arousing kuṇḍalini śakti from the mūlādhāra and dircting life movement upward to drink the immortal ambrosia at sahasrāra.

Tirumūlar knew both the myth and yogic tradition when he engaged this section to substantiate the esoteric significance of foot and head.

Mandiram 2425

காலும் தலையும் அறியார் கலதிகள்
காலந்தச் சத்தி அருள்என்பர் காரணம்
பாலொன்று ஞானமே பண்பார் தலையுயிர்
காலந்த ஞானத்தைக் காட்டவீ(டு) ஆகுமே.

Transliteration

Kālum talaiyum aṟiyār kalatikaḷ
Kālanta satti aruḷeṉpar kāraṇam
Pāloṉṟu jñāṉamē paṇpār talai-y-uyir
Kālanta jñāṉattai-k kāṭṭavīḍu ākumē.

Translation

The wretched don't know the foot and head
The great say the foot is the symbol of Śakti
She, the auxiliary cause in the form of jñāna
Shows jñāna to the perfect soul for liberation.

Commentary

People anguish and live in misery if they do not know the foot and head of the Lord. The great (those who know) say the foot is divine Śakti. Śiva and Śakti are inseparable like a substance and its quality. They are in the *guṇa-guṇi sambandha*; their relationship is like the substance and its intrinsic nature.

Śiva is the efficient cause, Śakti functions as the auxiliary cause, and māyā serves as the material cause when cosmic activity is commenced. Śakti is also the form of jñāna; for the matured soul, She bestows knowledge or jñāna, which endows one with eternal release.

Mandiram 2426

தலையடி ஆவ(து) அறியார் காயத்தில்
தலையடி உச்சியில் உள்ளது மூலம்
தலையடி யான அறிவை அறிந்தார்
தலையடி யாகவே தானிருந் தாரே.

Transliteration

Talai-y-aḍi āvatu aṟiyār kāyattil
Talai-y-aḍi ucciyil uḷḷatu mūlam
Talai-y-aḍi-y āṉa aṟivai aṟintōr
Talai-y-aḍi-y ākavē tāṉirun tārē.

Translation

They are ignorant of head and foot within body
Head exists in the crest, the foot in mūla
Those who got the knowledge of head and foot
Existed in the centres of head and foot.

Commentary

Within the body there is the head and foot. Head denotes the sahasrāra, and foot indicates the mūlādhāra. The suṣumnā nāḍi runs from mūlādhāra to ājñā, between the eye-brows. Suṣumnā nāḍi is also called *mūlanāḍi*. If one learns the mystic art of arousing the coiled serpent power, kuṇḍalini śakti, from mūlādhāra through the yogic centres to the sahasrāra, one can drink the immortal nectar which oozes from the crest known as *madi maṇḍala* (moon region).

Tirumūlar states that one with guidance of a preceptor should know the proper location of the yogic centres from bottom (foot) to top (head), and the proper steps for moving the energy

(kuṇḍalini) from mūlādhāra to sahasrāra. This will lead the aspirant to the One existant in Head and foot.

Mandiram 2427

நின்றான் நிலமுழு(து) அண்டமும் மேலுற
வன்றாள் அசுரர் அமரரும் உய்ந்திடப்
பின்தான் உலகம் படைத்தவன் பேர்நந்தி
தன்தாள் இணையென் தலைமிசை யானதே.

Transliteration

Ni̱ṉṟāṉ nilamuḻut(u) aṇḍamum mēluṟa
Vaṉṟāḷ asurar amararum uyntiḍa-p
Piṉtāṉ ulakam paḍaittavaṉ pērnandi
Taṉtāḷ iṇai-y-eṉ talaimisai yānadē.

Translation

He stood in and out of the earth and universe
For the redemption of mighty titans and celestials
He created the worlds, His name is Nandi
He blessed me, placing his feet on my head.

Commentary

Lord Śiva pervades the entire cosmos. He is immanent and transcendent. In order to redeem the *aśuras* (titans) and devas (celestials) He created the different worlds from *śuddha māyā, aśuddha māyā* and *prakṛiti māyā*. Though human beings and others are not openly noted in this verse, there presence is implied.

Nandi is the name of Śiva. He descended to place His foot on the head of Tirumūlar and blessed him.

Mandiram 2428

சிந்தையின் உள்ளே எந்தை திருவடி
    சிந்தையும் எந்தை திருவடிக் கீழது
எந்தையும் என்னை அறியகி லான்ஆகில்
    எந்தையும் யானும் அறியகி லேனே.

Transliteration

Cintaiyiṉ uḷḷē entai tiruvaḍi
    Cintaiyuṁ entai tiruvaḍi-k kīḻatu
Entaiyum eṉṉai aṟiyaki lāṉākil
    Entaiyai yāṉum ariyaki lēṉē.

Translation

Within my consciousness are my Father's sacred feet
    My consciousness centres beneath my Father's feet
If my Father does not know me
    I too don't know my Divine Father.

Commentary

Tirumūlar describes the experience of Lord Śiva placing His sacred feet into the orbit of his consciousness. His whole thought centres on His sacred feet. He says that if the Lord identifies him as His devotee, he too with love and light identifies Him as the Master. In the fettered stage, though the Lord was within, he could not realize Him due to impact of āṇava. Even in the *sakala* state and also in the *śuddha* state (self-realized state), the Lord's grace is essential for the soul.

This verse deserves to be compared with the hymn of Saint Appar, presented here below:

Eṉṉai ēdum aṟintilaṉ empirāṉ
Taṉṉai nāṉummuṉ ēdum aṟintilēṉ
Eṉṉai-t taṉ-n-aḍiyāṉ eṉṟaṟitalum
Taṉṉai nāṉum pirāṉeṉṟ(u) aṟintēṉē.
(vide Fifth *Tirumuṟai,* 91.8)

The substance of this hymn is presented:
My Lord did not know me even a little
I too didn't know Him before even a little
When He knew me to be His servitor
I too knew Him to be my Master.

Mandiram 2429
பன்னாத பாரொளிக்(கு) அப்புறத்(து) அப்பால்
என்னை யகனார் இசைந்(து) அங்(கு) இருந்திட
உன்னா ஒளியும் உரைசெய்யா மந்திரம்
சொன்னான் கழலிணை சூடிநின் றேனே.

Transliteration
Paṉṉāta pāroḷikk(u) a-p-puṟatt(u) a-p-pāl
Eṉṉā yakaṉār isaind(u) aṅk(u) iruntiḍa
Muṉṉa oḷiyum uraiceyyā mandiram
Coṉṉāṉ kalaliṇai sūḍiniṉ ṟēṉē.

Translation
Beyond and beyond the indescribeable sphere of light
Abides my Lord who showed me the light
And instructed me the unspoken mantra
His feet I adorn on my head.

Commentary

In this verse Tirumūlar expresses his rare experience of being initiated by the divine preceptor, Lord Śiva. His preceptor transcends the material world and abides both within and beyond the six ādhāras.

With compassion The Lord presented Himself as preceptor to enlighten Tirumūlar with jñāna as light, and sound as the *praṇava mantra*. After receiving them, Tirumūlar adorned His sacred feet on his head. Such references justify the the title of this section, "Exposition of Realizing the Feet and Head".

Mandiram 2430

பதியது தோற்றும் பதமது வைம்மின்
    மதியது செய்து மலர்ப்பதம் ஓதும்
நதிபொதி யும்சடை நாரியோர் பாகன்
    கதிசெயும் காலங்கள் கண்டுகொ ளீரே.

Transliteration

Patiyatu tōṟṟum padamadu vaimmiṉ
    Matiyatu ceytu malar-padam-ōdum
Nadipodi yumsaḍai nāriyōr pākaṉ
    Kadiceyum kālaṅkaḷ kaṇḍuko ḷīrē.

Translation

Place in your heart the bearing feet of the Lord
    Exert your knowledge to extol His flower – feet
He had Śakti in His left and the Ganges on the matted locks
    Please envision the times when He redeems devotees.

Commentary

Tirumūlar suggests in this verse the efficacy of inner worship. Contemplation on the sacred form of Śiva in one's heart, and extolling His glory are essential to recieve His grace.

Śiva in His left half possesses Śakti and thus the epithet, *Ammai Appaṉ,* i.e. Divine Father and Mother.

There is a legend attached to the river Ganges in Śiva's matted locks. It is said that Bhagīrahta, a mighty king of the Solar dynasty brought the heavenly and ferocious Ganges to save his cursed ancestors, who had suffered severe penance for many years. Bhagīrahta prayed to Śiva to quell the river's flooding force, and Śiva generously re-directed the river into His expanded locks of hair. Thus, the Ganges was pacified, and Lord Śiva came to be known as Gaṅgādhara.

Tirumūlar tells devotees to be prepared to receive grace from Lord Śiva.

Mandiram 2431

தரித்துநின் றானடி தன்னிட நெஞ்சில்
தரித்துநின் றான்அம ராபதி நாதன்
கரித்துநின் றான்கரு தாதவர் சிந்தை
பரித்துநின் றான்அப் பரிபாகத் தானே.

Transliteration

Tarittuniṉ ṟānaḍi taṉṉiḍa neñcil
Tarittuniṉ ṟāṉama rāpati nātaṉ
Karittuniṉ ṟāṉkaru tātavar cintai
Parittuniṉ ṟāṉap paripākat tāṉē.

Translation

In the heart of Indra, the chief of celestials
    Who meditated the Lord, who stood firmly
He discarded the heart of those never thought of Him
    He was a prop to the perfected and matured soul.

Commentary

This verse indicates the efficacy of meditation. The Lord firmly holds the heart of Indra, the king of celestials who always meditates on Him. He forsakes the heart of those who never think of Him. He bears the mature and perfected soul, and is a prop to devoted people.

Indra, the king of heaven, is noted as a devotee of Śiva. Indra is only an evolved soul, yet by his devotion to Śiva has been given the celestial throne.

Mandiram 2432

ஒன்றுண்டு தாமரை ஒண்மலர் மூன்றுள
    தன்தாதை தாளும் இரண்டுள காயத்துள்
நன்றாகக் காய்ச்சிப் பதம்செய வல்லார் கட்(கு)
    இன்றேசென்(று) ஈசனை எய்தலும் ஆமே.

Transliteration

Oṉṟuṇḍu tāmarai oṇmalar mūṉṟuḷa
    Taṉtātai tāḷum iraṇḍuḷa kāyattuḷ
Naṉṟāka-k kāycci-p padamceya vallārkaṭk(u)
    Iṉṟēceṉṟ(u) īsaṉai eytalum āmē.

Translation

In one's body there is one lotus
The bright flowers three and Father's feet two
Those who can discipline the body
It is easy to attain Śiva instantly.

Commentary

The lotus is a symbol of heart. "Father's feet" denotes Siva's feet, enthroned in the heart of the devotee. The bright three flowers indicate the three nāḍis; iḍa, piṅgala, and suṣumnā nāḍi. One must undertake spiritual exercise of kuṇḍalini yogā to discipline one's body. Through breathing exercises, the mind is controlled. Through kuṇḍalini yogā, the aspirant brings his body and mind into harmony, readying the soul to receive the blessings of Lord Śiva.

Mandiram 2433

கால்கொண்(டு)என் சென்னியிற் கட்(டு) அறக் கட்(டு)அற
மால் கொண்ட நெஞ்சின் மயக்கில் துயக்(கு) அறப்
பால் கொண்ட என்னைப் பரன்கொள்ள நாடினான்
மேல்கொண்டேன் செம்மை விளம்பஒண் ணாதே.

Transliteration

Kālkoṇḍ(u)eṉ ceṉṉiyiṟ kaṭṭ(u) aṟa-k kaṭṭ(u) aṟa
Mālkoṇḍa neñciṉ mayakkil tuyakk(u) aṟa-p
Pālkoṇḍa eṉṉai-p paraṉkoḷḷa nāḍiṉāṉ
Mēlkoṇḍeṉ cemmai viḷambaoṇ ṇātē.

Translation

He planted His feet on my head, fetters broken
Fatigue and sorrow of my deluded heart are cut off
I was milk-white, the Lord approached me to own
To explain my perfection is indeed impossible.

Commentary

The greatness of *pāda dīkṣā* of Lord Śiva in the form of a preceptor is noted in the first line. By placing His feet on the head of the devotee, the Lord purifies his soul. As a result, all bonds (pāśas) are broken into pieces. Further, the sorrow and fatigue of the delusive heart are also wiped off. The soul becomes as pure as milk, the perfect condition for arrival of the Lord to bestow grace. The spiritual perfection attained by the soul is indescribeable.

Tirumūlar revealed the rare experience in this verse, when he received the boundless grace of Lord Śiva.

Mandiram 2434

பெற்ற புதல்வர்போல் பேணிய நாற்றமும்
குற்றமும் கண்டு குணம்குறை செய்யவோர்
பற்றைய ஈசன் உயிரது பான்மைக்குச்
செற்றமி லாச்செய்கைக்(கு) எய்தின செய்யுமே.

Transliteration

Pe<u>r</u><u>r</u>a putalvarpōl pēṇiya nā<u>r</u><u>r</u>amum
Ku<u>r</u><u>r</u>amum kaṇḍu kuṇamku<u>r</u>ai ceyya-v-ōr
Pa<u>r</u><u>r</u>aiya īsa<u>n</u> uiradu pā<u>n</u>maikku-c
Ce<u>r</u><u>r</u>ami lā-c-ceykaikk(u) eyti<u>n</u>a ceyyumē.

Translation

Śiva loves the souls as His children
Having seen their faults He corrects their ways
Beloved Lord performs what suits their fitness
Without rancour the compassionate deeds.

Commentary

The Lord treats all souls as His children. Souls knowingly or unknowingly commit errors. He corrects them with proper punishments and adjustments, which are considered acts of grace. The punishments are like medicine administered by a physician to cure ills of the patient. He distributes the desserts to different souls in accordance with their fitness. All His acts flow from His compassion.

18. The Three Defects

This short section contains only two verses. They briefly deal with the threefold defects, viz. *kāmam* (desire), *vekuḷi* (hatred), and *mayakkam* (delusion). They are impediments to spiritual progress, and must be eradicated for attainment of perfection.

Mandiram 2435

மூன்றுள குற்றம் முழுதும் நலிவன
　　மான்றிருள் தூங்கி மயங்கிக் கிடந்தன
மூன்றினை நீங்கினர் நீக்கினர் நீங்காதார்
　　மூன்றினுட் பட்டு முடிகின்ற வாறே.

Transliteration

Mūṉṟuḷa kuṟṟam muḻutum nalivaṉa
　　Māṉṟiruḷ tūṅki mayaṅki-k kiḍantaṉa
Mūṉṟiṉai nīṅkiṉar nīkkiṉar nīṅkātār
　　Mūṉṟiṉuṭ paṭṭu muḍikiṉṟa vāṟē.

Translation

Defects are three wholly afflict the souls
　　In deluding darkness they fainted and lied in slumber
Those, who removed from them, are the released
　　Others entangled in the three and ended their life.

Commentary

The three defects mentioned in this verse are as follows: 1.*kāmam* (desire), 2.*vekuḷi* (hatred), and 3.*mayakkam* (delusion). These three are respectively called in Sanskrit, *rāga, dveṣa* and *moha*. They are collectively known as *tridoṣa*. In the *Sutta Piṭaka*, these

three are said to be the sources of evil, and their removal is essential for attainment of Nirvāṇa or total liberation (vide B.C.Law, *History of Pāli Literature* vol.I, London, 1933 P.121).

In the *Tirukkuṟaḷ* (360), Tiruvaḷḷuvar stated that birth is a disease to be cured by eradication of desire, ill-will, and delusion.

In conformity with Indian tradition, Tirumūlar mentions that souls are seized by three defilements, leading them to utter darkness and slumber. If souls can cleanse the triple defects from themselves, they can become liberated. If they do not remove them, they will remain caught in the mire of suffering, death, and re-birth.

Mandiram 2436

காமம் வெகுளி மயக்கம் இவை கடிந்(து)
ஏமம் பிடித்திருந் தேனுக்(கு) எறிமணி
ஓம்எனும் ஓசையின் உள்ளே உறைவதோர்
தாமம் அதனைத் தலைப்பட்ட வாறே.

Transliteration

Kāmam vekuḷi mayakkam ivaikaḍint(u)
Ēmam piḍittirun tēṉukk(u) eṟimaṇi
Ōmeṉum ōsaiyiṉ uḷḷe uṟaivatōr
Tāmam ataṉai-t talaippaṭṭa vāṟē.

Translation

Having eradicated desire, hatred and delusion
I sought protection of Lord's sacred feet
I heard the praṇava, sounding like a bell
Within it, in the abiding light I united.

Commentary

Tirumūlar expresses his own mystic experience in this verse. He destroyed the defects subsumed under three heads; desire, ill-will and delusion. Then he took refuge in the Lord's feet for protection. In that protected state, he heard the praṇava nāda, sounding like a gong and within the sound of praṇava. There he experienced the abiding radiance of everpresent golden light, into which he merged.

19. The Three Words

In this section, there are eight verses. Tirumūlar's erudition in the Upaniṣaḍic lore is transparent in his elucidation of the Upaniṣaḍic statement, "*Tat tvam asi.*"

Mandiram 2437

தோன்றிய தொம்பதம் தற்பதம் சூழ்தர
ஏன்ற அசிபதம் இம்மூன்றோ(டு) எய்தினோன்
ஆன்ற பராபரம் ஆகும் பிறப்(பு) அற
ஏன்றனன் மாளச் சிவமாய் இருக்குமே.

Transliteration

Tōṉṟiya tompadam taṟ padam sūḻtara
Ēṉṟa asipadam i-m-mūṉṟōḍ(u) eytiṉōṉ
Āṉṟa parāparam ākum piṟapp(u) aṟa
Ēṉṟaṉaṉ māḷa śivamāy irukkumē.

Translation

He, who has attained liberation
Through knowledge of *tvam*, *tat* and *asi*,
Has become *parāpara*, without birth
After death he shall verily be Śiva.

Commentary

In the Upaniṣaḍic statement, the order of the three words is thus: *tat tvam asi.* However, Tirumūlar puts *tvam* first. *Tvam* means "you", denoting the soul. The word *tat* means "that", denoting Lord Śiva. The word *asi* is a verb, meaning "is." Putting it together, the whole sentence indicates that the soul is Śiva. This unity is real-

ized through knowledge. He, who acquires this unique experience, becomes *parāpara*, the supreme. For this level of perfected soul, the cycle of birth and death is ceased. After leaving the physical body, he shall become one with Śiva.

Mandiram 2438

போதம் தனையுன்னில் பூதாதி பேதமும்
    ஓதும் கருவிதொண் ணூறுடன் ஓராறு
பேதமும் நாதாந்தப் பெற்றியிற் கைவிட்டு
    வேதம்சொல் தொம்பதம் ஆகுதல் மெய்ம்மையே.

Transliteration

Pōdam tan̲ai-y-un̲n̲i-p pūdādi pēdamum
    Ōdum karuvitoṇ ṇūruḍan̲ ōrāṟu
Pēdamum nādānta-p-peṟṟiyir kaiviṭṭu
    Vēdamcol tompadam ākutal meymmaiyē.

Translation

Having tread the path of jñāna and abandoned
    The difference of *bhūtādi* and difference of the evolutes
Counting in total ninety six on realization of *nādānta*
    You become *tvam*, uttered in the sacred Veda.

Commentary

Due to divine grace, one must embark on jñāna mārga. He must realize himself as being transcendent beyond the five *bhūtas* and the primary (and secondary) evolutes, totaling ninety six. Liberation is attained by he who reaches the state of *nādānta.* The Vedic word *tvam* denotes the soul dissociated from all material objects which are subsumed under the ninety-six categories.

Mandiram 2439

தற்பதம் என்றும் துவம்பதம் தான்என்றும்
நிற்ப(து) அசியத்துள் நேரிழை யாள்பதம்
சொற்பதத் தாலும் தொடரஒண் ணாச்சிவன்
கற்பனை இன்றிக் கலந்துநின் றானே.

Transliteration

Tarpadam enrum tuvampadam tānenrum
Nirpadu asiyattuḷ nērilai yāḷpadam
Corpadat tālum toḍaraoṇ ṇā-c-civan
Karpanai inri-k kalandunin rānē.

Translation

Tat is Śiva and *tvam* is soul
Thus stands the soul due to Śakti's grace
Śiva, who transcends all description
Stands mingled with soul without difference.

Commentary

Śiva and soul are denoted respectively by the words *tat* and *tvam.* The soul becomes one with Śiva by the grace of Śakti. Without Her help, the soul can not progress in spiritual life.

Śiva is the Supreme Reality that cannot be adequately described in words. He transcends the limits of linguistic skill. With immense compassion, He stands united with the soul, beyond distinction or difference.

Mandiram 2440

அணுவும் பரமும் அசிபதத்(து) எய்ந்து
கணுவொன்(று) இலாத சிவமும் கலந்தால்

இணையறு பால்தேன் அமு(து)என இன்பத்
    துணையது வாய்உரை யற்றிடத் தோன்றுமே.

Transliteration

Aṇuvum paramum asipadatt(u) ēyntu
    Kaṇu-v-oṉṟ(u) ilāta sivamum kalantāl
Iṇaiyaṟu pāltēṉ amud(u)eṉa iṉpa-t
    Tuṇaiyatu vāyurai yaṟṟiḍa-t tōṉṟumē.

Translation

Soul and Para united in the *asipada*
    If the immaculate Śiva mingled with soul
The experience becomes as sweet as milk
    Honey and nectar, and words cease to express.

Commentary

The ecstatic experience of tasting supreme bliss is poetically communicated in this verse. By the word *asi,* the oneness of soul and Para is indicated. The immaculate Lord Śiva mingles with the pure soul, freed from blemish. The soul encounters delightful experiences which are compared to the pleasure of tasting milk, honey and nectar. In such an extraordinary state, words do not arise to describe the experience. The soul abides in mystic silence, fixed in its enjoyment of eternal bliss.

Mandiram 2441

தொம்பதம் தற்பதம் தோன்றும் அசிபதம்
    நம்பிய சிவன் பரன்சிவ னாய்நிற்கும்
அம்பத மேலைச் சொரூபமா வாக்கியம்
    செம்பொருள் ஆண்டருள் சீர்நந்தி தானே.

Transliteration

Tompadam ta̱rpadam tō̱ṉ̱rum asipadam
Nambiya cīvaṉ paraṉciva ṉāyni̱rkum
Ampada mēlai-c corūpamā vākkiyam
Cemporuḷ āṇḍaruḷ cīrnandi tāṉē.

Translation

Tvam appears as *tat* in *asipada*
In faith Jīva gets the name *paraṉ* and stands as Śiva
In *mahāvākya* the esoteric sense of *asipada*
Glorious Nandi instructed and enslaved us.

Commentary

Jīva *(tvam)* beomes Śiva *(tat)*. This becoming is expressed by the word *asi*, which literally means "is." Jīva deposits its full faith in Śiva, and recieves the name *paraṉ*. It stands as Śiva, pure and unfettered. The esoteric significance of the word *asi* in the *Upanisadic* statement, "tat tvam asi," or "tvam tat asi," has been explained by the divine preceptor Nandi, who instructed Tirumūlar and his class-mates including Patañjali.

Mandiram 2442

ஐம்ப(து) அறியா தவரும் அவர்சிலர்
உம்பனை நாடி உரைமுப் பதத்திடைச்
செம்பரம் ஆகிய வாசி செலுத்திடத்
தம்பர யோகமாய்த் தான்அவன் ஆகுமே.

Transliteration

Aimpad(u) a̱riyā tavarum avarcilar
Umpaṉai nāḍi uraimu-p padattiḍai-c

Cemparam ākiya vāci celuttiḍa-t
Tampara yōgamāy-t tā̠navan̠ ākumē.

Translation

Even at fifty some are ignorant
Some seek Śiva through three *padas*
They practice *vāsi* through suṣumnā
Through supreme yogā one becomes He.

Commentary

Tirumūlar states that some people are ignorant even at the age of fifty. In the *Kambarāmāyaṇa*, there is a reference that Sugrīva was just as ignorant at age fifty, as he was at age five (vide IV. 11.5). Some persons realize Śiva through esoteric sense of three *padas, tat tvam* and *asi*.

In the word "*vāsi,*" the first syllable "*va*" denotes Śakti, while the second syllable "*si*" denotes Śiva. They practice *Vāsi Yogā* by sending prāṇa, the vital air, through the suṣumnā nāḍi. Through the means of practicing this regularly and properly, jīva becomes Śiva.

Mandiram 2443

நந்தி அறிவும் நழுவில் அதீதமாம்
இந்தியம் சத்தாதி விடவியன் ஆகும்
நந்திய மூன்றிரண் டொன்று நலம்ஐந்து
நந்தின் நனவாதி மூட்டும் அனாதியே.

Transliteration

Nandi a̠rivum na̠luvil atītamām
Indiyam cattādi viḍaviyan̠ ākum

Nandiya mūṉṟiraṇḍ(u) oṉṟu nalamaindu
Nandiṉ naṉavādi mūṭṭum aṉādiyē.

Translation

If *paśu bodha* slips down *atīta* occurs
Having left *indriyas* and *tanmātras*, one becomes great
Of the good five, three, two and one depart
Eternal Śiva causes the soul to undergo *nirmal jāgrat* and others.

Commentary

Turiyātīta is the state of soul relieved of limited knowledge. *Paśu bodha* is limited knowledge, the fetter of the souls. The soul may be ignorant due to ego sense (āṇava), but stripped of āṇava it is capable of true knowledge.

The five sense organs and respective *tanmātras* are: ear (hearing or sound), skin (touch, air), eye (seeing of light), tongue (taste), and nose (smell). One should withdraw the five sense organs from the five subtle elements or *tanmātras*. This withdrawal allows one to progress towards liberation.

The good five denotes five states of the soul, viz. *jāgrat, svapna, suṣupti, turiya,* and *turiyātīta*. The soul must experience and then transcend them. The Eternal Lord causes the soul to undergo the five impurity-free states of consciousness: the *śuddha* states: 1.*nirmala jāgrat,* 2.*nirmala svapna,* 3.*nirmala suṣupti,* 4.*nirmala turiya,* and 5.*nirmala turiyātīta*. It is when the soul reaches the final state of *nirmala turiyātīta* that it becomes one with Śiva.

Mandiram 2444

பரதுரி யத்து நனவு படியுண்ட
விரிவிற் கனவும் இதன்உப சாந்தத்(து)
உரிய சுழுனையும் ஓவும் சிவன்பால்
அரிய துரியம் அசிபதம் ஆமே.

Transliteration

Paraturi yattu na̲navu paḍi-y-uṇḍa
Viriviṟ ka̲navum ida̲nupa sāntatt(u)
Uriya suḻu̲naiyum ōvum civa̲npāl
Ariya turiyam asipadam āmē.

Translation

Soul in *nirmala turiya* experiences *svapna*
After the experience in *jāgrat* subsides;
In tranquility, soul departs *suṣumnā* and attains *turiya*
Conjoining with Śiva, signified by the word *asi.*

Commentary

This verse presents various states of the soul in the supreme *nirmala* state, known as *śuddha* state. After the waking state in *nirmala turiya,* the soul passes on to encounter the dream state. It attains perfect tranquility when it journeys from the state of deep sleep to the state of *turiya,* where it unites with Lord Śiva; as noted by the word "*asi*" in the Upaniṣadic utterance "*tat tvam asi.*"

20. The Three-fold Paras

This section contains seven verses, mainly dealing with *params* which are of three kinds. The word *param* denotes Supreme Śiva. In some contexts, it indicates the soul liberated from all bonds and fetters. It is also used to denote Supreme Bliss.

Mandiram 2445

தோன்றிஎன் உள்ளே சுழன்(று)எழு கின்றதோர்
  மூன்று படிமண் டலத்து முதல்வனை
ஏன்(று)எய்தி இன்புற்(று) இருந்தே இளங்கொடி
  நான்று நலம்செய் நலம்தரு மாறே.

Transliteration

Tōn̲r̲ien̲ uḷḷē cul̲an̲r̲(u)el̲u kin̲r̲atōr
  Mūn̲r̲u paḍimaṇ ḍalattu mudaluvan̲ai
Ēn̲r̲(u)eyti in̲pur̲r̲(u) iruntē iḷaṅkoḍi
  Nān̲r̲u nalañcey nalamtaru mār̲ē.

Translation

Kuṇḍalini, embracing and enjoying the Lord,
  The chief of three *maṇḍalas*, fire, sun and moon
That are whirling and arising within me
  Showers bliss and grace to souls.

Commentary

Within a human body there are three *maṇḍalas* (spheres or centres). *Agni maṇḍala* exists between the mūlādhāra and navel centre. *Sūrya maṇḍala* exists between the navel and throat centres. From the throat centre to sahasrāra, exists *Candra maṇḍala.* Lord

Śiva is the chief of all three spheres. The coiled *kuṇḍalini* energy embraces the Lord and experiences divine enjoyment or *bhoga* in Him. The divine couple bestows grace and bliss to souls.

Mandiram 2446

மன்று நிறைந்தது மாபரம் ஆயது
நின்று நிறைந்தது நேர்தரு நந்தியும்
கன்று நினைந்தெழு தாயென வந்தபின்
குன்று நிறைந்த குணவிளக்(கு) ஆமே.

Transliteration

Maṉṟu niṟaintatu māparam āyatu
Niṉṟu niṟiantatu nērtaru nandiyum
Kaṉṟu niṉaintelu tāyeṉa vantapiṉ
Kuṉṟu niṟainta kuṇaviḷakk(u) āmē.

Translation

Hall filled the Supreme Lord
Well established the compassionate Nandi
Like a cow craving for its calf Lord blesses
The soul, that shines as a light on the hill.

Commentary

The Supreme Lord filled the hall within and without. The hall within denotes the *cit-ākāśa,* where the Lord performs the blissful dance. The hall without denotes the *parākāśa,* outer space where the Lord performs the cosmic dance. Nandi, is an epithet of Lord Śiva.

The cow-calf analogy represents the intimate relationship between the Lord and soul. On the very thought of its calf, the mother

cow hastens from grazing to feed the calf with its milk. The Lord out of motherly affection hastens to feed the soul with bliss. With grace of the Lord, the soul shines brightly as a lamp placed on top of a hill.

Mandiram 2447

ஆறாறு தத்துவத்(து) அப்புறத்(து) அப்பரம்
    கூறா உபதேசம் கூறிற் சிவபரம்
வேறாய் வெளிப்பட்ட வேதப் பகவனார்
    பேறாக ஆனந்தம் பேணும் பெருகவே.

Transliteration

Āṟāṟu tattuvatt(u) a-p-puṟatt(u) a-p-param
    Kūṟā upadēsam kūṟiṟ civaparam
Vēṟāy veḷippaṭṭa vēda-p pagavaṉār
    Pēṟāka āṉandam pēṇum perukavē.

Translation

Supreme Lord transcends thirty six tattvas
    Supreme Śiva uttered unspoken *upadeśa*
Divine preceptor showered *ānanda,* the blessing
    Preserve the same for increasing.

Commentary

Tirumūlar often mentions the Lord transcends all thirty-six evolutes of primordial matter, to remind the aspirant of the difference between matter and the Lord. With mercy, Lord Śiva manifesting as a preceptor delivers spiritual instruction (*upadeśa*) through a symbolic finger gesture known as *cinmudrā,* also called *upadeśa.* The thumb represents the Lord and the fore-finger signifies the soul. The remaining three fingers symbolize the triple malas.

The soul after leaving the three malas unites with Śiva, represented by joining the fore-finger with the thumb.

Tirumūlar advises the perfected aspirant to preserve bliss showered by the Supreme Lord, so the experience of bliss will increase.

Mandiram 2448

பற்றறப் பற்றிற் பரம்பதி யாவது
பற்றறப் பற்றிற் பரன்அறி வேபரம்
பற்றறப் பற்றினிற் பற்றவல் லோர்கட்கே
பற்றறப் பற்றிற் பரம்பரம் ஆமே.

Transliteration

Par̲r̲ar̲a-p par̲r̲ir̲ parampati yāvatu
Par̲r̲ar̲a-p par̲r̲ir̲ paran̲ ar̲i vēparam
Par̲r̲ar̲a-p par̲r̲in̲ir̲ par̲r̲aval lōrkaṭkē
Par̲r̲ar̲a-p par̲r̲ir̲ paramparam āmē.

Translation

Soul, that clings to Lord's feet sans desires, becomes *param*
Soul, that clings to Lord's feet sans desires, attains omniscience
Those who are capable of clinging to the feet of Lord
Destroying all desires and taints become Supreme Śiva.

Commentary

Desire and craving are the root causes for entanglement of the soul in the cycle of suffering, death, and re-birth. Desire must cease completely if one will become free from the cycle of transmigration. Clinging steadfastly to the sacred feet of Śiva, all taints and desires will be destroyed.

One becomes *param*, Supreme, and omniscient like Śiva. His knowledge, which was restricted by the contraction of ego-sense (*āṇava),* becomes pervasive with the destruction of desire. The soul then abides in the *śuddha* state and becomes Supreme Śiva.

Mandiram 2449

பரம்பர மான பதிபாசம் பற்றாப்
    பரம்பரம் ஆகும் பரம்சிவம் மேவப்
பரம்பர மான பரசிவா னந்தம்
    பரம்பர மாகப் படைப்ப(து) அறிவே.

Transliteration

Parampara mā̱na patipāsam pa̱ṟrā-p
    Paramparam ākum paramsivam mēva-p
Parampara mā̱na parasivā nandam
    Parampara māka paḍaippat(u) a̱rivē.

Translation

Pāśa does not cling the Supreme Lord
    Soul merges with Śiva and becomes Supreme
Śivānanda, that is Supreme among all Supremes,
    Is affected by Sivajñāna that is Supreme.

Commentary

Pāśas are three fold, *āṇava, karma* and *māyā.* They can not touch the Supreme Śiva who by nature is free from all *pāśas.* Soul in the *śuddha* state merges with Śiva and becomes one with Him. After the mergence, soul and Śiva cannot be differentiated. Among all kinds of joy which are considered best and supreme, *Śivānanda* is unique, without comparison. It is experienced only by *Śivajñāna* or supreme knowledge.

Śivajñāna denotes knowledge of Śiva. It is also known as *patijñāna*, or omniscience. The soul in *śuddha* state attains *Śivajñāna* and thereby experiences *Śivānanda*.

Mandiram 2450

நனவிற் கலாதியா நாலொன்(று) அகன்று
தனியுற்ற கேவலம் தன்னில் தானாகி
நினைவுற்(று) அகன்ற அதீதத்துள் நேயம்
தனையுற் றிடத்தானே தற்பரம் ஆமே.

Transliteration

Na͟navi͟r kalādiyā nālo͟n͟r(u) aka͟n͟ru
Ta͟niyu͟r͟ra kēvalam ta͟n͟nil tā͟nāki
Ni͟navu͟r͟r(u) aka͟n͟ra atītattuḷ nēyam
Ta͟nai-y-u͟r ͟riḍa-t-tā͟nē ta͟rparam āmē.

Translation

In *nirmala jāgrat kalādi* five depart
Isolated soul exists within itself
In *turiyātīta,* departed from *jāgrat*
Soul joins with Śiva and becomes Ta͟rpara.

Commentary

In the state of *nirmala* or *śuddha jāgrat*, soul is cleansed of the five *kalādi*: time (*kāla*), partial knowledge (*vidyā*), attachment and desire (*rāga*), *puruṣa* (not the soul of Sāmkya but) the principle of consciousness or subjectivity, and the world of form (*māyā*). The soul exists in isolation. It loses the waking state when it reaches the state of *turiyātīta*. In that highest experience, the soul in the form of jñāna unites with Supreme Śiva and becomes *Ta͟rpara*, the Supreme Being.

Mandiram 2451

தற்கண்ட தூயமும் தன்னில் விலாசமும்
    பிற்காணும் தூடணம் தானும் பிறழ்வுற்றுத்
தற்பரன் கால பரமும் கலந்தற்ற
    நற்பரா தீதமும் நாடக ராதியே.

Transliteration

Taṟkaṇḍa tūyamum taṉṉil vilāsamum
    Piṟkāṇum tūḍaṇam tāṉum piṟaḻvuṟṟu-t
Taṟparaṉ kāla paramum kalantaṟṟa
    Naṟparā tītamum nāḍaka rādiyē.

Translation

Self-realized *śuddha* state, self-pervasion
    Discard of tattvas, removal from bonds
Mingle with Taṟpara, the One beyond time
    In *parātīta* state seek Śiva of praṇava form.

Commentary

Śuddha or *nirmala* state is characterized by self-realization. In that state, the soul becomes pervasive, and all *tattvas* are discarded. All bonds (pāśas) are removed. Here Tirumūlar addresses a person who has attained *śuddhahood,* and mingles with *Taṟpara,* or Śiva. *Taṟpara* means One who is Supreme to Himself, i.e. there is no greater Supreme Being than the One, i.e. Śiva. He is known as *Kālātīta,* transcending the principle of time. *Parātīta* is a Supreme *turiyātīta* state in which the soul experiences Śiva as *praṇava (AUM).*

21. The Nature of the Supreme Lord Siva

This section contains fourteen verses dealing with the intrinsic nature (*svarūpalakṣaṇa*) and attributive nature (*tadasthalakṣaṇa*) of the Supreme Lord Śiva and of the soul in the *śuddha* state.

Mandiram 2452

அதீதத்து ளாகி அகன்றவன் நந்தி
அதீதத்து ளாகி அறிவிலோன் ஆன்மா
மதிபெற்(று) இருள்விட்ட மன்னுயிர் ஒன்றாம்
பதியிற் பதியும் பரவுயிர் தானே.

Transliteration

Atītattu ḷāki akaṉṟavaṉ nandi
Atītattu ḷāki aṟivilōṉ āṉmā
Matipeṟṟ(u) iruḷviṭṭa maṉ-ṉ-uyir oṉṟām
Patiyiṟ patiyum para-v-uyir tāṉē.

Translation

In *atīta* the expanded is Nandi
In *atīta* the insentient is the soul
In the eternal soul that gets jñāna and leaves darkness
Supreme Śiva imprints Himself.

Commentary

In the *nirmala turiyātīta* state, Nandi as the expansive and pervasive reality becomes the object of enjoyment for the soul. In *kēvālātīta* state, the soul is ignorant due to influence of ego (*āṇava mala).* The eternal soul receiving the light of spiritual knowledge lets go of ignorance and unites with Śiva, who imprints Himself on the soul.

Mandiram 2453

ஆதியும் அந்தமும் இல்லா அரும்பதி
சோதிப் பரஞ்சுடர் தோன்றத்தோன் றாமையின்
நீதியதாய்நிற்கும் நீடிய அப்பர
போதம் உணர்ந்தவர் புண்ணியத் தோரே.

Transliteration

Ādiyum antamum illā arumpati
Cōdi-p parañcuḍar tōṉṟa-t-tōṉ ṟāmaiyiṉ
Nīti yatāyniṟkum nīḍiya a-p-para
Pōdam uṇarntavar puṇṇiat tōrē.

Translation

Rare Lord, devoid of beginning and end
The supreme effulgence appears and disappears
He stands as the moral law; those
Who know that supreme *bodha* are the virtuous.

Commentary

The Lord is eternal, without beginning or end. All else is impermanent, beginning and ending in Him. He is the limitless effulgence of divine light, sound, and vibration from which all things are created, preserved, and destroyed. He appears to the virtuous, and disappears before the vicious. He embodies the law, and stands as the moral governor. The Supreme *bodha* (knowledge) is Śivajñāna. Those who realize Śivajñāna are virtuous.

Mandiram 2454

துரியம் கடந்து துரியா தீதத்தே
அரிய வியோகம்கொண்(டு) அம்பலத் தாடும்

பெரிய பிரானைப் பிரணவக் கூபத்தே
      துரியவல் லார்க்குத் துரிசில்லை தானே.

Transliteration

Turiyam kaḍantu turiyā tītattē
      Ariya viyōkamkoṇḍ(u) ampalatt(u) āḍum
Periya pirāṉai-p piraṇava-k kūpattē
      Turiyaval lārkku-t turisillai tāṉē.

Translation

Having crossed *turiya,* in *turiyātīta* state
      The great Lord dances in the hall for redemption
Those, who are able to envision Him
      In the circle of *praṇava,* are free from defect.

Commentary

Turiya denotes the *nirmala turiya* state indicating the total removal of *pāśas,* bonds of ego, karma and māyā. *Turiyātitā* denotes the *nirmala turiyātīta,* indicating attainment of Śivahood. The Lord performs the blissful dance *(ānanda tāṇḍava)* in the *citākāśa* (within one's heart) and *parākāśa* (cosmos) in order to redeem bound souls. He is in the form of *AUM, the praṇava,* the *nāda sakti,* which resembles the surface of a well. Those who envision Him in the *praṇava rūpa* are the most blessed, and are cleansed of all defects.

Mandiram 2455

செம்மைமுன் நிற்பச் சுவேதம் திரிவபோல்
      அம்மெய்ப் பரத்ததோ(டு) அணுவன்உள் ளாயிடப்
பொய்ம்மைச் சகம்உண்ட போத வெறும்பாழில்
      செம்மைச் சிவமேரு சேர்கொடி யாகுமே.

Transliteration

Cemmaimuṉ ṉiṟpa-c cuvētam tirivapōl
a-m-mey-p parattōḍ(u) aṇuvaṉuḷ lāyiḍa-p
poymmai-c cakamuṇḍa pōda veṟumpāḻil
cemmai-c civamēru cērkoḍi-y ākumē.

Translation

White becomes red in its contact with red
Likewise purified soul becomes Śiva in its contact with Śiva
In the void that consumes unreal world and knowledge
Kuṇḍalini as a creeper unites with radiant Śiva, the Mēru.

Commentary

In the system of Śaiva Siddhānta, there is a concept stating that a particular object assumes characteristics of other objects with which it comes into contact. This is known in Tamil as *cārntataṉ vaṇṇam ātal.* In the language of Tamil Siddhas, the red colour indicates sulphur and white denotes mercury. When mercury comes in contact with sulphur, it assumes its red colour. The red colour also denotes nāda *tattva,* and white the *bindu tattva.* Before the presence of *nāda,* the *bindu* is absorbed. So also the purified soul is absorbed in Śiva when it comes into contact with Śiva.

Void is *pāḻ* or *śūnya,* the Supreme Reality divested of all matter. Kuṇḍalini, assuming the form of a creeper (plant) ascends to the *dvādasānta,* described as the Mēru (mountain) where the Lord is seated, and unites with Him.

Mandiram 2456

வைச்ச கலாதி வருதத்து வம்கெட
எச்ச இருமாயை வேறாக வேரறுத்(து)
உச்ச பரசிவ மாம்உண்மை ஒன்றவே
அச்சம் அறுத்(து) என்னை ஆண்டனன் நந்தியே.

Transliteration

Vaicca kalādi varutattu vamkeḍa
Ecca irumāyai vēṟāka vēraṟutt(u)
Ucca parasiva māmuṇmai oṉṟavē
Accam aṟutt(u)eṉṉai āṇṭaṉaṉ nandiyē.

Translation

After the decay of the tattvas *kalādi*
Remaining two māyās are rooted out
To conjoin with the reality Paraśiva in *dvādasānta*
Cutting off my fear, Nandi enslaved me.

Commentary

Tirumūlar expresses his experience in uniting with the Supreme Reality, Parasiva. Before attainment, the *kalādi tattvas* (*kāla, vidyā, rāga, puruṣa and prakṛiti māyā*) were removed. Both the *śuddha* and *aśuddha māyās* were rooted out completely, and the fear of death was severed by the grace of Śiva. Nandi is Śiva in the form of preceptor. Tirumūlar was enthralled by Śiva, and would never be allowed to leave His grace.

Mandiram 2457

என்னை அறிய இசைவித்த என்நந்தி
என்னை அறிந்தறியாத இடத்துய்த்துப்

பின்னை ஒளியிற் சொரூபம் புறப்பட்டுத்
    தன்னை அளித்தான் தற்பரம் ஆகவே.

Transliteration

Eṉṉai aṟiya isaivitta eṉṉandi
    Eṉṉai aṟint(u) aṟi yāta iḍattuyttu-p
Piṉṉai oḷiyiṟ corupam puruppaṭṭu-t
    Taṉṉai aḷittāṉ taṟparam ākavē.

Translation

My Lord made me realize my own self
    After my realization, directed me to the unknown space
In the light of grace, soul's form distinctly shines
    He gave me Himself to become Taṟpara.

Commentary

Tirumūlar expresses his own experience, saying the Lord as divine preceptor, Nandi, enabled him to realize the intrinsic nature of his own self. After attainment of self-realization, He guided him to the transcendental space. The real form of his soul blazed brightly in the light of divine grace. With immense compassion, He gave Himself to him, so that he became Himself. In this context, it may be appropriate to recount the experience of Saint Manickavasagar (A.D.800), expressed in the following passage of the Tiruvāsagam (22.10):

What thou hast given is Thee;
and what hast taken is Me
O Śaṅkara! Who is the clever one?

Mandiram 2458

பரந்தும் சுருங்கியும் பார்புனல் வாயு
    நிரந்த வளியொடு ஞாயிறு திங்கள்
அரந்த அரன்நெறி யாயது வாகித்
    தரந்த விசும்பொன்று தாங்கிநின் றானே.

Transliteration

Parantum curuṅkiyum pārpuṉal vāyu
    Niranta vaḷiyoḍu ñāyiṟu tiṅkaḷ
Aranta araṉeṟi yāyatu-v-āki-t
    Taranta vicumpoṉṟu tāṅkiniṉ ṟāṉē.

Translation

The Lord is immanent in the expanding
    And shrinking earth, water and wind
The sun and moon, Siva's path is He
    He stands supporting the space that gives the air.

Commentary

The Lord's presence is felt in the expanding and contracting gross elements of earth, water, air etc. He is the luminosity in the sun and coolness in the reflected light of moon. He is the religious path enabling aspirants to grow. He is the supporting principle of space from which air emanates.

Mandiram 2459

சத்தின் நிலையினில் தானான சத்தியும்
    தற்பரை யாய்நிற்கும் தானாம் பரற்(கு)உடல்
உய்த்தகும் இச்சையில் ஞானதி பேதமாய்
    நித்தம் நடத்தும் நடிக்கும்மா நேயத்தே.

Transliteration

Satin̲ nilaiyin̲il tān̲ān̲a sattiyum
Tar̲parai yāy nir̲kum tān̲ām parar̲k(u)uḍal
Uyttakum iccaiyil ñānādi pēdamāy
Nittam naḍattum naḍikkummā nēyattē.

Translation

From the state of *Sat* becomes Śakti
She stands as *Tar̲parai*, the body of *paran̲*
In directing *icchā,* she assumes jñāna and others
Daily she performs dance along with Śiva.

Commentary

The word *Sat* denotes the ever-existing Śiva, also known as Śivasat. Along with Him, Śakti, the dynamic part of Śiva, stands Supreme. Since Śiva is called *Tarparan̲*, Supreme Śiva, His counterpart is called *Tar̲parai,* Supreme Śakti. Śakti forms the body of Śiva. He directs His *icchā* (will) to create the body, organs, worlds, and objects of enjoyment from the primordial matter to the varied souls. Śakti assumes different forms and names according to various cosmic functions. Thus, she is called *Icchā Śakti, Kriya Śakti, Jñāna Śakti, Tirōdhāna Śakti* and *Anugraha Śakti.* With Śiva, She performs the cosmic dance regularly.

Mandiram 2460

மேலொடு கீழ்பக்கம் மெய்வாய்கண் நாசிகள்
பாலிய விந்து பரையுள் பரையாகக்
கோலிய நான்(கு)அவை ஞானம் கொணர்விந்து
சிலம் இலாவணுச் செய்திய(து) ஆமே.

Transliteration

Mēloḍu kīḻpakkam meyvāykaṇ nāsikaḷ
Pāliya vindu paraiyuḷ paraiyāka-k
Kōliya nāṉk(u) avai jñāṉam koṇarvindu
Sīlam ilā-v-aṇu-c ceytiyat(u) āmē.

Translation

Surrounding the upper and nether sides Śakti
Protects the body, mouth, eyes and nose
She guides the souls to get jñāna four
And conducts the fettered souls, bereft of virtue.

Commentary

In this verse, the role of Divine Śakti in the preservation of souls in the *sakala* state has been expatiated. Śakti, the inseparable partner of Śiva, surrounds all sides including the upper and lower sides of a person, and protects his body with compassion. She guides the soul to acquire knowledge of the four Śiva tattvas, Śivam, Śakti, Nādam and Bindu; which are incorporeal *(arūpa)*. She conducts souls in the *sakala* state. In *sakala*, the souls do not have all the virtues that are attained gradually through spiritual exercises.

Mandiram 2461

வேறாம் அதன்தன்மை போலும்இக் காயத்தில்
ஆறாம் உபாதி அனைத்தாகும் தத்துவம்
பேறாம் பரவொளி தூண்டும் பிரகாசமாய்
ஊறாய் உயிர்த்துண்(டு) உறங்கிடும் மாயையே.

Transliteration

Vērām ata̱nta̱nmai pōlumi-k kāyattil
A̱rām upādi a̱naittākum tattuvam
Pē̱rām para-v-oḷi tūṇḍum pirakāsamāy
Ū̱rāy uyirttuṇḍ(u) u̱raṅkiḍum māyaiyē.

Translation

Soul's nature is different; in this body
Six are ādhāras; all tattvas pains giving
Supreme light is worth obtaining; being luminous
Māyā stimulates the souls to breathe, eat and sleep.

Commentary

The soul's nature is different from the nature of māyā. In the body there are six ādhāras, mystic centres or psycho-physical centres: 1.mūlādhāra, 2.svāthiṣṭāna, 3.maṇipūraka, 4.anāhata, 5. viśuddhi, and 6.ājñā.

All evolutes enable the soul to feel, enjoy and suffer. *Para-v-oḷi,* Supreme light, also known as *jñāna-prakāśa,* the luminosity of jñāna, is of great worth. It is māyā which illuminates and stimulates souls to engage activities of life such as breathing, eating and sleeping. To a certain extent, māyā helps souls in the *sakala* state to evolve towards the Lord.

Mandiram 2462

தற்பரம் மன்னும் தனிமுதற் பேரொளி
சிற்பரம் தானே செகம்உண்ணும் போதமும்
தொற்பதம் தீர்பாழிற் சுந்தரச் சோதிபுக்(கு)
அப்புறம் மற்றதிங்(கு) ஒப்பில்லை தானே.

Transliteration

Ta̱rparam ma̱n̲n̲um ta̱nimuta̱r pēroḷi
Ci̱rparam tā̱n̲ē cekamuṇṇum pōdamum
To̱rpadam tīrpā̱li̱r sundara-c cōtipukk(u)
p-pu̱ram ma̱r̲r̲atiṅk(u) opp(u)illai tā̱n̲ē.

Translation

Ci̱rpara, the unique absolute light is *Ta̱rpara*
He is the knowledge for souls to experience the world
In the void where soulhood ends, entering into blooming light
Soul stands supreme, there is no equal to it.

Commentary

Cit + *para* = *Ci̱rpara,* the Supreme intelligence who is the unique absolute light, known as *Ta̱rpara. Ta̱rpara* means the Supreme Lord. He is the one and only source of knowledge, and directs souls to the fruits of their actions. When the soul is removed from all material contact, it enters the absolute radiant light. In the void, it stands supreme without comparison.

Mandiram 2463

பண்டை மறைகள் பரவான் உடல்என்னும்
துண்ட மதியோன் துரியாதீ தம் தன்னைக்
கண்டு பரனும்அக் காரணோ பாதிக்கே
மிண்டின் அவன்சுத்தன் ஆகான் வினவிலே.

Transliteration

Paṇḍai ma̱raikaḷ paravān uḍale̱n̲n̲um
Tuṇḍa matiyō̱n̲ turiyātī tamta̱n̲n̲ai-k
Kaṇḍu para̱n̲umak kāraṇō pādikkē
Miṇḍi̱n̲ ava̱n̲cutta̱n̲ āka̱n̲ vi̱n̲avilē.

Translation

Ancient Vedas indicate *parakāya,* the body of Śiva
The Lord with crescent moon shines in *turiyātīta*
Though the soul envisioned Him in that state
Will not become *śuddha* if he is in *śuddha māyā.*

Commentary

The ancient Vedic scriptures mention that *parākāya* serves as the body of Śiva. In the state of *turiyātīta,* Śiva shines in all glory. Though the soul has opportunity to see the Lord in *turiyātīta* state, the soul will not attain the pure *śuddha* state if it maintains contact with *śuddha māyā*. Only that soul which has cut off all contact with *māyā* becomes eligible for the eternal *śuddha* or *nirmala* state. In Śaiva Siddhānta, *kāraṇa upādhi* denotes *śuddha māyā.*

Mandiram 2464

வெளிகால் கனல்அப்பு மேவுமண் நின்ற(து)
அளியா கியதற் பரம்காண் அவன்தான்
வெளிகால் கனல்அப்பு மேவுமண் நின்ற
வெளியாய சத்தி அவன் வடி(வு) ஆமே.

Transliteration

Veḷikāl ka̱nalappu mēvumaṇ ni̱ṉrat(u)
Aḷiyā kiyatar̲ paramkāṇ ava̱ntā̱ṉ
Veḷikāl ka̱nalappu mēvumaṇ ni̱ṉra
Veḷiyāya satti ava̱nvaḍiv(u) āmē.

Translation

Lo! It is graceful Tar̲para who indwells
In space, air, fire, water and earth

His form is Śakti who is in *parākāśa*
    Also in space, air, fire, water and earth.

Commentary

Taṟpara is the Supreme Lord Śiva. Immanent in all gross and subtle elements, He is everywhere. Here, only the gross elements are mentioned; subtle elements are implied, for the gross do not exist without the support of the subtle. Śiva's form is Śakti, the embodiment of absolute energy. Through Śakti, Śiva delivers all goods to souls. Like Śiva, His inseparable Śakti is indwelling in all the gross-elements and subtle elements. Both Śiva and Śakti are the inner principles of the animate and inanimate.

Mandiram 2465

மேருவி னோடே விரிகதிர் மண்டலம்
    ஆர நினையும் அருந்தவ யோகிக்குச்
சிரார் தவம்செய்யின் இவனருள் தானாகும்
    பேரவும் வேண்டாம் பிறி(து) இல்லை தானே.

Transliteration

Mēruvi ṉōḍē virikadir maṇḍalam
    Āra niṉaiyum aruntava yōkikku-c
Cīrār tavamceyyiṉ sivaṉaruḷ tāṉākum
    Pēravum vēṇṭām piṟit(u)illai tāṉē.

Translation

The rare yogin meditates on Śivāditya
    Enshrined on the Mēru, the place of *dvādaśānta*
And continues his penance, gets Śiva's grace
    Needs not be displaced, there is nothing more to add.

Commentary

Śiva is *āditya*, the sun, since He sheds light of knowledge and drives away the darkness of ignorance. He is above the space of *dvādaśānta* which is often called Mēru, the mountain in Siddha poems. The perfect yogin, performing regular penance and meditating on Śiva as the sun, receives Śiva's grace. He has only to continue meditation. There is nothing more he is required to do.

22. Three-fold Turiyas

This section consists of eight verses dealing with the three fold turiyas, *jīva turiya, para turiya* and *Śivaturiya.*

Mandiram 2466

நனவாதி மூன்றினில் சீவ துரியம்
 தனதாதி மூன்றினில் பரதுரி யம்தான்
நனவாதி மூன்றி னிற்சிவ துரியமாம்
 இனதாகும் தொந்தத்(து) அசிபதத்(து) ஈடே.

Transliteration

Naṉavādi mūṉṟiṉil sīva turiyam
 Taṉatādi mūṉṟiṉil paraturi yamtāṉ
Naṉavādi mūṉṟi ṉiṟciva turiyamām
 Iṉatākum tontatt(u) asipatatt(u) īḍē.

Translation

Jīva turiya is the transcendence of *jāgrat ādi* of *kēvala* state
 Para turiya is the transcendence of *jāgrat ādi* of *sakala* state
Śiva turiya is the transcendence of *jāgrat ādi* of *śuddha* state
 That is indicated by the words *tvam tat asi.*

Commentary

In the Upaniṣads, *turiya* is said to be the fourth state of consciousness, transcending all changing modes of existence. It is a state of perfect tranquility. In this verse, Tirumūlar speaks of three kinds of *turiya.* The first is known as *Jīva turiya,* which occurs after the soul in the *kēvala* state (first stage of evolution of the soul shrouded in ego-sense) transcends the waking state (*jāgrat*), dream

state (*svapna*) and deep sleep state (*suṣupti*). *Para turiya* denotes the *turiya* experience of the advanced soul (known as *para*) when it transcends the waking, dream and deep sleep experiences in the *sakala* state (second stage of evolution of the embodied soul).

For the benefit of souls, Śiva also undergoes the aforesaid three experiences and transcends them to reach *turiya* in the *śuddha* state. The soul's attainment of *turiya*, in which it becomes one with Śiva, is indicated by the Upaniṣadic words *tvam* (soul), *tat* (that, Śiva) and *asi* (becomes). The whole statement means the unity of soul and the Lord at the transcendental level of the *śuddha* state (the final realized state of the soul).

Mandiram 2467

தானா நனவில் துரியம்தன் தொம்பதம்
    தானாம் துரியம் நனவாதி தான்மூன்றில்
ஆனாப் பரபதம் அற்ற(து) அருநனா
    வானான மேல்மூன்றும் துரியம் அணுகுமே.

Transliteration

Tāṉā naṉavil turiyamtaṉ tompadam
    Tāṉām turiyam naṉavādi tāṉmūṉṟil
Āṉā-p parapadam aṟṟat(u) arunaṉā
    Vāṉāṉa mēlmūṉṟum turiyam aṇukumē.

Translation

Jīva in *kēvala jāgrat turiya* is indicated by *tvam pāda*
    Jīva in *sakala jāgrat turiya* attains *para turiya*
Jīva in *śuddha jāgrat turiya* attains Śivahood
    Thus the three great *turiyas* occur.

Commentary

In this verse, Tirumūlar projects three types of *turiya* states pertaining to the soul. The *kēvala jāgrat turiya* of jīva is denoted by the word *tvam*, or you. In *sakala jāgrat turiya,* the soul soars to the dizzy height of *para turiya.* In *śuddha jāgrat turiya,* the soul attains *paratva,* Śivaness or Sivahood. Tirumūlar says that all the three *turiyas* are superior. It is understood that *sakala jāgrat turiya* is superior to the *kēvala jāgrat turiya,* and *śuddha jāgrat turiya* is superior to the *sakala jāgrat turiya.*

Mandiram 2468

அணுவின் துரியத்து நான்கும தாகிப்
பணியும் பரதுரி யம்பயில் நான்கும்
தணிவிற் பரமாகிச் சார்முத் துரியக்
கணுவில்இந் நான்கும் கலந்தவீ ரைந்தே.

Transliteration

Aṇuvi̱n turiyattu nā̱nkuma tāki-p
Paṇiyum paraturi yampayil nā̱nkum
Taṇivi̱r paramāki-c-cārmut turiyak
Kaṇuvil-in nā̱nkum kalānta-vīraintē.

Translation

In *jīva turiya* occur the four states
Which conjoin in *paraturiya;* again the four
Becoming supreme conjoin in triple *turiya*
All in all, ten are the states of soul.

Commentary

In *jīva turiya,* the four states occur; waking (*jāgrat*), dreaming (*svapna*), deep sleep (*suṣupti*), and transcendental states of *turiya.* These four are collectively called *jīva turiya.* The individual soul (*jīva*) in the *paraturiya* state also experiences these four states.

Jīva turiya denotes the *nirmala jāgrat* state. *Para turiya* denotes the supreme state of jīva joining Śiva. Thus, the states of jīva's experience are eight. In the *parāvasthā, turiya* and *turiyātīta* take place. Thus, the total number comes to ten pertaining to the jīva, para and Śiva *turiyas.*

Mandiram 2469

ஈரைந்(து) அவத்தை இசைமுத் துரியத்துள்
 நேரந்தம் ஆக நெறிவழி யேசென்று
பாரந்தம் ஆன பராபரத்(து) அயிக்கியத்(து)
 ஓரந்த மாம்இரு பாதியைச் சேர்த்திடே.

Transliteration

Īraindu avattai isaimu-t turiyattuḷ
 Nērandam āka ne̲rivaḻi yēce̲n̲r̲u
Pārandam ān̲a parāparatt(u) ayikkiyatt(u)
 Ōranta māmiru pātiyai-c cērttiḍē.

Translation

With ten *avasthas* pertaining to triple *turiya*
 Following the straight and safe spiritual path
When the tattvas with earth ending are transcended
 To become one with Śiva, hold His two halves.

Commentary

In the last verse ten *avasthās* are mentioned. They belong to *jīva turiya, para turiya* and *Śiva turiya.* Tirumūlar advises the aspiring sādhaka to remain true to an authentic path, in order to dissolve the thirty-six tattvas (ending with earth). The aspirant has to grasp the sacred feet of Śiva. "Two halves" refer to jñāna and kriyā, symbolized by His feet. Spiritual knowledge and devotion are essential to become one with Śiva.

Mandiram 2470

தொட்டே இருமின் துரிய நிலத்தினை
எட்டா(து) எனின்நின்(று) எட்டும் இறைவனைப்
பட்டாங்(கு) அறிந்திடில் பன்னா உதடுகள்
தட்டா(து) ஒழிவதோர் தத்துவம் தானே.

Transliteration

Toṭṭē irumiṉ turiya nilattiṉai
Eṭṭāt(u) eṉiṉniṉr(u) eṭṭum iṟaivaṉai-p
Paṭṭāṅk(u) aṟintiḍil paṉṉā utaḍukaḷ
Taṭṭāt(u) oḻivatōr tattuvam tāṉē.

Translation

Exist yourself touching the *turiya* state
Even if it is an unattainable state
Hold of Śiva, realize Him truly
He stands beyond the words of teeth, tongue and lips.

Commentary

In this verse, Tirumūlar advises the aspirant to progress toward the exalted state of *turiya.* Attain the *turiya* state, and then attempt to exist within it steadfastly. It is a rare state to attain.

Bhakti mārga is a path to *turiya*. Devotion means holding unto Śiva and realizing his intrinsic nature. Śiva transcends the description of words, which are not adequate to describe His auspicious qualities. Tirumūlar refers to the organs of speech (teeth, tongue, and lips) which are used in articulation of language, and yet which are inadequate to express the nature of the Lord.

Mandiram 2471

அறிவாய் அசத்(து) என்னும் ஆறா(று) அகன்று
        செறிவாய மாயை சிதைத்(து) அரு ளாலே
பிறியாத பேரருள் ஆயிடும் பெற்றி
        நெறியான அன்பர் நிலையறிந் தாரே.

Transliteration

Ar̲ivāy asatt(u)en̲n̲um ār̲ar̲(u) akan̲r̲u
        Cer̲ivāya māyai citaitt(u)aru ḷālē
Pir̲yāta pēraruḷ āyiḍum per̲r̲i
        Ner̲iyān̲a an̲par nilai-y-ar̲in tārē.

Translation

Please know, the thirty six are inert and depart
        Subdue the dense māyā by divine grace
Devotees, the virtuous endowed with immense grace
        Are the true knowers of Śiva's nature.

Commentary

In this verse, Tirumūlar stresses knowledge of the thirty six tattvas or products of māyā, which are not conscious and intelligent. One must detach from contact with material objects. That requires the help of Śiva's grace.

Tirumūlar, being a great Śivayogin and Śivajñānin, often recommends *bhakti mārga* as an easy means of attaining grace. The virtuous devotees are endowed with immense grace, and receive knowledge of the true nature of Lord Śiva.

Mandiram 2472

நனவின் நனவாதி நாலாம் துரியம்
    தனதுயிர் தொம்பதம் ஆமாறு போல
வினையறு சீவன் நனவாதி யாகத்
    தனைய பவதுரி யம்தற் பதமே.

Transliteration

Naṉaviṉ naṉavādi nālām turiyam
    Taṉat(u)uyir tompadam āmāṟu pōla
Viṉai-y-aṟu cīvaṉ naṉavādi yāka-t
    Taṉaiya paraturi yamtaṟ padamē.

Translation

In *jāgrat,* the fourth is *turiya* state
    Like the soul in *sakala* stands as *tvam*
The jīva, removed from karma, attains *para turiya*
    In that state it stands as *tatpada.*

Commentary

Among the four states, *jāgrat* in *jāgrat, svapna* in *jāgrat, suṣupti* in *jāgrat* and *turiya* in *jāgrat,* the last one is the fourth state. The soul engaged in the world lives in the *sakala* state, denoted by the word *tvam,* you. When the soul has attained the pinnacle of *turiya,* it is denoted by the word *tat,* that (Śiva), and is freed from all karmic effects.

Mandiram 2473

தொம்பதம் தற்பதம் சொல்முத் துரியம்போல்
நம்பிய மூன்றாம் துரிபத்து நற்றாமம்
அம்புவி உன்னா அதிசூக்கம் அப்பாலைச்
செம்பொருள் ஆண்டருள் சீர்நந்தி தானே.

Transliteration

Tompadam tarpadam colmu-t turiyampōl
Nampiya mūnram turiyattu narrāmam
Ampuvi unnā adisūkkam a-p-pālai-c
Cemporuḷ āṇḍaruḷ cīrnandi tānē.

Translation

In the three *turiyas tvam* and *tat* are noted
In the third *turiya* exists the most subtle, without worldly thought
Beyond that blazes the most radiant entity,
The glorious Nandi, ruling and gracing the souls.

Commentary

The three *turiyas* are: 1.*jīva turiya,* 2.*para turiya*, and 3.*Śiva turiya*. In these states, the soul is noted by the words *tvam* (you), and *tat* (that) where suited. In the second line, the third *turiya* denotes *Śiva turiya,* which is subtle and where thoughts of the tattvas (including the earth) are completely removed. Beyond that subtle state, the radiant and glorious Nandi rules and endows grace upon souls. Nandi is a name of Lord Śiva.

23. Three-fold Muktis

This section comprises four verses. They deal with threefold *muktis; 1.jīva mukti, 2.para mukti, and 3.Śiva mukti. Mukti* means release from the cycle of birth and death. It is the sole purpose of life.

Mandiram 2474

சீவன்தன் முத்தி அதீதம் பரமுத்தி
ஓயுப சாந்தம் சிவமுத்தி ஆனந்தம்
மூவயின் முச்சொருப முத்திமுப் பாலதாய்
ஓவுறு தாரத்தில் உள்ளுநா தாந்தமே.

Transliteration

Cīvaṉtaṉ mutti atītm paramutti
Ōyupa sāntam sivamutti āṉandam
Mūvayiṉ mu-c-corupa muttimu-ppālatāy
Ōvuṟu tārattil uḷḷunā dānatamē.

Translation

Jīvan mukti is *turiyātīta; paramukti*
As *upaśāntam; śivamukti* is *ānanda*
In three contexts *mukti* occurs in three ways
Nādānta occurs through contemplation of praṇava.

Commentary

This verse explains three kinds of *mukti* or release. First, *jīvan-mukti* is stated; it occurs in *turiyātīta* state, when the soul inhabits the physical body. The *jīvan mukta* has eliminated all karmas which lead to rebirth, and is able to merge with Śiva at will. *Para mukti* is a state of complete tranquility for the soul bereft of all activities

and experiences; in this state, the soul has abandoned the tattvas and exists in *para* (supreme) state. *Para mukti* is attained by *praḷayākalars,* souls with āṇava and karma; and by *vijñākalars,* souls with āṇava only.

Śivānanda mukti is eternal bliss. In this state, the soul becomes one with Śiva. When one contemplates the praṇava mantra, *AUM,* one can experience the *nādānta* state by realizing the source of the primordial sound.

Mandiram 2475

ஆவ(து) அறியார் உயிர்ப்பிறப் பால்உறும்
ஆவ(து) அறியும் உயிர்அருட் பால் உறும்
ஆவ(து) ஒன்(று) இல்லை அகம்புறத்(து) என்(று) அகன்(று)
ஓவு சிவனுடன் ஒன்றுதல் முத்தியே.

Transliteration

Āvat(u) aṟiyār uyirpiṟap pāluṟum
Āvat(u) aṟiyum uyiraruṭ pāluṟum
Āvat(u)oṉṟ(u) illai akampuṟatt(u) eṉṟ(u) akaṉṟ(u)
Ōvu sivaṉudan oṉṟutal muttiyē.

Translation

The soul of one, ignorant of the benefit of birth, entangles in birth
The soul of one, aware of the benefit of birth gets the Lord's grace
Having known the futility of the organs in and out and left
Becoming one with Śiva is called final release.

Commentary

The people who do not know the purpose of their birth, and who indulge only in worldly activities, are bound by the cycle of birth. The people aware of the ultimate aim of their birth, and who follow spiritual disciplines, acquire the grace of Śiva. They realize the futility of physical life, and concentrating only on Śiva, become one with Him. This oneness is called the final release.

Mandiram 2476

சிவமாகி மும்மலம் முக்குணம் செற்றுத்
தவமான மும்முத்தி தத்துவத்(து) அயிக்கியத்
துவமா கியநெறி சோகம்என் போர்க்குச்
சிவமாம் அமலன் சிறந்தனன் தானே.

Transliteration

Śivamāki mu-m-malam mu-k-kuṇam ce<u>r</u><u>r</u>u-t
Tavamā<u>n</u>a mu-m-mutti tattuvatt(u) ayikkiyat
Tuvamā kiyane<u>r</u>i sōhame<u>n</u> pōrkku-c
Śivamām amala<u>n</u> ci<u>r</u>anta<u>n</u>a<u>n</u> tā<u>n</u>ē.

Translation

Becoming Śiva having rid of triple malas, triple *guṇas*
They practice *sōham bhāvana,* following *tapas*
Leading to triple *mukti* in the oneness of jīva and Śiva
The immaculate Śiva reveals Himself to them in all glory.

Commentary

The soul must inevitably be cleansed of the triple malas (āṇava, karma, and māyā) and transcend the triple *guṇas (rajas, tamas* and *sattva*). To accomplish this end, the soul should practice *tapas,*

austerity, and meditation. *Sōham bhāvana* denotes the meditation in which the aspirant contemplates the unity of Śiva and soul. Spiritual exercises lead to triple *mukti; jīvan mukti, para mukti* and *Śiva mukti*. Śiva, who is by nature bereft of blemish, comes forward to reveal Himself to an ardent aspirant.

Mandiram 2477

சித்தியும் முத்தியும் திண்சிவம் ஆகிய
　　சுத்தியும் முத்தீ தொலைக்கும் சுகானந்த
சத்தியும் மேலைச் சமாதியும் ஆயிடும்
　　பெத்தம் அறுத்த பெரும்பெரு மானே.

Transliteration

Cittiyum muttiyum tiṇśivam ākiya
　　Suttiyum mu-t-tī tolaikkum sukāṉanta
Sattiyum mēlai samādiyum āyiḍum
　　Pettam aṟutta perumperu māṉē.

Translation

Great Lord who cut off the fettered state
　　As the *siddhi*, *mukti* and firm *śuddha* state
He is the *sukhānanda śakti* that destroys
　　Three-fold fires and the supreme samādhi.

Commentary

The great Lord free from bondage is the only power capable of cutting off the fetters (pāśas) of the soul. The eight-fold *siddhis* or powers, and the eternal liberation (*mukti*), are Śiva Himself. The *śuddha* state is devoid of malas; therefore Śiva is present in this supreme state. He is the power of *sukha* or happiness, and *ānanda*

or bliss, destroying the three-fold fires or afflictions of the soul inflicted by: 1.animals, reptiles and other such beings, 2.the evil spirits, demi-gods, and 3.fire, water, wind and such other physical objects.

Three-fold fires also denote the three fire-like evils of desire, hatred and delusion. All these malefic factors are destroyed by Siva's grace. Śiva is both the *sādhana* (means) and *sādhya* (end). He is the Samādhi enabling the soul to reach Him.

24. Three-fold Svarupas (Real Nature)

In this section there are seven verses. They deal mainly with the *svarupa*, i.e. the real form of jīva, para and Śiva. Thus three *svarūpas* denote the *jīva svarūpa, para svarūpa* and *śiva svarūpa.*

Mandiram 2478

ஏறிய வாறேமலம்ஐந் திடை அடைத்(து)
ஆறிய ஞானச் சிவோகம் அடைந்திட்டு
வேறும் எனமுச் சொரூபத்து வீடுற்(று) அங்(கு)
ஈறதிற் பண்டைப் பரன்உண்மை செய்யுமே.

Transliteration

Ēṟiya vāṟē malamain tiḍaiaḍaitt(u)
Āṟiya jñāṉa-c civōkam aḍaintiṭṭu
Vēṟum eṉamu-c corūpattu vīḍuṟṟ(u) aṅk(u)
Īṟatiṟ paṇḍai-p paraṉuṇmai ceyyumē.

Translation

As you ascend having shut five malas
And attained *śivoham* through cool jñāna
Having left the three-fold *svarūpas*
In the end the Lord reveals His reality.

Commentary

In the advanced spiritual journey, the soul transcends the five malas; viz. āṇava, karma, māyā, *māyēya* and *tirōdhāna.* It has to perform the meditation *Śivoham, Śiva aham*, "I am Śiva." For this meditation, the soul requires pacified knowledge, *Śivajñānam.* It must leave the three forms: *jīva svarūpa, para svarūpa* and *Śiva*

svarūpa. At the end of the spiritual journey, Lord Śiva reveals His intrinsic nature, which is *sat* (existence, truth), *cit* (consciousness, intelligence) and *ānanda* (bliss, joy).

Mandiram 2479

மூன்றுள மாளிகை மூவர் இருப்பிடம்
  மூன்றினின் முப்பத் தாறு முதிப்புள
மூன்றினின் உள்ளே முளைத்தெழும் சோதியைக்
  காண்டலும் காயக் கணக்(கு) அற்றவாறே.

Transliteration

Mūṉṟuḷa mālikai mūvar iruppiḍam
  Mūṉṟiṉiṉ muppat tāṟu mutippuḷa
Mūṉṟiṉiṉ uḷḷē muḷaittelum cōtiyai-k
  Kāṇḍalum kāya-k kaṇakk(u)aṟṟa vāṟē.

Translation

Mansions are three for the three-fold souls
  Tattvas are thirty six, emanated from three māyās
Effulgence shoots up in the *maṇḍalas* three
  Witnessing it, transactions of body come to an end.

Commentary

The souls are classified into three categories: 1.*vijñākalar,* 2.*praḷayākalar,* and 3.*sakalar. Vijñākalar* is the soul which has ego (āṇava) alone. *Praḷayākalar* refers to souls which have the two impurities, ego and māyā. *Sakalar* is the second stage of the soul's evolution, when the soul is engaged in the world, and carries all three impurities; ego, māyā and karma.

"Mansion" denotes the body. The body is made from the evolutes of *śuddha māyā, aśuddha māyā* and *prakṛiti māyā.* From *śuddha māyā,* five *Śiva tattvas* are emanated. From the *aśuddha māyā,* seven *vidyā tattvas* are produced. From the *prakṛiti māyā,* twenty four *ātma tattvas* are evolved.

There are three *maṇḍalas* or regions in the body. From the mūlādhāra to maṇipūraka lies the *agni maṇḍala.* From maṇipūraka to visuddha, *sūrya maṇḍala* exists. The *chandra* region exists from above viśuddhi to sahasrāra. It is between these three *maṇḍals* that *ātma jyōti,* self-effulgence, rises; which is the same as *Śivajyōti.* Realization of this unique effulgence will end all transactions associated with one's birth.

Mandiram 2480

உலகம் புடைபெயர்ந்(து) ஊழியும் போன
    நிலவு சுடர்ஒளி மூன்றும்ஒன்றாய
பலவும் பரிசொடு பான்மையுள் ஈசன்
    அளவும் பெருமையும் ஆரறி வாரே.

Transliteration

Ulakam puḍaipeyarnt(u) ūḻiyum pōṉa
    Nilavu cuḍaroḷi mūṉṟumoṉ ṟāya
Palavum parisoḍu pāṉmaiyuḷ isaṉ
    Aḷavum perumaiyum āraṟi vārē.

Translation

The worlds involuted, the aeons passed
    Jīva, para and Śiva transformed into one
If one scans the many in proper method
    Who knows Śiva's limit and greatness.

Commentary

In this verse, Tirumūlar speaks of the history of the cosmos, and the passage of many aeons. The three different souls; jīva, para and Śiva (or *vijñānikalar, praḷayākalar* and *sakalar*), became one in the divine presence of Lord Śiva. His limitless nature and transcendent greatness are beyond the capacity of cognition.

In verse 95, Tirumūlar exclaimed that nobody is competent to know the greatness, vastness and various dimensions of Śiva.

Mandiram 2481

பெருவாய் முதல்எண்ணும் பேதமே பேதித்(து)
அருவாய் உருவாய் அருவுரு வாகிக்
குருவாய் வரும்சத்தி கோன்உயிர்ப் பன்மை
உருவாய் உடனிருந்(து) ஒன்றாயன் றாமே.

Transliteration

Peruvāy mudaleṇṇum pēdamē pēditt(u)
Aruvāy uruvāy aru-v-uru-v āki-k
Kuruvāy varumsatti kōṉuyir-p paṉmai
Uruvāy uḍaṉirunt(u) oṉṟāyaṉ ṟāmē.

Translation

Śiva has differentiated the beings from the great
Manifested himself *arūpa, rūpa* and *rūparūpa*
He comes forth as preceptor, Lord of Śakti, He is immanent
In the plurality of souls, but transcends them.

Commentary

From the elephant to the ant, from mountain to sand, difference is found in both animate and inanimate beings. These varia-

tions are created by Śiva. He has three manifestations: 1.corporeal, 2.incorporeal, and 3.corporeal and incorporeal. He assumes the form of guru to offer spiritual knowledge to aspirants. He is the Lord of Śakti, the indwelling principle in all beings. Pervading the incredible diversity of the universe, He supports and transcends all living things.

Mandiram 2482

மணியொளி சோபை இலக்கணம் வாய்த்து
    மணியென லாய்நின்ற வாறது போலத்
தணிமுச் சொருபாதி சத்தியாதி சாரப்
    பணிவித்த பேர்நந்தி பாதம்பற் றாயே.

Transliteration

Maṇi-y-oḷi sōbai ilakkaṇam vāyttu
    Maṇi-y-eṉa lāyniṉṟa vāṟatu pōla-t
Taṇi mu-c corupādi sattiyādi cāra-p
    Paṇivitta pērnandi pādampaṟ ṟāyē.

Translation

White crystal when stands before emerald
    It assumes its green colour and light
Likewise the triple souls assume the nature of māyā śakti
    As directed by Nandi, hold up His sacred feet.

Commentary

In this verse, Tirumūlar illustrates the Siddhāntic concept *cārntataṉ vaṇṇam ātal;* suggesting an object will assume the character of that it contacts. Quartz crystal is clear or pure white, and emerald is pure green. When the clear crystal comes into contact with the green emerald, the former assumes the colour of the

latter. So also, the three-fold souls (jīva, para and Śiva) assume the features of the object with which they come into contact. The soul in association with the triple malas assumes their character and is called jīva. When the soul is freed from the triple malas, it becomes pervasive and is called *para.* When it merges with Śiva, it becomes Śiva, and receives His name. Thus, *jīva svarūpa, para svarūpa* and *Śiva svarūpa* are specific names, forms, and natures of the soul in a particular context.

Nandi is Lord Śiva who directs the soul to join with *mala* or withdraw from it. Tirumūlar advises the aspirant to hold fast the sacred feet of Śiva, the embodiment of infinite grace.

Mandiram 2483

கல்லொளி மாநிறம் சோபைக் கதிர்தட்ட
நல்ல மணியொன்றின் நாடியொண் முப்பதம்
சொல்லறு முப்பாழில் சொல்லறு பேருரைத்(து)
அல்லறு முத்திராந் தத்(து) அனு பூதியே.

Transliteration

Kal-l-oḷi māniṟam sōbai-k kadirtaṭṭa
Nalla maṇi-y-oṉṟiṉ nādi-y-oṇ mu-p-padam
Col-r-aṟu mu-p-pālil col-l-aṟu pēruraitt(u)
Al-l-aṟu muttirān tatt(u)aṉu pūdiyē.

Translation

The crystal gets the light and colour of the reddle
The soul contemplates on the luminous triple words
Realizing the nature of triple *pāḻ,* mentally repeating *ajapā*
Rids of sorrow, getting *anubhūti,* the end of *cinmudrā.*

Commentary

In this verse, Tirumūlar uses a different simile to explain the soul reflects the nature of contacted objects. In this instance, he says the crystal assumes the light and colour of the reddle stone, a reddish ochre iron ore used in dying or marking. Further, he describes the process of attaining the mystical experience of *anubhūti,* oneness with Śiva; derived through the preceptor's *cinmudrā.* In *cinmudrā* pose, the preceptor unites the thumb and fore-finger; the other three fingers are held straight and separate from the two. This *mudrā* indicates the removal of the triple malas (āṇava, karma and māyā), and the soul's (fore-finger) union with Śiva (thumb).

Until the soul is released from these malas, it must contemplate the esoteric significance of the three words "*tat, tvam* and *asi*" or "*tvam tat asi,*" which means "you become Śiva" or "You are Śiva."

Next, the soul must realize the nature of the *triple pā<u>l</u>;* viz. *bhōda-p-pā<u>l</u>, jīva-pā<u>l</u>* and *śiva-p-pā<u>l</u>.* The word "*pā<u>l</u>*" literally means "void". The removal of the determinate knowledge, *ātma bhoda,* is called *bhōda-p-pā<u>l</u>.* The removal of egoity is known as *jīva-p-pā<u>l</u>.* The indiscriminative combination of jīva and Śiva is *śiva-p-pā<u>l</u>.* Finally, the soul benefits from mentally repeating *ajapā mantra sōham,* the "unspoken spell." It is also *AUM,* the *praṇava mantra.* If these formalities are successfully carried out, sorrow is removed and the soul attains mystical experience, becoming one with Śiva.

Mandiram 2484

உடந்தசெந் தாமரை உள்ளுறு சோதி
        நடந்தசெந் தாமரை நாதம் தகைந்தால்
அடைந்த பயோதரி வட்டி அடைத்(து) அவ்
        விடந்தரு வாசலை மேல்திற வீரே.

Transliteration

Uḍantacen tāmarai uḷ-ḷ-uṟu cōṭi
Naḍantacen tāmarai nādam takaintāl
Aḍainta payōtari aṭṭi aṭaitt(u)a-v
Viḍantaru vāsalai mēltiṟa vīrē.

Translation

If you succeed in arousing the sound of mūlādhāra lotus
Ascending to join the effulgence of sahasrāra lotus
Where from the nectar juice is oozing out
Remove the closure and open the upper entrance for enjoy ment.

Commentary

In this verse Tirumūlar speaks of two kinds of lotus. One denotes the lotus with a thousand petals, the *sahasrāra* which sits in the cerebral region at the crown of the head. The other denotes the mūlādhāra, from which the coiled energy of kuṇḍalini ascends to the sahasrāra, which emanates effulgence. This effulgence in the form of ambrosial nectar begins to flow from the *candra maṇḍala,* spreading throughout the bodily tissues. Tirumūlar advises the aspirant to unlock the gates in the upper centres to drench the soul in this rejuvinating nectar.

25. Triple Instruments

This section contains three verses dealing with the threefold *karaṇas,* i.e instruments: 1.mind, 2.mouth, as an organ of speech, and 3.body.

Mandiram 2485

இடன்ஒரு மூன்றில் இயைந்த ஒருவன்
    கடனுறும் அவ்வுரு வே(று) எனக் காணும்
திடமது போலச் சிவபர சீவர்
    உடனுறை பேதமும் ஒன்றெனல் ஆமே.

Transliteration

Iḍan̠oru mūn̠r̠il iyainta oruvan̠
    Kaḍan̠ur̠um a-vv-uru vēr̠(u) en̠a-k kāṇum
Tiḍamadu pōla-c sivapara cīvar
    Uḍan̠ur̠ai pēdamum on̠r̠en̠al āmē.

Translation

Soul, that abides in three bodies
    Will realize them to be different
Like that firmness the differences
    With Śiva, para and jīva are to be treated.

Commentary

The soul inhabits three bodies: the gross (physical) body, the subtle (astral) body, and the causal (spiritual) body. Once matured, the soul that abides within them realizes its separate existence. The soul is intelligent, and is shown by the Lord that the various layers of the body are products of māyā, inert and insentient.

The differences between Śiva, para and jīva should be considered. Jīva refers to the soul in the embodied condition. Para refers to the soul without the triple malas. Śiva refers to the soul that is one with Lord Śiva. Therefore one should distinguish jīva and para from Śiva (the soul in *śuddha* state, in union with the Supreme Lord).

Mandiram 2486

ஒளியை ஒளிசெய்து ஓமென்(று) எழுப்பி
வளியை வளிசெய்து வாய்த்திட வாங்கி
வெளியை வெளிசெய்து மேலெழ வைத்துத்
தெளியத் தெளியும் சிவபதம் தானே.

Transliteration

Oḷiyai oḷiceytu ōmeṉṟ(u) eḻuppi
Vaḷiyai vaḷiceytu vāyttida vāṅki
Veḷiyai veḷiceytu mēleḻa vaittu-t
Teḷiya-t teḷiyum sivapadam tāṉē.

Translation

Through praṇava arouse the *mūlāgni* ascend with light
Suspend the breath and position it in suṣumnā
Merge the inner space with the space of jñāna
Thus become clear, Śivahood will be crystal.

Commentary

Mūlāgni refers to the coiled power of kuṇḍalini śakti in the centre of mūlādhāra. The aspirant has to arouse it through skillful use of praṇāyāma and the *praṇava mantra,* to direct it up the suṣumnā nāḍi (central energy channel). Breathing has three

components: inhalation, retention, and exhalation. Tirumūlar advises that practice of praṇava will suspend the breath; that is, there will be no breath in or out when kuṇḍalini enters and ascends the suṣumnā nāḍi. This action of kuṇḍalini merges the inner space of knowledge *(citākāśa)* with the cosmic space of jñāna *(parākāśa)*. Supreme clarity dawns for the soul when individual consciousness and Supreme Consciousness merge.

Mandiram 2487

முக்கர ணங்களின் மூர்ச்சைதீர்த்(து) ஆவ(து)அக்
　　கைக்கா ரணம்என்னத் தந்தனன் காண்நந்தி
மிக்க மனோன்மணி வேறே தனித்(து) ஏக
　　ஒக்கும(து) உன்மனி ஒ(து)உட் சமாதியே.

Transliteration

Mu-k-kara ṇaṅkaḷiṉ mūrccaitīrtt(u) āvat(u)a-k
　　Kai-k-ka raṇameṉṉa-t tantaṉaṉ kāṇnandi
Mikka maṉōṉmaṇi vēṟē taṉitt(u) ēka
　　Okkumat(u) uṉmaṇi ōt(u)uṭ camātiyē.

Translation

Removing the fatigue of the triple *karaṇas*
　　Nandi graced the aspirant with samādhi
As if giving a thing in one's hand
　　Manōṉmaṇi goes aloof in *uṉmaṇi kalā* Samādhi succeeds.

Commentary

The three *karaṇas* are the mind, mouth (as an organ of speech), and body. These become exhausted due to excessive use. Nandi, the Lord, removes their fatigue and guides the aspirant to unify in

samādhi. Samādhi is a gift direct from the Lord; more precious than any gift which could be placed in the hand. He showers immense grace on the aspirant.

Śakti has different names in accordance with Her position and function. In one context, she is kuṇḍalini. In others, Manōnmani etc. Manōnmani Śakti shining in the centre of ājñā, leaves and goes upwards. Uṉmaṉi Śakit is the 16th in the series of *praśādakalās* located in the mystic centres of the body. It shines as an effulgent śakti above the head; in this *dvādasānta* sphere, Samādhi is bestowed to the aspirant by the grace of Nandi.

26. Three Voids and Tat Tvam Asi

This section comprises seven verses that deal with the esoteric significance of the Upaniṣadic statement (with a slight modification), "*tvam tat asi.*" *Mu-c-cūniyam* denotes the three voids of these three *padams* (words).

Mandiram 2488

தற்பதம் தொம்பதம் தானாம் அசிபதம்
    தொற்பதம் மூன்றும் துரியத்துத் தோற்றவே
நிற்ப(து) உயிர்பரன் நிகழ்சிவம் மும்மூன்றின்
    சொற்பதம் ஆகும் தொந்தத்(து) அசியே.

Transliteration

Taṟpadam tompadam tāṉām asipadam
    Toṟpadam mūṉṟum turiyattu-t tōṟṟavē
Niṟpat(u) uyirparaṉ nikaḻ śivam mu-m-mūṉṟiṉ
    Coṟpadam ākum tontatt(u) asiyē.

Translation

Tatpada tvam pāda and *asi pāda*
    These three eternal *padas* appear in *turiya*
In that appearance jīva, *para* and Śiva stand
    That is conveyed by *tvam tat* and *asi padas.*

Commentary

The words *tat* (Śiva) *tvam* (You, soul) and *asi* (is, or becomes) connote that Śiva and soul become one. These three *padams* (words) are eternal, and appear in the pure transcendental state, known as the *nirmala* (śuddha) *turiya* state. In otherwords, when the soul reaches the fourth state in the *śuddha avasthā,* it becomes one with

Śiva. In that state, jīva, para and Śiva become one. This message is conveyed by the words *tvam tat* and *asi.*

Mandiram 2489

தொந்தத்(து) அசிமூன்றில் தொல்கா மியம்ஆதி
    தொந்தத்(து) அசிமூன்றில் தொல்தா மதம் ஆதி
வந்த மலம்குணம் மாளச் சிவம்தோன்றின்
    இந்துவின் முன்னிருள் ஏகுதல் ஒக்குமே.

Transliteration

Tontatt(u) asimūṉṟil tolkā miyam ādi
    Tontatt(u) asimūṉṟil toltā matam ādi
Vanta malamguṇam māḷa sivamtōṉṟiṉ
    Induviṉ muṉ-ṉ-iruḷ ēkutal okkumē.

Translation

In the three *padas tvam tat* and *asi* are the eternal karma
    Māyā and āṇava malas; the eternal *tamas, rajas* and *sattvic guṇas*
These malas and *guṇas* fade away before the brilliance
    Of Lord Śiva, like the darkness before the moon-light.

Commentary

In this verse, Tirumūlar states that the triple malas, and the same number of *guṇas* are associated with the soul eternally; as understood through *tvam tat* and *asi.* However, the triple malas and triple *guṇas* are eliminated by the divine grace of Śiva. A beautiful comparison is given by Tirumūlar for the removal of material malas and *guṇas*. Before the Presence of effulgent Śiva, they disappear; just like darkness disappears in the presence of full moon light. If darkness is removed, *ātma-prakāśa* (self-effulgence) arises within the soul, and shines with brilliance.

Mandiram 2490

தொந்தத்(து) அசியையவ் வாசியில் தோற்றியே
அந்த முறையீ ரைந்தாக மதித்திட்டு
அந்தம் இலாத அவத்தையவ் வாக்கியத்(து)
உந்து முறையில் சிவமுன்வைத்(து) ஓதிடே.

Transliteration

*Tontatt(u) asiyai-y-av vāsiyil tō*r*r*iyē*
Anta murai-y-ī raint(u)āka matittiṭṭ(u)
Antam ilāta avattai-y-av vākkiyatt(u)
*Undu mu*r*aiyil sivamu*n*vaitt(u) ōtiḍē.*

Translation

Through breathing grasp the sense of *tvam tat asi*
That way having considered it as the tenth state
Put Śiva *pāda* first in the endless statement
Meditate on the whole for spiritual enlightenment.

Commentary

Tirumūlar advises the spiritual practicioner to meditate on the mantra *soham,* and to synchronize it with the breath ("so" on the exhale, and ham on the "inhale"); by doing this, one grasps the esoteric significance of the words *tvam* (you, soul), *tat* (that, Śiva) and *asi* (is, or becomes). It is translated as, "you are Śiva" or "you become Śiva."

The *avasthās* or states associated with jīva, para and Śiva are ten (as noted in verse 2284 of the Tirumandiram): *1.jīva turiya, 2.jīva Turiyātīta, 3.para jāgrat, 4.para svapna, 5.para suṣupti, 6.para turiya, 7.śiva jāgrat, 8.śiva svapna, 9.śiva suṣupti, and 10.śiva turiya.* One should cross these ten states and envision the Supreme Reality.

Tirumūlar advises to place *tat* (Śiva) first in the great statement. The order of the triple words occurs thus: "tat tvam asi." He suggests one medidate on this *mahāvākaya* (great statement) for spiritual enlightenment.

Mandiram 2491

வைத்துச் சிவத்தை மதிசொரு பானந்தத்(து)
உய்த்துப் பிரணவ மாம்உப தேசத்தை
மெய்த்த இதயத்து விட்டிடு மெய்யுணர்ந்(து)
அத்தற்(கு) அடிமை அடைந்துநின் றானே.

Transliteration

Vaittu sivattai maticoru pāṉantatt(u)
Uyttu-p piraṇava māmupa dēsattai
Meytta idayattu viṭṭiḍu mey-y-uṇarnt(u)
Attaṟk(u) aḍimai aḍaintuniṉ ṟāṉē.

Translation

The soul having put Śiva first
Propelling the mind in *svarūpānanda*
Allowing the praṇava *upadeśa* in pure heart
Realizing the Reality became servitor to Father.

Commentary

As noted in the previous verse, Tirumūlar placed *tat pāda* (denoting Śiva) first in the *mahāvākya.* This should direct the soul's concentration on the embodiment of bliss, allowing the esoteric essence of the guru's instruction of *praṇava mantra* to centre in the heart. Next, the soul may realize the existence of the Supreme Reality. After realization, the soul understands its service to the

eternal Father, Lord Śiva. Here, the practice of devotion is stressed for spiritual perfection.

Mandiram 2492

தொம்பதம் மாயையுள் தோன்றிடும் தற்பதம்
அம்பரை தன்னில் உதிக்கும் அசிபதம்
நம்புறு சாந்தியில் நண்ணும் அவ் வாக்கியம்
உம்பர் உரைதொந்தத்(து) அசிவாசி யாமே.

Transliteration

Tompadam māyaiyuḷ tōṉṟiḍum taṟpadam
Amparai taṉṉil utikkum asipadam
Nampuṟu sāntiyil naṇṇuma-v vākkiyam
Umpar urai tontatt(u) asivāsi yāmē.

Translation

Tvam pada appears in māyā
Tat pada rises in the beautiful Śakti
Asi pada joins in the *santi* state
That great vakya *tvam tat asi* is to be recited

Commentary

Tvam pāda denotes soul. It is not seen but appears in the material body, the product of m āyā. *Tat pada* indicates Lord Śiva. From Him, flows Parāśakti, the Supreme Power. *Asi pada* denotes the oneness of soul and Śiva. It is to be realized in the serene state of tranquility, i.e. *shānti.* The *mahāvākya,* "*tvam tat asi,*" is to be mentally recited.

Mandiram 2493

ஆகிய அச்சோயம் தேவதத் தன்னிடத்(து)
ஆகிய வைவிட்டால் காயம் உபாதானம்
ஏகிய தொந்தத்(து) அசிஎன்ப மெய்யறி(வு)
ஆகிய சீவன் பரசிவன் ஆமே.

Transliteration

Ākiya a-c-cōyam tēvatat taṉṉiḍatt(u)
Ākiya vaiviṭṭāl kāyam upādāṉam
Ēkiya tontatt(u) asieṉpa meyyaṟiv(u)
Ākiya cīvaṉ parasivaṉ āmē.

Translation

When time and place are left referred to in Devadatta
He is this man; likewise when body
Leaves māyā you become that
The sentient jīva becomes supreme Śiva.

Commentary

The illustration "*so ayam Devadatta*" (I am Devadatta) is the stock example in Vedāntic exposition to propound the concept that "jīva is Brahman." Devadatta passes various stages in his life. For fifty years he was in Banaras as a student; for twenty five years he was an officer in Chennai. Then he was a businessman in Madurai. Though the time, place and position differ, he remains the same person, carrying with him the same consciousness. So also jīva assumes various bodies, positions, etc., but he is not different from Śiva. When the adjuncts attributed to the jīva are removed, he becomes Śiva. That is indicated by the statement "*tvam tat asi.*"

Mandiram 2494

தாமத காமியம் ஆகித் தகுகுண
மாமலம் மூன்றும் அகார உகாரத்தோ(டு)
ஆமறு மவ்வுமவ் வாயுடன் மூன்றில்
தாமாம் துரியமும் தொந்தத்(து) அசியே.

Transliteration

Tāmata kāmiyam āki-t takuguṇa
Māmalam mūṉṟum akāra ukārattōḍ(u)
Āmaṟu mavvumav vāyuḍaṉ mūṉṟil
Tāmām turiyamum tontatt(u) asiyatē.

Translation

Three *guṇas* commencing with *tamas* and
Three malas including *kāmiya* depart by A, U, and M.
Turiya state of jīva transcending the triple bodies
Occurs due to meditation on *tvam tat asi.*

Commentary

The triple guṇas are *tamas, rajas* and *sattvic.* The three malas are āṇava, karma and māyā. *Kāmiya* denotes the karma mala. These *guṇas* and malas depart the soul with consistent mental repetition of the *praṇava mantra,* AUM. The jīva must transcend limits of the gross, subtle, and causal bodies to attain *turiya* in *nirmala avasthā.* This rare state is realized through regular meditation on the *mahā-vākya, átvam tat asi..*

27. Three Illusions

In this section there are six verses. They deal with the nature of three illusions viz. *māyā-p-pāl̲, bhōda-p-pāl̲,* and *upaśānta-p-pāl̲.* The last two are respectively known as *jīva-p-pāl̲* and *viyōma-p-pāl̲.*

Mandiram 2495

காரியம் ஏழ்கண்(டு) அறும்மாயப் பாழ்விடக்
காரணம் ஏழ்கண்(டு) அறும்போதப் பாழ்விடக்
காரிய காரண வாதனை கண்(டு) அறும்
சீருப சாந்தமுப் பாழ்விடத் தீருமே.

Transliteration

Kāriyam ēl̲kaṇḍ(u) ar̲ummāya-p pāl̲viḍa-k
Kāraṇam ēl̲kaṇḍ(u) ar̲umpōta-p pāl̲viḍa-k
Kāriya kāraṇa vātan̲ai kaṇḍ(u) ar̲um
Cīrūpa sāntamu-p pāl̲viḍa-t tīrumē.

Translation

Illusion of māyā leaves when jīva leaves seven *kāryas*
Illusion of *bodha* leaves when *para* leaves seven *karaṇas*
Illusion of *upaśānti* leaves when *kārya, kāraṇa* impressions are extinct
When the triple illusions are left, birth ceases completely.

Commentary

Only in the Advaita Vedānta are the *kāraṇa* and *kārya upādhis* mentioned. Tirumūlar reveals here his knowledge of Vedānta. Also, in the following section (28), he discusses them with the title *kārya kāraṇa upādhi.*

All illusions occur due to the adjuncts (*upādhi*) and their impressions. If these are removed, the illusions automatically become extinct.

In this verse Tirumūlar speaks of: 1.*māyā-p-pāḻ*, 2.*bōdha-p-pāḻ*, and 3.*upaśānta-p-pāḻ*. It seems the word "*pāḻ*" is used here to mean "an illusion." Elsewhere, it connotes the sense of void or *śūnya*.

First of all, he explains the illusion of māyā leaves the jīva when the jīva leaves the seven-fold *kārya upādhis*, which are enumerated hereunder:

1. five-fold sense organs and five-fold organs of action, constituting the gross body
2. the objects, susceptible to the aforesaid organs
3. mind (*manas*)
4. intellect (*buddhi*)
5. consciousness (*citta*)
6. ego (*ahaṅkāra*)
7. five-fold airs (*prāṇādi pañcakam*)

Since these adjuncts are products of māyā, they are called *kāryōpādhi*.

Secondly, Tirumūlar speaks of *kāraṇa upādhi*, which are associated with Īśvara in Adivaita Vedānta, and with para in Śaiva Siddhānta (vide. *Tirumandiram* 2501). Para is the purified jīva (individual soul) bereft of all malas. The illusion of *bodha (jīva)* leaves the para when he experiences and transcends the seven-fold *kāraṇa upādhis*, which are enumerated below:

1. omniscience *(sarvajñatva)*
2. all instrumentality (*sarvakāraṇatva*)
3. control over all senses (*sarvendriyāmitva*)
4. all lordship (*sarveśvaratva*)
5. all creatorship (*sarvasṛṣṭitva*)
6. all protectorship (*sarvastitva*)
7. all destroyership (*sarvasamhāratva*).

These adjuncts constitute the casual attributes of *para* (Īśvara), essentially concerned with the cosmic functions. Illusion of *upaśānti*, i.e. tranquility, leaves the jīva and para. When impressions of both *kārya* and *kāraṇa upādhis* are transcended, there is no more birth to jīva (or para), who left the triple illusions.

Mandiram 2496

மாயப்பாழ் சீவன் வியோமப்பாழ் மன்பரன்
சேயமுப் பாழ்எனச் சிவசத்தி யிற்சீவன்
ஆய வியாப்தம் எனும்முப்பா ழாம் அந்தத்
தூய சொரூபத்தில் சொல்முடி வாகுமே.

Transliteration

Māya-p-pā<u>l</u> cīva<u>n</u> viyōma-p-pāl ma<u>n</u>para<u>n</u>
Cēyamu-p pā<u>l</u>e<u>n</u>a-c sivasatti yi<u>r</u> cīva<u>n</u>
Āya viyāptam e<u>n</u>ummu-p-pā <u>l</u>ām anta-t
Tūya corūpattil col muḍi vākumē.

Translation

Māya-pā<u>l</u>, jīva-pā<u>l</u>, viyōma-pā<u>l</u>
Are *para*'s triple *pal*' these three *pā<u>l</u>s*
Are left at the state of jīva's absorption in Śivaśakti's grace
That pure absorption is the end of word.

Commentary

Para, the evolved jīva, has to leave the three illusions; 1.illusion of māyā (*māyā-pāḻ*), 2.illusion of jīva (*jīva-pāḻ*), and 3.illusion of *viyōma,* i.e. atmosphere (*viyōma-pāḻ*). These three illusions leave the soul immersed in the boundless grace of Śivaśakti. The soul's absorption or oneness with Śivaśakti is the conclusion of the triple words "*tvam tat asi.*"

Mandiram 2497

எதிரற நாளும் எருதுவந்(து) ஏறும்
    பதியெனும் நந்தி பதமது கூடக்
கதியைனப் பாழைக் கடந்(து) அந்தக் கற்பனை
    உதறிய பாழில் ஒடுங்குகின் றேனே.

Transliteration

Etiraṟa nāḷum erutuvant(u) ēṟum
    Pati-y-eṉum nandi padamatu kūḍa-k
Kadi-y-eṉa-p pāḻai-k kaḍant(u)anta-k kaṟpaṉai
    Utaṟiya pāḻil oḍuṅkukiṉ ṟēṉē.

Translation

Lord Śiva who has no equal
    Ever mounts the bull; I conjoin His feet,
Which is relief, crossed the triple illusions
    Thrown off illusion, I absorb in infinite space.

Commentary

He who has no comparison, is Lord Śiva. In the *Tirukkuṟaḷ* (7), the same idea is conveyed in the line: *taṉakku uvamai illātāṉ.* His mount is the bull. The bull connotes: 1. paśu or soul, and 2. *dharma.*

He mounts the bull and drives the soul. He is the embodiment of *dharma* or virtue. Tirumūlar states that he took refuge in His sacred feet, which gave relief and release. After crossing the triple *pāḻ*; 1. illusion of māyā (*māyā-pāḻ*), 2. illusion of soul (*jīva-pāḻ*), and 3. illusion of atmosphere (*viyōma-pāḻ*), Tirumūlar renounced all imaginations and illusions. There in pure infinite space, he became absorbed.

Mandiram 2498

துரியம் அடங்கிய சொல்லறும் பாழை
    அரிய பரம்பரம் என்பர்கள் ஆதர்
அரிய பரம்பரம் என்றே துதிக்கும்
    அருநிலம் என்பதை யாரறி வாரே.

Transliteration

Turiyam aḍaṅkiya col-l-aṟum pāḻai
    Ariya paramparam enparkaḷ ātar
Ariya paramparam eṉṟē tutikkum
    Arumilam eṉpatai-y āraṟi vārē.

Translation

The ignorant call it *paramparam*, the void
    That transcends words and where *turiya* is absorbed
Who knows that it is the rare state *turiyātīta*,
    Deserves to be worshipped as the rarest *paramparam*.

Commentary

Paramparam denotes the Supreme above all supremes. Those who do not experience this supreme reality call it by the name *Paramparam*. It is a pure void that transcends all descriptions and

names. It is the transcendental state where the *turiya* state is witnessed. It is the rarest *turiyātīta* state, which deserves to be hailed and worshipped as the rarest supreme reality.

Mandiram 2499

ஆறாறு நீங்க நமவா அகன்றிட்டு
வேறா கியபரை யாவென்று மெய்ப்பரன்
ஈறான வாசியிற் கூட்டும் அதுவன்றோ
தேறாச் சிவாய நமவெனத் தேறிலே.

Transliteration

Āṟāṟu niṅka nama-v-ādi akaṉṟiṭṭu
Vēṟā kiyaparai yā-v-eṉṟu mey-p-paraṉ
Īṟāṉa vāsiyiṟ kūṭṭum aduvaṉṟō
Tēṟā-c civāya nama-v-eṉa-t tērilē.

Translation

Thirty six, *tirōdhāna* and āṇava leave
Divine grace Para causes the perfect soul
To conjoin with Śivaśakti, that is to be known
As the esoteric significance of Śivāyanama.

Commentary-

When the thirty-six evolutes of māyā, *tirōdhāna* śakti (the power of concealment), and āṇava (egoism) are completely removed, the Supreme Parāśakti, the embodiment of divine grace, guides the soul to unite with Śivaśakti. Thus, the esoteric significance of the *pañcākṣara mantra*, Śivayanama, is conveyed.

In the five syllables of this mantra, *si* and *va* respectively denote Śiva and His inseparable Śakti. *Ya* denotes the soul. The

last two syllables *na* and *ma* respectively denote the *tirōdhāna śakti* and āṇava *mala*. When the soul leaves the last two impurities, it enjoys eternal bliss, symbolically noted by the first two syllables of the mantra.

Mandiram 2500

உள்ளம் உருவென்றும் உருவம் உளம்என்றும்
உள்ள பரி(சு) அறிந்(து) ஓரும் அவர்கட்குப்
பள்ளமும் இல்லை திடரில்லை பாழில்லை
உள்ளமும் இல்லை உருவில்லை தானே.

Transliteration

Uḷḷam uru-v-eṉṟum uruvam uḷameṉṟum
Uḷḷa paris(u) aṟint(u) ōrum avarkaṭku-p
Paḷḷamum illai tiḍarillai pāḻillai
Uḷḷamum illai uru-v-illai tāṉē.

Translation

Mind is form, form is mind
To those who realize its intrinsic nature
There is neither hell nor heaven, no illusion
There is neither mind nor any form.

Commentary

In this verse, Tirumūlar indicates two extreme views of philosophical significance. According to Vedāntins, the mind expands into the universe. The world is only a projection of mind. Apart from mental thought, there is no form. Therefore the external world has no antonomous status. If mind is transcended, it becomes easy to transcend the material spheres. This is idealism.

Since Śaiva Siddhāntins advocated that form (world) exists independently from mind, their thought is known as realism. According to them, matter is real.

Tirumūlar indicates that real jñānins (*meyjñānins*) transcend both idealism and realism, having gained into their true nature. To them, there is no hell *(paḷḷam)* or heaven *(mēḍu or tiḍar).* They have transcended all three illusions (illusion of māyā, illusion of jīva and illusion of *viyōma*). To them, mind and form disappear.

28. The Adjuncts of Jiva and Para

This section contains five verses, dealing with the seven adjuncts that are attached and dependent on the jīva, and the same number of adjuncts attached and dependant on the *para*.

Mandiram 2501

செற்றிடும் சீவ உபாதித் திறன்ஏழும்
 பற்றும் பரோபாதி ஏழும் பகர்உரை
உற்றிடும் காரிய காரணத் தோ(டு) அற
 அற்றிட அச்சிவம் ஆகும் அணுவனே.

Transliteration

Cer̲r̲iḍum cīva upādhi-t tir̲an̲ēl̲um
 Par̲r̲um parōpādhi ēl̲um pakar urai
Ur̲r̲iḍum kāriya kāraṇat tōḍ(u) ar̲a
 Ar̲r̲ida a-c-civam ākum aṇuvan̲ē.

Translation

Destroying the seven adjuncts of jīva
 Also the seven adjuncts that cling the *para*
Completely departing from the effect and cause
 The soul assumes the nature of Śiva.

Commentary

The adjuncts of jīva are the *kārya upādhis*. The adjuncts of *para* are the *kāraṇa upādhis*. They have already been enumerated in the commentary of verse 2495.

If the cause ceases, the effect automatically ceases. Therefore, Tirumūlar advises to depart from *kārya* (effect) and *kāraṇa* (its

cause). The soul in the form of atom is called *aṇuvaṉ.* After the removal of all aforesaid adjuncts, the soul becomes pure, assuming the nature of Śiva.

Mandiram 2502

ஆறாறு காரியோ பாதி அகன்றிட்டு
    வேறாய் நனவு மிகுத்த கனாநனா
ஆறா(று) அகன்ற சுழுத்தி அதில் எய்தாப்
    பேறா நிலத்துயிர் தொம்பதம் பேசிலே.

Transliteration

Āṟāṟu kāriyō pādhi akaṉpiṭṭu
    Vēṟāy naṉavu mikutta kaṉānaṉā
Āṟāṟ(u) akaṉṟa suḻutti atileytā-p
    Pēṟā nilattuyir tompadam pēcilē.

Translation

Having left the thirty six, the effects of māyā
    Soul experiences the *nirmala jāgrat,* crossing dream
And the state of deep sleep, after left the thirty six
    And attains *turiya,* indicated by *tvam pada.*

Commentary

The soul that aspires to soar high in its spiritual sojourn has to transcend the thirty-six tattvas, which are the products of māyā. It experiences the waking state within the *nirmala* or *śuddha* state. It goes beyond the dream state and deep sleep state, after having left the thirty-six evolutes. Finally, it attains the state of *turiya,* noted by the word *tvam.*

Mandiram 2503

அகாரம் உயிரே உகாரம் பரமே
மகாரம் சிவமாய் வரும்முப் பதத்துச்
சிகாரம் சிவமே வகாரம் பரமே
அகாரம் உயிர்என்(று) அறையலும் ஆமே.

Transliteration

Akāram uyirē ukāram paramē
Makāram śivamāy varum mu-p padattu-c
Cikāram sivamē vakāram paramē
Akāram uyiren̲r̲(u) ar̲aiyalum āmē.

Translation

A is soul, U is grace
M is Śiva in the three padas;
Si is Śiva, Va is Śakti, Ya the soul
It is possible to have them in *kāraṇa pañcākṣara.*

Commentary

The first two lines of this verse connote the esoteric sense of the *Praṇava mantra.* The last two lines annotate the secret sense of *kāraṇa pañcākṣara.*

In the *praṇava mantra* there are three sounds, A, U, M. Tirumūlar presents the real meaning of A, U and M. A denotes the soul, U denotes Parā Śakti, and M means Śiva. So the soul is protected by Śakti and Śivam. AUM is the *mūla mantra,* the original, since it is pronounced first, before the recital of any mantra.

Coming to *kāraṇa pañcākṣara,* Śivāya, *Śi* and *Va* respectively stand for Śiva and Śakti, while *ya* denotes the soul. It is guided by Śiva Śakti.

Mandiram 2504

உயிர்க்குயி ராகி ஒழிவற்(று) அழிவற்(று)
அயிர்ப்பறு காரணோ பாதி விதிரேகத்(து)
உயிர்ப்புறும் ஈசன் உபமிதத் தாலன்றி
வியர்ப்புறும் ஆணவம் வீடல்செய் யாவே.

Transliteration

Uyirkkuyi rāki o̲livar̲r̲(u) a̲livar̲r̲(u)
Ayirpp(u)ar̲u kāraṇō pādhi vitirēkatt(u)
Uyirppur̲um īsan̲ upamitat tālan̲r̲i
Viyarppur̲um āṇavam vīḍalcey yāvē.

Translation

Śiva is the soul to the soul, He is immortal
He helps the soul in the delusionless *kāraṇōpādhi*
And its opposite the *kāryōpādhi*; without His grace
The shaking āṇava does not depart the soul.

Commentary

Śiva animates all souls. He is the indweller of soul. He is ever-present, and helps the soul leave the seven-fold *kāraṇa upādhis* (causal adjuncts) and also the same number of *kārya upādhis*; noted by the word *vitirēkam, i.e. vetireka*, the contrary to the *kāraṇa upādhis*. These upādhis are presented in the commentary of verse 2495.

Āṇava, the ego principle, shakes the soul and sinks it in utter darkness. Without the grace of Śiva, the soul cannot remove the āṇava *mala*.

Mandiram 2505

காரியம் ஏழில் கலக்கும் கடும்பசு
 காரணம் ஏழில் கலக்கும் பரசிவன்
காரிய காரணம் கற்பனை சொற்பதப்
 பாரறும் பாழில் பராபரத் தானே.

Transliteration

Kāriyam ē̱lil kalakkum kaḍumpasu
 Kāraṇam ē̱lil kalakkum parasivaṉ
Kāriya kāraṇam ka̱rpanai co̱rpada-p
 Pāra̱rum pā̱lil parāparat tāṉē.

Translation

Fettered soul mingles in the *kāryōpādhi*
 Paraśiva mingles in the *kāraṇa upādhi*
The cause and effect are imaginations
 On removal of *pā̱l*, soul becomes *parāpara.*

Commentary

The soul, fettered by the triple malas joins with the seven-fold *kārya upādhis.* In order to save the soul, Śiva also pervades the seven-fold *kāraṇa upādhis*. These two groups of *upādhis* have been eumerated in commentary of verse 2495.

The cause and effect are nothing really, yet, both arise due to imagination of the mind. They are illusory and not real. On removal of the triple *pā̱l*, viz. the illusion of māyā, illusion of jīva, and illusion of *viyoma* (see commentary of verse 2496), the soul becomes Supreme Śiva. In this context, it is appropriate to quote the popular saying, "maṉitaṉ teyvam ākalām," i.e. a person can become God.

29. The State of Tranquility

This section contains six verses dealing with the state of tranquility.

Mandiram 2506

முத்திக்கு வித்து முதல்வன்தன் ஞானமே
    பத்திக்கு வித்து பணிந்துற்றுப் பற்றலே
சித்திக்கு வித்து சிவபரம் தானாதல்
    சத்திக்கு வித்து தன(து) உப சாந்தமே.

Transliteration

Muttikku vittu mudalavaṉtaṉ jñāṉamē
    Pattikku vittu paṇinturru-p parralē
Sittikku vittu sivaparam tāṉātal
    Sattikku vittu taṉat(u)upa sāntamē.

Translation

Seed to release is the jñāna of Śiva
    Seed to devotion is the obeisance and worship
Seed to siddhi is the becoming of Śiva
    Seed to Śakti is the soul's tranquility.

Commentary

In this verse, Tirumūlar speaks of release (*mukti*), devotion (*bhakti*), *siddhi* (attainment), and śakti (power). He suggests the source and means of reaching each. Śivajñāna is the seed for eternal release from the cycle of transmigration. Obeisance and worship are the seeds responsible for the development of devotion. The soul that attains Śivahood develops divine powers, called

siddhis. The state of tranquility is the seed to win the grace of Parāśakti and Her power.

This verse is rhetorically identified as *nār col alaṁkāram;* in each line an important idea is expressed in concise language. Each line is an *alaṁkāram* of *sabda* (sound) *viśeṣa*. In all, four *sabdāla-ṁkāras* are enshrined in the verse.

Alaṅkāra is known as figure of speech in English rhetorics. If it is based on *sabda,* i.e. word, and is known as *sabdālaṅkāra*. If it is founded on sense, i.e. *artha,* and is called *arthālaṅkāra*.

In each line, the word *vittu* (seed) occurs. Thus, seed to release (*muttikku vittu*), seed to devotion (*pattikku vittu*) etc., occur as a verbal embellishment. Each line is treated as the linguistic expression of a supreme idea. Thus the verse possesses four beautiful ideas based on *sabda,* i.e. word.

Mandiram 2507

காரியம் ஏழும் கரந்திடும் மாயையுள்
 காரணம் ஏழும் கரக்கும் கடுவெளி
காரிய காரண வாதனைப் பற்(று)அறப்
 பாரண வும்உப சாந்தப் பரி(சு) இதே.

Transliteration

Kāriyam ēḻum karantiḍu māyaiyuḷ
 Kāraṇam ēḻum karakkum kaṭuveḷi
Kāriya kāraṇa vātanai-p paṟṟ(u) aṟa-p
 Pāraṇavumupa sānta-p paris(u) itē.

Translation

Karyam seven conceal in the māyā
Kāraṇam seven conceal in the *parākāśa*
When the impressions of *kārya* and *kāraṇa* are removed
The state of grand tranquility is attained as an award.

Commentary

The seven fold *kārya upādhis* are absorbed in primordial matter. The sevenfold *kāraṇa upādhis* are absorbed in infinite space. These *upādhis* were enumerated in commentary of verse 2495. The impressions of the *kārya* and *kāraṇa upādhis* are gradually wiped out so the soul becomes eligible to attain complete tranquility, an award for all the spiritual effort undertaken by the soul.

Mandiram 2508

அன்ன துரியமே ஆத்தும சுத்தியும்
முன்னிய சாக்கிரா தீதத்(து) உறுபுரி
மன்னு பரம்காட்சி ஆவ(து) உடனுற்றுத்
தன்னின் வியாத்தி தனின்உப சாந்தமே.

Transliteration

An͟n͟a turiyamē āttuma suttiyum
Mun͟n͟iya cākkirā tītatt(u) ur͟upuri
Man͟n͟u paramkāṭci āvatu uḍan͟ur͟r͟u-t
Tan͟n͟in͟ viyātti tan͟in͟upa sāntamē.

Translation

Turiya is the state of *ātma śuddhi*
In *jāgrātīta* the Lord implicit in the body
Becomes explicit for vision; soul's pervasion
In the all pervading Reality is called *upaśāntam.*

Commentary

The purification of internal instruments (mind, intellect, ego and consciousness) leads to the purification of soul or *ātma śuddhi.* Such purification allows for waking consciousness (*jāgrat*) within the transcendental state, *turiyātītata.* The Lord contained within the body becomes clearly observable, and the soul is allowed to experience Him directly.

The soul's absorption in all-pervading Śiva is called *upaśāntam,* i.e. complete tranquility.

Mandiram 2509

ஆறாறு) அமைந்(து) ஆண வத்தையுள் நீக்குதற்
பேறான தன்னை அறிதற்பின் தீர்சுத்தி
கூறாத சாக்கிரா தீதம் குருபரன்
பேறாம் வியாத்தம் பிறழ்உப சாந்தமே.

Transliteration

Āṟāṟ(u) amaint(u)āṇa vattai-y-uḷ nīkkutaṟ
Pēṟāṉa taṉṉai aṟitaṟpiṉ tīrsutti
Kūṟāta cākkirā tītam guruparaṉ
Pēṟām viyāttam piṟaḻupa sāntamē.

Translation

Thirty six are meant for the removal of āṇava *mala*
Realization of the attainment of Śivānanda is *ātma śuddhi*
Jāgrātīta is intended to get the grace of *guruparaṉ*
Absorption in His feet results in perfect tranquility.

Commentary

Thirty six tattvas (the products of māyā) are added to the soul by the Lord to remove the potency of āṇava *mala*. Purification of soul is the result of realization of Śiva's eternal bliss. Within *jāgrat* state the soul experiences *turiyātīta* to attain the boundless grace of the divine preceptor *(guru paraṉ)*. *Upaśāntam*, i.e. perfect tranquility, is attained by the soul's absorption in the sacred feet of the Lord.

Mandiram 2510

வாய்ந்த உபசாந்த வாதனை உள்ளப்போய்
ஏய்ந்த சிவமாத லின்சிவா ணந்தத்துத்
தோய்ந்தறல் மோனச் சுகானுபவத் தோடே
ஆய்ந்ததில் தீர்க்கை ஆன(து) ஈ ரைந்துமே.

Transliteration

Vāynta upasānta vādanai uḷḷa-p-pōy
Ēynta śivamāta liṉsivā ṉantattu-t
Tōyntaṟal mōṉa sukāṉubavat tōḍē
Āyntatil tīrkkai ānat(u)ī raintumē.

Translation

Having gone with the impression of tranquility
Becoming Śiva, immersing in Śivānanda,
Losing one's self, *sukhānubhava* of mystic silence,
Abandoning it are the ten steps for tranquility.

Commentary

In this verse and verse 2509, Tirumūlar enumerates ten steps to the attainment of eternal tranquility, i.e. *upaśāntam*. The five

steps mentioned in verse 2509 are: 1.removal of the potency of āṇava, 2.self-realization, 3.leaving it, 4.attaining *turiyātīta* within *jāgrat* state, and 5.absorption in the feet of Divine Preceptor.

The next five steps are enumerated in this verse (2510): 1.attainment of Śivahood (becoming Śiva), 2.immersing in Śivānanda (the bliss of Śiva), 3.losing oneself in the experience of bliss, 4.mystic silence with the experience of *sukha* (happiness), and 5.abandoning it.

Thus, the ten steps are suggested by Tirumūlar to the attainment of perfect tranquility.

Mandiram 2511

பரையின் பரவ பரத்துடன் ஏகமாய்த்
    திரையினின் றாகிய தெண்புனல் போல வுற்(று)
உரையுணர்ந்(து) ஆரமு(து) ஒக்க உணர்ந்துளோன்
    கரைகண் டான்உரை யற்றகணக்கிலே.

Transliteration

Paraiyin̲ parava parattuḍan̲ ēkamāy-t
    Tiraiyinin̲ r̲ākiya teṇpun̲al pōla-v-ur̲r̲(u)
Urai-y-uṇarnt(u) āramud(u) okka uṇarntuḷōn̲
    Karaikaṇ ṭān̲urai-y ar̲r̲a kaṇakkilē.

Translation

Due to the spread of divine grace, soul becomes one with Śiva
    Like clear sea without wave, it realizes the instruction
Of the preceptor, experiences bliss as sweet as ambrosia
    Without any speech, reaches the shore of the ocean of birth.

Commentary

The grace of Parāśakti spreads over the soul, which becomes one with Śiva. Like the sea without waves, the soul enjoys placid tranquility. It realizes the spiritual instruction of the preceptor, and experiences bliss which is as sweet as the nectar of immortality. It abides in the state of mystic silence, and the soul finally reaches the shore (of the ocean of birth) where the cycle of transmigration no longer has influence.

30. Avoidance of Out-Speaking

This section consists of fifteen verses. The title, *puṟaṅkūṟāmai,* often means back-biting. This is not the meaning here. The meaning is to avoid speaking out about spiritual experiences. It is better to go within, and appreciate the mystical experience in humility and solitude.

Mandiram 2512

பிறையுட் கிடந்த முயலை ஏறிவான்
அரைமணி வாட்கொண்டவர்தமைப் போலக்
கறைமணி கண்டனைக் காண்குற மாட்டார்
நிறையறி வோம்என்பர் நெஞ்சிலர் தாமே.

Transliteration

Piṟaiyuṭ kiḍanta muyalai eṟivāṉ
Araimaṇi vāṭkoṇ ḍavartamai-p pōla-k
Kaṟaimaṇi kaṇṭaṉai-k kāṇkuṟa māṭṭār
Niṟaiyaṟi vōmeṉpar neñcilar tāmē.

Translation

Like people who took the jewelled sword
To hurl against the hare abiding on the moon,
Those who do not envision the blue throated Śiva
Declare they have known, though inwardly ignorant.

Commentary

There is a substance that can be seen to take shape on the surface of the moon; people used to say it is a hare living on the moon. Only a foolish and ignorant person would take a sword in hand, and attempt to hunt the hare.

So also it is an immature person who has had no vision of Lord Śiva, and yet who rambles on, speaking as if he has seen Him.

Mandiram 2513

கருந்தாள் கருடன் விசும்பூ(டு) இறப்பக்
    கருந்தாள் கயத்தில் கரும்பாம்பு நீங்கப்
பெருந்தன்மை பேசுதி நீ யொழி நெஞ்சே
    அருந்தா அலைகடல் ஆறுசென் றாலே.

Transliteration

Karuntāḷ karuḍaṉ vicumpūḍ(u) iṟappa-k
    Karuntāḷ kayattil karumpāmbu nīṅka-p
Peruntaṉmai pēcuti nī-y-oḻi neñcē
    Aruntā alaikaḍal āṟuceṉ ṟālē.

Translation

When dark-footed *garuḍa* flies in the sky
    The dark serpent in the tank lays compressed
Oh mind! Always flaunt yourself, leave such boasting
    Merge in Śiva like the river merging in the ocean

Commentary

Garuḍa bird (the white throated kite) is dangerous to the serpent. The bird flies high in the sky. Nevertheless, the serpent floating in the tank hides in the aquatic plants to avoid even the shadow of the bird.

Tirumūlar advises the mind to become absorbed like the serpent. He exhorts the aspirant not to indulge in self-boasting. One has to become humble and subservient to merge with Lord Śiva,

like a river merging into the vast ocean. After the merger, there no longer exists two from which to differentiate.

Mandiram 2514

கருதலர் மாளக் கருவாயில் நின்ற
    பொருதலைச் செல்வது புல்லறி வாண்மை
மருவலர் செய்கின்ற மாதவம் ஒத்தால்
    தருவலர் கேட்ட தனியும்பர் ஆமே.

Transliteration

Karutalar māḷa-k karuvāyil niṉṟa
    Porutalai-c ceyvatu pullaṟi vāṇmai
Maruvalar ceykiṉṟa mādavam ottāl
    Taruvalar kēṭṭa taṉi-y-umpar āmē.

Translation

It is sheer absence of knowledge to engage in fight
    When enemies on the battle-field have met with death
If the penance of the subdued persons succeeds
    It is possible to become celestials, being donors.

Commentary

There is no need to continue battle when the enemies are dead. Once the senses are controlled, what is the need of severe penance? If penance has been successful, one can become celestial. Sense-controlled persons who engaged in severe penance, can become celestials with the power of granting prayers ("being donors").

Mandiram 2515

பிணங்கவும் வேண்டாம் பெருநிலம் முற்றும்
இணங்கியெம் ஈசனே ஈசன்என்(று) உன்னில்
கணம்பதி னெட்டும் கழலடி காண
வணங்கெழு நாடியங்(கு) அன்புறல் ஆமே.

Transliteration

Piṇaṅkavum vēṇṭām perunilam mu̲r̲r̲um
Iṇaṅki-y-em īsa̲nē īsa̲ne̲n̲r̲(u) u̲n̲nil
Kaṇampati ṉeṭṭum ka̲lalaḍi kāṇa
Vaṇaṅke̲lu nādi-y-aṅk(u) a̲npu̲ral āmē.

Translation

Don't entertain erroneous views; if you worship
Lord Śiva, the peerless God to all worlds
Even the eighteen groups would seek your feet
And worship; you can experience their devotion.

Commentary

The aspirant does not need to exhort the inaccurate beliefs of religious faiths. One must steadfastly recognize Lord Śiva as the Supreme Being. Such reverence to God inspires admiration from the eighteen groups of celestials. He/she who worships in this way will experience his/her own devotion enhanced through the resonating reciprocal devotion of celestials.

The eighteen groups are the following: *1.amarar, 2.siddhar, 3.aśurar, 4.taittiyar, 5.garuḍar, 6.ki̲n̲narar, 7.nirutar, 8.kimpuruḍar, 9.gandharvar, 10.iyakkar, 11.viñjaiyar, 12.bhūtar, 13.piśāsar, 14.antarar, 15.mu̲nivar, 16.urakar, 17.ākāśavāsiyar, and 18.bhōga-būmiyar.*

Mandiram 2516

என்னிலும் என்னுயி ராய இறைவனைப்
        பொன்னிலும் மாமணி யாய புனிதனை
மின்னிய எவ்வுயி ராய விகிர்தனை
        உன்னிலும் உன்னும் உறுவகை யாலே.

Transliteration

Eṉṉilum eṉ-ṉ-uyir āya iṟaivaṉai
        Poṉṉilum māmaṇi-y-āya puṉitaṉai
Miṉṉiya evvuyir āya vikirtaṉai
        Uṉṉilum uṉṉum uṟuvakai yālē.

Translation

The Lord is my soul in me
        The pure is the great ruby, excelling gold
He glitters in all souls, but is different
        If you think of Him properly, He will surely think of you.

Commentary

In this verse, Tirumūlar expresses his mystical experience of Śiva. The Lord is the driving force in his soul. He is the purest, shining like a ruby which is greater than gold. Though He glitters in all beings, He is different from them. If you meditate on Him and establish *bhakti* in your heart, He will see you and come to your assistance. (Similar experience is found in the Dēvāram of Saint Appar (V.21.1))

Mandiram 2517

நின்றும் இருந்தும் கிடந்தும் நிமலனை
        ஒன்றும் பொருள்கள் உரைப்பவர் ஆகிலும்

வென்(று)ஐம் புலனும் விரைந்து பிணக்(கு)அறுத்(து)
ஒன்றாய் உணரும் ஒருவனும் ஆமே.

Transliteration

Nin̲r̲um iruntum kiḍantum nimalan̲ai
On̲r̲um poruḷkaḷ uraippavar ākilum
Ven̲r̲(u)ai-m pulan̲um viraintu piṇakk(u) ar̲utt(u)
On̲r̲āy uṇarum oruvan̲um āmē.

Translation

They adore the Immaculate Lord in sensible words
By standing, sitting and prostrating
Conquer the five senses and cutting off the bonds
Realize Him as one who is one with you.

Commentary

The various ways of expressing intense devotion are indicated in this verse. The Lord is by nature immaculate and hence the epithet, *Nirmalan̲*. Some people chant His glory, standing before His image. Some people adore Him by sitting in a comfortable posture and meditating. Others prostrate before Him, expressing their emotional bondage.

Tirumūlar advises the aspirant to conquer his own senses. Self-conquest is considered the best conquest. Furthermore, he says to cut away the triple bonds of āṇava, karma and māyā. Realization of the supreme reality is essential. He is one Reality, mingling with all souls.

Mandiram 2518

நுண்ணறி வாய்உல காய்உல(கு) ஏழுக்கும்
எண்ணறி வாய்நின்ற எந்தை பிரான்தன்னைப்
பண்ணறி வாளனைப் பாவித்த மாந்தரை
விண்ணறி வாளர் விரும்புகின்றாரே.

Transliteration

Nuṇṇaṟi vāyula kāyulak(u) ēḻukkum
Eṇṇaṟi vāyniṉṟa entai pirāṉtaṉṉai-p
Paṇṇaṟi vāḷaṉai-p pāvitta māntarai
Viṇṇaṟi vāḷar virumpukiṉ ṟārē.

Translation

He is the subtle knowledge; to the seven worlds
He is the source of knowledge, He is my Father and Lord
He is the embodiment of knowledge; those, who meditate on Him,
Are very much liked by all residents of heaven.

Commentary

The Lord is very subtle as the form of knowledge. For innumerable beings of the seven-fold worlds, He shines as the source and force of knowledge. Tirumūlar affectionately says that the Lord is His Father. He is *jñāna svarūpa;* i.e. His intrinsic nature is knowledge. That is why He is adored as the embodiment of knowledge. The celestials living in heaven, deeply admire those who meditate on Lord Śiva.

Mandiram 2519

விண்ணவ ராலும் அறிவறி யான்தன்னைக்
கண்ணறஉள்ளே கருதிடிற் காலையில்

எண்ணுற வாகமுப் போதும் இயற்றி நீ
பண்ணிடில் தன்மை பராபரன் ஆமே.

Transliteration

Viṇṇava rālum aṟivaṟi yāṉ taṉṉai-k
Kaṇṇaṟa-v uḷḷē karutiḍiṟ kālaiyil
Eṇṇuṟa vākamu-ppōtum iyaṟṟinī
Paṇṇiḍil taṉmai parāparaṉ āmē.

Translation

He is unknown even to celestials
If you meditate on him in the morning
And practise the means thrice in a day
You will attain the nature of Supreme Śiva.

Commentary

Tirumūlar states that although the Lord is not known to many celestials, He is accessible to the devotee who meditates on Him daily. In the early morning when the mind is clear, one should commence meditation on the Lord. The devotee excels rapidly who meditates three times a day, morning, noon and evening. If one consistently continues meditation, one becomes Lord Śiva.

Mandiram 2520

ஒன்றாய் உலகுடன் ஏழும் பரந்தவன்
பின்தான் அருள்செய்த பேரரு ளாளவன்
கன்றா மனத்தார்தம் கல்வியுள் நல்லவன்
பொன்றாத போது புனைபுக ழானே.

Transliteration

Oṉṟāy ulakuḍaṉ ēḻum parantavaṉ
Piṉtāṉ aruḷceyta pēraru ḷāḷavaṉ

Kan̠r̠ā man̠attārtam kalviyuḷ nallavan̠
Pon̠r̠āta pōdu pun̠aipuka l̠ān̠ē.

Translation

The unique Lord pervades the seven worlds
After taking refuge unto Him, He showers immense grace
He shines in the learning of those with unfading mind
He has the fame of enshrining in the lotus heart.

Commentary

The Lord is unique, pervading all worlds. He is the embodiment of boundless compassion and showers grace on devotees. He gives brightness in the knowledge of the learned with unfading mind. He is adored by devotees and His "fame is meaningful," as stated in the *Tirukkuraḷ* (5), "poruḷcēr pukal̠." He always abides in the lotus-like heart of devotees.

Mandiram 2521

போற்றிஎன் றேன்எந்தை பொன்னான சேவடி
ஏற்றியே ஒன்றும் எறிமணி தானகக்
காற்றின் விளக்கது காயம் மயக்குறும்
ஆற்றலும் கேட்டதும் அன்றுகண் டேனே.

Transliteration

Pōr̠r̠ien̠ r̠ēn̠entai pon̠n̠ān̠a cēvaḍi
Ēr̠r̠iyē ten̠r̠um er̠imaṇi tān̠aka-k
Kār̠r̠in̠ viḷakkatu kāyam mayakkur̠um
Ār̠r̠alum kēṭṭatum an̠r̠ukaṇ ḍēn̠ē.

Translation

Praise to my Father, Praise to His gold feet
Thus I adored, within I heard the gonging sound
I witnessed the body, activated by the breathing air
And pervaded by the power of Lord's grace.

Commentary

Tirumūlar expresses his mystic experience. While internally worhipping the golden feet of the cosmic Father, he heard a gong ring within his heart. He saw his own body animated with prāṇa by the power of his breath. The air of his breath was pervaded with the force and power of Śiva's grace. This verse indicates the efficacy of kuṇḍalini prāṇāyāma; mastery of life force through control of the breath.

Mandiram 2522

நேடிக்கொண்(டு) என்னுள்ளே நேர்தரு நந்தியை
ஊடுபுக் காரும் உணர்ந்(து) அறி வார்இல்லை
கூடுபுக்(கு) ஏறல் உற் றேன்அவன் கோலம்கண்
மூடிக்கண் டேன்உல(கு) ஏழும்கண் டேனே.

Transliteration

Nēḍi-k-koṇḍ(u) e-ṉ-uḷḷē nērtaru nandiyai
Ūḍupuk kārum uṇarnt(u)aṟi vārillai
Kūḍupukk(u) ēralur ṟēṉavaṉ kōlamkaṇ
Mūḍikaṇ ḍēṉulak(u) ēḻumkaṇ ṭēṉē.

Translation

Within my heart I sought my Lord
Nobody went into the heart to know Him

Through the suṣumnā I ascended the ādhāras
Shutting my eyes I saw His beauty and the seven worlds.

Commentary

Tirumūlar is a great Śivayogin. Through practice of Yogā he was able to encounter ultimate Reality within his heart. Here, he shares his own experience of observing the Lord and the world He pervades.

If one wants to know the Lord, he should not search for Him in material objects. He is within the heart and consciousness of every soul. It is through the suṣumnā nāḍi, the central energy channel (along the spine), that one must ascend to find the Lord. One must ascend from one ādhāra to the next, to witness His divine beauty and His seven worlds.

Thirumūlar saw the Lord not with his physical eye, but by opening the inner eye known as *jñāna-k-kaṇ*.

Mandiram 2523

ஆன புகழும் அமைந்ததோர் ஞானமும்
தேனும் இருக்கும் சிறுவரை ஒன்றுகண்(டு)
ஊனமொன் றின்றி உணர்வுசெய் வார்கட்கு
வானகம் செய்யும் மறவனும் ஆமே.

Transliteration

Āṉa pukaḻum amaintatōr jñāṉamum
Tēṉum irukkum ciṟuvarai oṉṟukaṇḍ(u)
Ūṉamoṉ ṟiṉṟi uṇarvucey vārkaṭk(u)
Vāṉakam ceyyum maṟavaṉum āmē.

Translation

Those, who have witnessed the little mount
Saturated with glory, jñāna and honey
And meditate on it without defect
Śiva, the warrior converts it into eternal Heaven.

Commentary

In this verse also, Yogā sadhana is suggested by Tirumūlar to attain eternal bliss. Within the body, there is a little mountain known as Mēru; it is above the cerebrum, and is called sahasrāra (thousand petal lotus), *pon̲-ambalam* (golden hall), *citambaram* (Hall of jñāna), *candra maṇḍala* (the moon circle), etc. It has been extolled by the Siddhas as the embodiment of jñāna. Through yogic method one can learn to meditate on it perfectly. Lord Śiva's grace lifts the veil, and opens the doorway to Brahman and the kingdom of heaven.

Śiva is noted as a warrior, since He fights the elements that stand as impediments on the spiritual path of His devotees.

Mandiram 2524

மாமதி யாமதி யாய்நின்ற மாதவர்
தூய்மதி யாகும் சுடர்பர மானந்தம்
தாமதி யாகச் சகம்உணச் சாந்திபுக்(கு)
ஆமலம் அற்றார் அமைவுபெற் றாரே.

Transliteration

Māmati yāmati yāynin̲r̲a mādavar
Tūymati yākum cuḍarpara mān̲andam
Tāmati yāka-c cakamuṇa-c cāntipukk(u)
Āmalam ār̲r̲ār amaivuper̲ r̲ārē.

Translation

Great yogins who stood in the *sahasrataḷa*
The Lord of pure jñāna, effulgence and supreme bliss
Converts their knowledge into His, for their entry into
Tranquility; they became quiet, devoid of impurity.

Commentary

Above the six ādhāras, the *sahasrataḷa* known as *matimaṇḍalam* exists. It is above the head. The yogins reach there by achievement of samādhi. Śiva, the embodiment of knowledge, effulgence, and supreme bliss, transforms their knowledge into divine jñāna; enabling them to leave the triple malas and enter eternal silence and tranquility.

Mandiram 2525

பதமுத்தி மூன்றும் பழுதென்று கைவிட்(டு)
இதமுற்ற பாச இருளைத் துறந்து
மதமற்(று) என(து)யான் மாற்றிவிட்(டு) ஆங்கே
திதமுற் றவர்கள் சிவசித்தர் தாமே.

Transliteration

Padamutti mūṉṟum paḻuteṉṟu kaiviṭṭ(u)
Idamuṟṟa pāsa iruḷai-t turantu
Madamaṟṟ(u) eṉat(u)yāṉ māṟriviṭṭ(u) āṅkē
Tidamuṟ ṟavarkaḷ sivasiddhar tāmē.

Translation

Having abandoned the triple *padamuktis*
Having driven out the darkness of pāśa
Having relinquished the pride, ego and possessiveness
Śivasiddhas are established in the *sāyujya.*

Commentary

Pada muktis are inferior states of bliss. Supreme bliss is *para mukti*. The attainments of *sāloka (śivaloka), sāmīpa,* i.e. the nearness to Śiva; and *sārūpa,* i.e. similar form of Śiva, are the *pada muktis*. Even experiences with the celestials such as *Indra padam, Brahma padam, Viṣṇu padam* and *Rudra padam* are considered *padamuktis*. The Śiva Siddhas have transcended these inferior attainments and driven out the darkness of the triple pāśas; āṇava, karma and māyā. They have relinquished the inner evils of egoism, pride, possessiveness etc. Ultimately they attained *sāyujya,* or unity with Śiva; the highest form of liberation. It is essential to note that Saint Mānickavāsagar (A.D. 800) attained *Śivasāyujya.*

Mandiram 2526

சித்தர் சிவத்தைக் கம்டவர் சீருடன்
    சுத்தாசுத் தத்துடன் தோய்ந்தும்தோ யாதவர்
முத்தரம் முத்திக்கு மூலத்தர் மூலத்துச்
    சத்தர் சதாசிவத் தன்மையர் தாமே.

Transliteration

Siddhar sivattai-k kaṇḍavar cīruḍaṉ
    Suddhāsud dhattuḍaṉ tōyntum tōyātavar
Muttaram muttikku mūlattar mūlattu
    Sattar sadāsivat taṉmaiyar tēmē.

Translation

Siddhas are those who witnessed Śiva in His glory
    Though soaked in pure and impure māyās, they are unsoaked
They are *jīvan muktas*; they possess the source of release
    They have kuṇḍalini in their control, assuming Sadāśiva nature.

Commentary

In this verse Tirumūlar defines a Siddha. According to him, a Siddha is one who through kuṇḍalini Yoga experience Śiva in all splendour and glory. Like the lotus leaf in water, he is untouched by *śuddha* and *aśuddha māyās*, though he is embodied in their products. They are the liberated while living in the world. They have correct knowledge of the seed and source of *mukti*, i.e. release. They brought kuṇḍalini śakti under their control, and have utilized it to expand their awareness unto the Lord.

They assume the nature of Sadāśiva. They are both seen and unseen; living in a body and beyond it. They have material substance and form, yet exist beyond both, transcending the world.

31. The State of the Soul within Triple Guṇas in the Sphere of the Eight-Petalled Lotus

In this section there are ten verses dealing with experiences of the soul with the triple *guṇas* when it reaches the sphere of the eight-petal lotus. According to the *Pañcāksara Deepam,* the eight-petal lotus denotes the heart.

Mandiram 2527

உதிக்கின்ற இந்திரன் அங்கி யமனும்
துதிக்கும் நிருதி வருணன்நல்வாயு
மதிக்கும் குபேரன் வடதிசை ஈசன்
நிதித்(து)எண் திசையும் நிறைந்துநின் றாரே.

Transliteration

Utikkiṉṟa indiraṉ angi yamaṉum
Tutikkum niruti varuṇaṉnal vāyu
Matikkum kubēraṉ vaḍatisai īsaṉ
Nititt(u)eṇ tisaiyum niṟantuniṉ ṟārē.

Translation

Rising Indra, Agni, Yama
Adorable Niruti, Varuṇa, good Vāyu
Estimable Kubhēra, Īśāna of north
Are entitled to guard the eight directons.

Commentary

In this verse, Tirumūlar enumerates the eight celestial regents designated by Lord Śiva to protect the eight directions. Indra is the protector of the east, while Agni reigns in the south-east; Yama is

the ruler of the south and Niruti guards the South-west; Varuṇa protects the west and Vāyu (air-God) holds sway in the north-west; in the north Kubhēra is the guard and in the north-west Īśāna is the ruler. It is understood that the macrocosm is in the form of an eight-petal lotus, and the aforesaid divine regents are given mandate by Lord Śiva to guard it.

This heart cakra, often referred to as the *hrit*, is found as part of, or near to anāhata cakra, but lies in the *chitrini nāḍi* as one of three parts of sushumna nāḍi. (According to G.Varadarajan, the centre of the eight-petal lotus is located around the head of a person, guarded by the eight protectors.)

Mandiram 2528

ஒருங்கிய பூவும்ஓர் எட்டிதழ் ஆகும்
மருங்கிய மாயா புரியதன் உள்ளே
சுருங்கிய தண்டின் சுழுனையின் ஊடே
ஒருங்கிய சோதியை ஓர்ந்தெழும் உய்ந்தே.

Transliteration

Oruṅkiya pūvumōr eṭṭ(u)itaḻ ākum
Maruṅkiya māyā puriyataṉ uḷḷē
Curuṅkiya taṇḍiṉ suḻuṉaiyiṉ ūḍē
Oruṅkiya cōtiyai ōrnteḻum uyntē.

Translation

The lotus of the heart has eight petals
Inside the body, being the city of māyā
At the end of shrinked spinal column, meditate
On the light of suṣumnā for redemption.

Commentary

The heart is the shape of a lotus with eight petals. The physical body is personified as a city, which is made up of the products of māyā; and yet inside the body, at the space of the tailbone is the coiled light of kuṇḍalini śakti. For liberation, meditate on that light and raise it through the (central) suṣumnā nāḍi.

Mandiram 2529

மொட்(டு) அலர் தாமரை மூன்(று) உள மூன்றினும்
விட்(டு) அலர் இன்றனன் சோதி விரிசுடர்
எட்(டு) அலர் உள்ளே இரண்(டு) அலர் உள்ளுறில்
பட்(டு) அலர் கின்றதோர் பண்டம் கனாவே.

Transliteration

Moṭṭ(u)alar tāmarai mūṉṟ(u)uḷa mūṉṟiṉum
Viṭṭ(u)alar kiṉṟaṉaṉ cōti viricuḍar
Eṭṭ(u) alar uḷḷē iraṇḍ(u)alar uḷ-ḷ-uṟil
Paṭṭ(u) alar kiṉṟatōr paṇḍam kaṉāvē.

Translation

The lotus of the heart has three divisions
In them the jīva intermittently shines
Among the radiant eight petals if you meditate on the two
The Lord blossoms with certainty, for others it is a dream.

Commentary

The heart is in the form of an eight-petal lotus. It has three parts known as *dalas*: 1.sūrya, 2.caṇḍra, 3.agni (sun, moon, fire). In all of them the soul shines recurrently. Tirumūlar suggests the aspirant meditate on the two petals known as *karṇikai* and *karṇikai*

madyam; they form the pedestal of the Lord Śiva. *Karṇikai* means the pericarp of the lotus. Its middle part is known as *karṇikai madyam.* If one engages in meditation here, on the principles of supreme consciousness and supreme power, it is certain the Lord will give *darśan* to him. But He is just like a dream for all those who fail to meditate on Him. .

Mandiram 2530

ஆறே அருவி அகம்குளம் ஒன்(று) உண்டு
    நூறே சிவகதி நுண்ணிது வண்ணமும்
கூறே குவிமுலைக் கொம்(பு) அனை யாளொடும்
    வேறே இருக்கும் விழுப்பொருள் தானே.

Transliteration

Āṟē aruvi akamkuḷam oṉṟ(u)uṇḍu
    Nūṟē sivagati nuṇṇitu vaṇṇamum
Kūṟē kuvimulai-k komp(u)aṉai yāḷoḍum
    Vēṟē irukkum viḻu-p-poruḷ tāṉē.

Translation

The river is like falls, the heart is a tank
    Limitless is Śivagati which is very subtle
In left half along with Śakti like a creeper
    The Lord enshrines as Supreme Being.

Commentary

The "river" symbolizes the running ambrosial nectar from the *sahasrataḷa,* and the central nāḍi called susumnā. It is personified as a waterfall, as it descends from mount Mēru (another name for *sahasrataḷa,* the crown cakra). The nectar passes through suṣumnā

and fills the spiritual heart, which is compared to a tank or a lake. Śivagati is the attainment of Śivahood, which is boundless and subtle. In the left half of the body, Śakti rises like a creeper entwining. Both Śiva and Śakti enshrine themselves in the heart as the divine couple, blessing the soul.

Mandiram 2531

திகைஎட்டும் தேரெட்டும் தேவதை எட்டும்
வகைஎட்டு மாய்நின்ற ஆதிப் பிரானை
வகைஎட்டு நான்குமற்(று) ஆங்கே நிறைந்து
முகைஎட்டும் உள்நின்(று) உதிக்கின்ற வாறே.

Transliteration

Tikaieṭṭum tēreṭṭum tēvatai eṭṭum
Vakaieṭṭu māyninṟa ādi-p pirāṉai
Vakaieṭṭu nāṉkumaṟṟ(u) āṅkē niṟaintu
Mukaieṭṭum uḷninṟ(u) udikkinṟa vāṟē.

Translation

Directions eight, chariots eight, deities eight
Eightfold forms are the Primal Lord
Subduing the eight and four, filled the heart
Which is the eight-petal lotus, arising from there.

Commentary

The eight directions are: 1.east, 2.south-east, 3.south, 4.south-west, 5.west, 6.north-west, 7.north, and 8.north-east. The respective deities who guard these directions under the mandate of Śiva are: 1.Indra, 2.Agni, 3.Yama, 4.Niruti, 5.Varuṇa, 6.Vāyu, 7.Kubhēra, and 8.Īśāna. These deities each have their own vehicles.

Lord Śiva dwells in all the aforesaid deities. Therefore, it is said that He assumes their forms. Śiva also manifests in the form of five gross elements, the two great luminaries, sun and moon, and also within the soul; thus the name *Aṣṭamūrti*, the Lord with eight forms.

One has to subdue the eight and four, i.e. twelve. These refer to the five sense organs, five organs of action, mind and intellect. In that state of absorption, the primal Lord Śiva fills the heart resembling a lotus with eight petals. He arises on the lotus-like heart and blesses the yogin.

The eight petals in the lotus suggest the heart centre. Once the nectar of sahasrāra descends from the head and settles in the spiritual heart, His blessings will emanate within and without in all directions.

Mandiram 2532

ஏழும் சகளம் இயல்பும் கடந்(து)எட்டில்
  வாழும் பரம்என் றதுகடந்(து) ஒன்பதில்
ஊழி பராபரம் ஓங்கிய பத்தினில்
  தாழ்வது வான தனித்தன்மை தானே.

Transliteration

Ēḻum sakaḷam iyalpum kaḍant(u) eṭṭil
  Vāḻum paramen̲ r̲atukaḍant(u) on̲patil
Ūḻi parāparam ōṅkiya pattin̲il
  Taḻvatu vān̲a tan̲i-t-tan̲mai tān̲ē.

Translation

The first seven of the lotus is the jīva's seat
The eighth is the *para's* seat and the ninth
The *parāpara's* place, the tenth is unique, stand
Where the soul in humility merges with Śiva.

Commentary

In the lotus of eight petals, the first seven represent the seat of the fetters of jīva. The eighth is the seat of *para*, the unfettered soul. The nineth is the nether (bottom) petal where *parapara*, Lord Śiva, is enthroned. The tenth petal is above the lotus, indicating the unique position in which the soul with humility merges with Śiva completely.

This "eighth" can also be interpreted with reference to the subtle ādhāras above, ie. *paranāda*, the hightest stratum of sound; which brings higher levels of Samādhi that slowly descend into the intellectual and mental bodies, affecting permanent change.

Mandiram 2533

பல்லூழி பண்பன் பகலோன் இறையவன்
நல்லூழி ஐந்தினுள் ளேநின்ற ஊழிகள்
செல்லூழி அண்டத்துச் சென்றவவ் வூழியுள்
அவ்வூழி உச்சியுள் ஒன்றிற் பகவனே.

Transliteration

Pal-lūḻi paṇpaṉ pakalōṉ iṟaiyavaṉ
Nal-l-ūḻi aintiṉuḷ ḷēniṉṟa ūḻikaḷ
Cel-l-ūḻi aṇṭattu-c ceṉṟa-v-avv-ūḻiyuḷ
Avvūḻi ucciyuḷ oṉṟiṟ pakavaṉē.

Translation

The creator of deluges is Śivasūrya, the Lord
In the five deluges occurring in the five *kalās*
Many deluges passed in the systems of world
Top of all deluges exists only Lord Śiva.

Commentary

In order to give rest to animate and inanimate beings, the Lord who is extolled as the sun, causes deluges. The five *kalās* are: 1.*nivṛitti* (conscious, subconscious and magnetic forces between people), 2.*pratiṣṭhā* (intellect and instinct), 3.*vidyā* (superconscious awareness of forms in their totality, in progressive sates of manifestation) 4.*śānti* (superconscious forms of inner sounds and colors), and 5.*śāntiyatīta* (superconsciousness expanded into endless inner space of Śivānanda). Each of these contains separate world-systems. They are respectively created by Brahma, Viṣṇu, Rudra, Anantadēva and Sadāśiva. These gods perform their duty under the command of Lord Śiva. The great deluge known as *mahāsamhāra* is caused by Sadāśiva who is activated by Supreme Śiva. Finally, Śiva alone exists above all deluges. He is sole truth, the one Eternal Reality.

Mandiram 2534

புரியும் உலகினில் பூண்டவெட் டானை
திரியும் களிற்றொடு தேவர் குழாமும்
ளியும் மழையும் இயங்கும் வெளியும்
பரியும்ஆ காசத்திற் பற்றது தானே.

Transliteration

Puriyum ulakinilpūṇḍa-v-eṭ ṭāṉai
Tiriyum kaḷiṟṟoḍu tēvar kuḻāmum
Eriyum malaiayum iyaṅkum veḷiyum
Pariyumā kāsattiṟ paṟṟatu tāṉē.

Translation

In the knowable world is the Lord with eight forms
The eight elephants and the groups of celestials
The fire, the rain, the space that helps for moving
All these have support in the supreme space.

Commentary

Tirumūlar enumerates a list of animate beings and inanimate beings that depending upon the Lord with eight forms. The Lord is known as *Aṣṭamūrti*. He has as His body, the five gross elements (*mahābhūtas*), sun, moon and soul; pervading all of them. The eight elephants are the divine pachyderms, guarding the eight points of the compass. The different groups of celestials also depend on the Lord for their existence. The different manifestations of nature are supported by the *paramākāśa*, supreme space, which is nothing but Supreme Śiva.

Mandiram 2535

ஊறும் அருவி உயர்வரை உச்சிமேல்
ஆ(று)இன்றிப் பாயும் அருங்குளம் ஒன்(று) உண்டு
சே(று) இன்றிப் பூத்த செழுங்கொடித் தாமரைப்
பூவின்றிச் சூடான் புரிசடை யோனே.

Transliteration

Ū̱rum aruvi uyarvarai uccimēl
Ā̱r(u)in̠r̠i-p pāyum aruṅkuḷam on̠r̠(u)uṇḍu
Cē̱r(u)in̠r̠i-p pūtta ce̱luṅkoḍi-t tāmarai-p
Pū-v-in̠r̠i-c cūḍā̱n̠ puricaṭai yō̱n̠ē.

Translation

At the top of the mountain with fountain
There is a rare tank with flow without river
Lord with matted locks does not adorn His head
With any bloom, except the lotus blossomed not in mud.

Commentary

Tirumūlar uses metaphorical language to express some aspects of his yogic experience. The mountain denotes the *sahasrataḷa,* i.e. the region of the head which contains a lotus of one thousand petals. It contains the fountain of light and nectar. In that centre there is a rare tank filled with nectar, flowing from the top.

Normally the lotus grows in muddy places and hence it is called *paṅkaja* in Sanskrit. It means the one that germinates in the mud. Lord Śiva with matted locks adorns His head not with the lotus of muddy origin, but with the lotus of a thousand petals, blossomed in the *suṣumnā.* He is enshrined in the unique lotus.

Mandiram 2536

ஒன்றும் இரண்டும் ஒருங்கிய காலத்து
நின்றும் இருந்தும் நிலம்பல பேசினும்
வென்றும் இருந்து விகிர்தனை நாடுவர்
சென்றும் இருந்தும் திருவுடை யோரே.

Transliteration

On̲r̲um iraṇḍum oruṅkiya kālattu
Nin̲r̲um iruntum nilampala pēcin̲um
Ven̲r̲um iruntu vikirtan̲ai nāḍuvar
Cen̲r̲um iruntum tiruvuḍai yōrē.

Translation

When the three *karaṇas* are subdued
Standing and sitting, speaking many in earth
Conquering the senses those who seek Śiva
Are the most blessed, though involved in many acts.

Commentary

In this verse, Tirumūlar defines *jīvan muktas* who are liberated souls while living on earth. They have brought under control, the mind, mouth and body constituting the three instruments. They have conquered all senses, for Self-conquest is the best conquest. Though they may stand or sit, or speak many things, their mind is always absorbed in the sacred feet of Śiva. Neither the external world nor the manifold activities of a *jīvan mukta* will affect his mental tranquility. The *jīvan muktas* are the most blessed.

32. Ninefold States and Ninefold Presiding Deities

In this section there are nine verses dealing with nine states of jīva, para and Śiva. The nine-fold states are considered in a different way. The soul has three basic states; viz. *kēvala* (inactive and unaware of itself), *sakala* (soul has awareness and operates on the mental, astral and physical planes), and *śuddha* (soul is matured and mental plane is purified); and in each of these states, *jāgrat* (waking), *svapna* (dream) and *suṣupti* (deep sleep) occur. Thus, there are a total of nine states of consciousness *(avasthās)*. Details of the presiding deities of the nine-fold states are presented in this section. Jīva is the fettered, while *para* is the unfettered soul. Śiva is the soul that has attained Śivahood, which is slightly different from Lord Śiva.

Mandiram 2537

தொற்பத விசுவன் தைசதன் பிராஞ்ஞன்
    நற்பத விராட்டன்பொன் கர்ப்பனவ் யாகிர்தன்
பிற்பதம் சொலிதையன் பிரசா பத்தியன்
    பொற்புவி சாந்தன் பொருதபி மானியே.

Transliteration

Torpada visuvan taisatan prājññan
    Narpada virāṭṭanpon karppanav yākirtan
Pirpadam colitaiyan prasā pattiyan
    Porpuvi sāntan porutabhi māniyē.

Translation

Presiding deities to the *torpada* state of the soul
Are Viśvan, Taijasan, and Prajñan; to the *narpada*
Are Virāṭṭaṉ, Hiraṇya garbhaṉ and Avyākṛtaṉ
To the *pirpada* are Idaiyaṉ, Prajāpati and Śāntaṉ.

Commentary

In this verse, *torpada (tol padam), narpada,* and *pirpada* respectively denote the *kēvala, sakala* and *śuddha* states of the soul. Within each, the three states of waking, dream and deep sleep are identified, totaling nine *avasthās* (states of consciousness).

In the three states of *kēvala*, Viśvan, Taijasaṉ and Prajñaṉ are the presiding deities. In the *sakala* state, Virāṭṭaṉ, Hiraṇyagarbhaṉ and Avyākṛtan are the presiding deities. In the *śuddha* state, Idaiyaṉ, Prajāpati and Śāntaṉ are the ruling deities.

It is essential to note that the first three names occur in the *Muṇḍakōpaniṣad*, while the rest are found in Vedic texts.

Mandiram 2538

நவமாம் அவத்தை நனவாதி பற்றிற்
பவமா மலம்குணம் பற்றற்றுப் பற்றாத்
தவமான சத்திய ஞானப் பொதுவில்
துவமார் துரியம் சொரூபம் அதாமே.

Transliteration

Navamām avattai naṉavādi paṟṟiṟ
Pavamā malamguṇam paṟṟaṟṟu-p paṟṟā-t
Tavamāṉa sattiya jñāṉa-p poduvil
Tuvamār turiyam sorūpama tāmē.

Translation

The states are nine-fold from waking
Having cut off impurities and qualities, the root of birth
Through the means of penance in the hall of jñāna
The soul attains its essential nature in *turiya* state.

Commentary

The nine states are enumerated in two different ways. According to the *Pañcākṣara Deepam* (a Commentary on the *Tirumandiram*), in the *kēvala* state (inactive state of the soul), waking, dreaming and deep sleep occur. Similarly in the *sakala* and *śuddha* states, these three also take place. So, in all there are nine states.

According to G.Varadarajan, the jīva, *para* and Śiva being various grades of soul, individually experience *jāgrat, svapna* and *suṣupti*. Thus, the total comes to nine; i.e. *jīva jāgrat, jīva svapna* and *jīva suṣupti*, etc.

The soul has to cut off the triple impurities (āṇava, karma and māyā) and the triple qualities (*tamas, rajas* and *satvic*) which are roots for fresh birth. It has to undergo *tavam* (penance) which includes *Śiva dharma, Śiva yōga* and *Sivajñāna*. As a result, it enters the hall of jñāna called *jñānakāśa* (the space of wisdom) and attains *turiya*, in which it realizes its own intrinsic nature and enjoys Śivānanda.

Mandiram 2539

சிவமான சிந்தையில் சீவன் சிதைய
பவமான மும்மலம் பாறிப் பறிய
நவமான அந்தத்தின் நற்சிவ போதம்
தவமாம் அவையாகித் தானல்ல வாகுமே.

Transliteration

Śivamāṉa cintaiyil cīvaṉ citaiya
Pavamāṉa mu-m-malam pāṟi-p paṟiya
Navamāṉa antattiṉ naṟciva bōdham
Tavamām avaiyāki-t tāṉalla-v ākumē.

Translation

Since the soul always thinks of Śiva, its nature expires
The three-fold impurities, causing the birth are destroyed
At the end of nine-fold states blossoms Śivajñāna,
The real effect of penance makes the soul attain Śivahood.

Commentary

In the pure state, the soul has only one thought: Śiva. As a result it loses its *paśutva* (impurities of soul); āṇava, karma and māyā, the root causes of birth, are completely annihilated. When the soul reaches the end of the nine *avasthās* (states), Śivajñāna (wisdom of Śiva) blossoms within it. *Śivanāma* (the name of Śiva) is the real effect of *tavam* (penance). Penance of *caryā* (service to the temple) and *kriyā* (worship of the Lord with true devotion), along with *Śiva rāja Yoga*, constitutes *Śiva dharma* (the path of Śiva). As a result of purification and discrimination, one distinguishes the real from the unreal. Thus the soul attains Śivahood, unity with Śiva.

Mandiram 2540

முன்சொன்ன ஒன்பானின் முன்னுறு தத்துவம்
தன்சொல்லில் எண்ணத் தகா ஒன்பான் வேறுள
பின்சொல்லல் ஆகும்இவ் வீரொன்பான் பேர்த்திட்டுத்
தன்செய்த ஆண்டவன் தான்சிறந் தானே.

Transliteration

Muṉcoṉṉa oṉpāṉiṉ muṉṉuṟu tattuvam
Taṉcollil eṇṇa-t takā oṉpāṉ vēṟuḷa
Piṉcollal ākumiv-v iroṉpāṉ pērtiṭṭu-t
Taṉceyta āṇḍavaṉ tāṉciraṉ tāṉē.

Translation

In the aforesaid states (of consciousness) functions nine-fold principles
Another set of nine principles are rare to be grasped
The Lord, who causes the soul to separate from the eighteen,
Subdues the soul within Him and stands excelled.

Commentary

In the previous verses, the nine *avasthās* or states of the soul are mentioned. The nine principles which function in those states are the five sense-organs, mind, intellect, ego and consciousness. Another set of nine principles which are generally not understood by the soul are: *māyā* (cause of world appearance), *kāla* (time), *niyati* (destiny), *kāla* (partial activity), *vidyā* (knowledge), and *rāga* (desire), which constitute the *vidyā tattvas* (the principles of knowledge); along with *laya* (dissolution) *Śiva, bhōga* (enjoyment) *Śiva* and *adhikāra* (competence being purity) *Śiva.*

The Lord, who rules the soul, helps it withdraw from the aforesaid eighteen tattvas and brings it unto Himself.

Mandiram 2541

உகந்தன ஒன்பதும் ஐந்தும் உலகம்
பகர்ந்த பிரான்என்னும் பண்பினை நாடி

அகந்(து)எம் பிரான்என்பன் அல்லும் பகலும்
இகந்தன வல்வினை யோடறுத்தானே.

Transliteration

Ukantaṉa oṉpatum aintum ulakam
Pakarnta piraṉeṉṉum paṇpiṉai nāḍi
Akant(u)em pirāṉeṉpaṉ allum pakalum
Ikantaṉa valviṉai yōḍaṟut tāṉē.

Translation

The approved are the nine and five,
Revealed by Śiva for the world, realizing them
In my heart I call Him my Lord day and night
Hence, I cut off the harsh karmas and birth.

Commentary

Lord Śiva for the benefit of souls has revealed the nine Āgamas and the five-syllable mantra, Śivayanama. The nine Āgamas are: *1.Kāraṇam, 2.Kāmikam, 3.Vīram, 4.Cintam, 5.Vāduḷam, 6.Kālōttaram, 7.Suprebhēdam, 8.Makuḍam and 9.Vyāmaḷam*. In verse 63 of the Tirumandiram, these Āgamas are enumerated by Tirumūlar.

According to another view, the nine and five becomes fourteen, which denote the four Vedas; six *Vedic aṅgas* and four *upāṅgas*.

In this verse, Tirumūlar declares he realized the sum and substance of these fourteen; the nine Āgamas and the five letters, *pañcākṣara* (ci-va-ya-na-ma). With piety, he silently solicited Lord Śiva through day and night. As a result, he was able to cut off the cruel deeds along with the oncoming birth.

Mandiram 2542

நலம்பல காலம் தொகுத்தன நீளம்
குலம்பல வண்ணம் குறிப்பொடும் கூடும்
பலம்பல பன்னிரு கால நினையும்
நிலம்பல வாறினன் நீர்மையன் தானே.

Transliteration

Nalampala kālam tokuttaṉa nīḷam
Kulampala vaṇṇam kuṟippoḍum kūḍum
Palampala paṉṉiru kāla niṉaiyum
Nilampala vāṟiṉa ṉīrmaiyaṉ tāṉē.

Translation

Many sayings of many periods are compiled
Temples are many; Lord manifests in many ways with intention
Effects are many; adore Him in the said two times
He bestows grace in many ways, He is cool in nature

Commentary

For the establishment of virtue in various societies, great souls have delivered many golden sayings in different times and places. They have been periodically collected and compiled in the form of ethical works. Around the world, temples or spiritual sanctuaries have been constructed for worship of the Lord, each unique to the histories and traditions of particular places. To fulfill the spiritual needs of mankind, the Lord (Śiva) has manifested His teachings in many forms, according to the varied colors and flavors of human experience.

Tirumūlar advises the devotees to adore the Lord at the two prescribed times of day and night. The Lord answers the prayers of devotees and bestows grace in many different ways, to meet the unique requirements of every individual. The coolness of Siva's grace which is bestowed by Śakti, refers to the Divine Mother's lunar and watery nature.

Mandiram 2543

ஆதி பராபரம் ஆகும் பராபரை
 சோதி பரம்உயிர் சொல்லுநல் தத்துவம்
ஓதும் கலைமாயை ஓரிரண்(டு) ஓர்முத்தி
 நீதியாம் பேதம்ஒன் பானுடன் ஆதியே.

Transliteration

Ādi parāparam ākum parāparai
 Cōti paramuyir collunal tattuvam
Ōtum kalaimāyai ōriraṇḍ(u) ōrmutti
 Nītiyām pētamoṉ pāṉuḍaṉ ādiyē.

Translation

Primal Supreme Being assumes the forms of
 Parāparai, *jyōti, param,* jīva, tattvas
Kalās, two fold māyās and unique *mukti*
 These nine along with the form of Ādiśakti.

Commentary

Lord Śiva is the primal Supreme Being. For the benefit of the souls, He assumes nine forms: 1.parāparai, 2.*jyōti* (effulgence), 3. *param,* (the unfettered soul), 4.jīva (fettered soul), 5.evolutes (caused by māyā), 6.five *kalās* commencing with nivṛtti, 7.*śuddha*

māyā (gives rise to pure tattvas) 8.*aśuddha māyā* (gives rise to impure tattvas) and 9.*mukti* (liberation). He exists along with Ādiśakti (the Divine Mother) to bestow grace on souls.

Mandiram 2544

தேறாத சிந்தை தெளியத் தெளிவித்து
வேறா நரக சுவர்க்கமும் மேதினி
ஆறாப் பிறப்பும் உயிர்க்(கு)அரு ளால்வைத்தான்
வேறாத் தெளிவார் வினையுயிர் பெற்றதே.

Transliteration

Tēṟāta cintai teḷiya-t teḷivittu
Vēṟa naraka suvarkkamum mēdiṉi
Āṟā-p piṟappum uyirkk(u)aru ḷālvaittāṉ
Vēṟā-t teḷiyār viṉai-y-uyir peṟṟatē.

Translation

The Lord changes the unclear mind to be clear for discernment of reality
He causes the birth of souls in hell, heaven and earth
Because of His immense grace, showered on different souls
Those without discriminate knowledge are bound to be born again.

Commentary

All the acts of Lord Śiva are due to His boundless grace and compassion to souls. According to their deeds, men are born in hells or heavens. Souls should develop discernment and knowledge to discriminate between true and false, real and unreal. They must realize they are different from the products of māyā, so that

they will tread the spiritual path prescribed to attain release from transmigration.

Those, who do not have clarity about reality and the means of liberation, are reborn according to the nature of their activities.

Mandiram 2545

ஒன்பான் அவத்தையுள் ஒன்பான் அபிமானி
நன்பாற் பயிலும் நவதத் துவம்ஆதி
ஒன்பானில் நிற்பதோர் முத்துரி யத்துறச்
செம்பாற் சிவமாதல் சித்தாந்த சித்தியே.

Transliteration

Oṉpāṉ avattaiyuḷ oṉpāṉ abimāṉi
Naṉpāṟ payilum navatat tuvamādi
Oṉpāṉil niṟpatōr mu-t-turi yattuṟa-c
Cempāṟ śivamātal siddhānta muttiyē.

Translation

In the nine states are the nine presiding deities
In them the nine principles function in good way
Soul stands in nine states; in the three *turiyas*
Soul perfectly becoming Śiva is the *siddhi* of *siddhānta.*

Commentary

The nine states and their corresponding deities are mentioned in the Commentary of verses 2537 and 2538. The nine tattvas which function in these states are the five sense organs and four internal organs. They function in a proper way.

The soul experiences nine *avasthās* as noted in verse 2538. Apart from them, Tirumūlar related three types of *turiya* which are mentioned in verse 2466. They are: 1.*jīva turiya*, 2.*para turiya* and 3.*Śiva turiya*. In these *turiya* states, the soul becomes Śiva. This attainment of Śivahood is the final accomplishment expounded in the Śaiva Siddhānta.

33. The Pure and the Impure

This section contains twelve verses, dealing with the religious and social concept of the pure and the impure.

Mandiram 2546

நாசி நுனியினின் நான்குமூ விரலிடை
ஈசன் இருப்பிடம் யாரும் அறிகிலர்
பேசி யிருக்கும் பெருமறை அம்மறை
கூசி யிருக்கும் குணமது வாமே.

Transliteration

Nāsi nuṉiyiṉiṉ nāṉkumū viraliḍai
Īsaṉ iruppiḍam yārum aṟikilar
Pēci-y irukkum perumaṟai a-m-maṟai
Kūci-y irukkum kuṇamatu vāmē.

Translation

From the source of nose within twelve finger-breadth
Is the seat of Śiva, nobody knows this;
The great Veda expatiated many things; but
That Veda shrinks back to express, it is its nature

Commentary

The source of the nose, or tip of the nose, indicates the ājñā centre between the eye-brows. From there upwards at a distance of twelve finger-breadths is the *sahasrataḷa,* the abode of Śiva. Most people have no awareness of this location. Though the Vedas speak of many subjects, they do not express this abode of Śiva in clear words. That is the nature of the Vedas.

Tirumūlar identifies the *sahasratala* (or crown *cakra*) as the abode of Śiva, while mūlādhāra is the seat of kuṇḍalini. Through yogic exercise, one can arouse the coiled energy of kuṇḍalini to ascend the six ādhāras and unite with Śiva. As a result of this association of Śakti and Śiva, the divine ambrosia floods the whole body, making it immortal.

Mandiram 2547

கருமங்கள் ஒன்று கருதும் கருமத்(து)
    உரிமையும் கன்மமும் முன்னும் பிறவிக்
கருவினை யாவது கண்டகன்(று) அன்பிற்
    புரிவன கன்மக் கயத்தும் புகுமே.

Transliteration

Karumaṅkaḷ o<u>n</u><u>r</u>u karutum karumatt(u)
    Urimaiyum ka<u>n</u>mamum mu<u>n</u><u>n</u>um pi<u>r</u>avi-k
Karuvi<u>n</u>ai yāvatu kaṇḍaka<u>n</u><u>r</u>(u) a<u>n</u>pi<u>r</u>
    Puriva<u>n</u>a ka<u>n</u>ma-k kayattuṭ pukumē.

Translation

Among deeds, those performed with expectation
    Lead to the effect of virtue and vice; those form
The embryo of future birth; having seen their nature
    Leave them; those, performed with kindness, result in razing of karma.

Commentary

This verse describes the different types of karmas, effects of past deeds. Among the many deeds, some are performed with expectation of certain results. They result in *puṇya* (virtue) or *pāpa* (vice). Such actions are seeds for oncoming births. Similar to teach-

ings of the Vedas, Tirumūlar advises the aspirant to eliminate all expectation for the fruits of one's actions; thereby eliminating seeds for future births. He exhorts doing good deeds with a sense of kindness and detachment. No karmic effect will come from such deeds.

Mandiram 2548

மாயை மறைக்க மறைந்த மறைப்பொருள்
    மாயை மறைய வெளிப்படும் அப்பொருள்
மாயை மறைய மறையவல் லார்கட்குக்
    காயமும் இல்லை கருத்தில்லை தானே.

Transliteration

Māyai maraikka marainta marai-p-poruḷ
    Māyai maraiya veḷi-p-paḍum a-p-poruḷ
Māyai maraiya maraiyaval lārkaṭku-k
    Kāyamum illai karuttillai tānē.

Translation

When māyā veils jīva, the esoteric Lord is implicit
    When māyā leaves jīva, the Lord becomes explicit
When māyā leaves, to those capable of hiding in Him
    There is no body, there is no mind.

Commentary

Though māyā is said to assist souls in their evolution towards the Lord, it also veils them like a curtain, hiding the presence of the Lord. By successful yogic experience which dissolves māyā, the Lord becomes evident. The soul must dissolve māyā to merge with the Lord. For such yogins, there is no more birth.

Mandiram 2549

மோழை அடைந்து முழைதிறந்(து) உள்புக்குக்
    கோழை அடைக்கின்றது அண்ணற் குறிப்பினில்
ஆழ அடைத்தங்(கு) அனலில் புறம்செய்து
    தாழ அடைப்பது தன்வலி யாமே.

Transliteration

Mōl̠ai aḍaintu mul̠aitir̠ant(u) uḷpukku-k
    Kōl̠ai aḍaikin̠r̠at(u) aṇṇal kur̠ippin̠il
Āl̠a aḍaittaṅk(u) an̠alil pur̠am ceytu
    Tāl̠a aḍaippat(u) tan̠vali yāmē.

Translation

Having reached ājñā, opened the *kapāla* entering into it
    In uvula where mucus obstructs; as per Lord's indication
Deeply blocking the down course to blazing the *agnikalā*
    Shutting the mind from māyā is the strength of one's sādhana.

Commentary

One has to meditate in between the eye-brows at ājñā, open the entrance of the *kapāla* (skull), and enter into it through yogic method. At the point of uvula, where mucus blocks the passage, Lord Śiva with compassion shows radiant light to the aspirant. In verse 600 of Tirumandiram, this same message is noted. In the light of inner effulgence, the aspirant shuts his mind from the impact of māyā, indicating his strength in Yogā.

Mandiram 2550

காயக் குழப்பனைக் காயநன் னாடனைக்
    காயத்தின் உள்ளே கமழ்கின்ற நந்தியைத்

தேயத்து ளேஎங்கும் தேடித் திரிவர்கள்
    காயத்துள் நின்ற கருத்(து) அறி யாரே.

Transliteration

Kāya-k kul̲appan̲ai-k kāyanan̲ n̲āḍan̲ai-k
    Kāyattin̲ uḷḷē kamal̲kin̲r̲a nandiyai-t
Tēyattu ḷēeṅkum tēḍi-t tirivarkaḷ
    Kāyattuḷ nin̲r̲a karutt(u) ar̲i yārē.

Translation

Śiva causes the soul to conjoin with body where He abides
    He emits fragrance of bliss within the body
Those, who ramble in search of Him in the external place,
    Do not know the fact that He resides in the body.

Commentary

External worship should inevitably lead to internal worship. Without the method of Yogā, it is rare for a person to realize the existence of Lord Śiva within the body. The Lord through the agency of Śakti causes the soul to unite within the material body. He abides within the body as the inner ruler and witness to the person's deeds. Residing within the body, He spreads the fragrance of bliss, felt by the yogin. Those who search for Him in shrines and outer places are unaware of His presence within their minds and hearts.

This mystic experience of Tirumūlar is also found in the spiritual life of Saint Appar, as noted in one of his hymns (vide, *Tirumur̲ai* IV 9.12)

Mandiram 2551

ஆசூசம் ஆசூசம் என்பார் அறிவிலார்
ஆசூசம் ஆமிடம் ஆரும் அறிகிலார்
ஆசூசம் ஆமிடம் ஆரும் அறிந்தபின்
ஆசூச மானிடம் ஆசூசம் ஆமே.

Transliteration

Āsūsam āsūsam eṉpar aṟivilār.
Āsūsam āmiṭam ārum aṟikilār
Āsūsam āmiṭam ārum arintapiṉ
Āsūsa māṉiḍam āsūsam āmē.

Translation

Defilement, defilement thus say the ignorant
Nobody knows the place of defilement
After knowing the place of defilement
They realize that human body is due to defilement.

Commentary

Due to ignorance, people wrongly say that defilement occurs by touching impure people. They say it is caused by the birth of a child or by the death of a relative. Tirumūlar says that nobody has understood the real sense of defilement nor its place of origin. Understand its real meaning and realize that even the human body is the product of defilement. The human body is formed from the products of impure māyā. Therefore, Tirumūlar exhorts that the aspirant should learn to discriminate between the pure and the impure in order to understand defilement.

Mandiram 2552

ஆசூசம் இல்லை அருநிய மத்தருக்(கு)
ஆசூசம் இல்லை அரனைஅர்ச் சிப்பவர்க்(கு)
ஆசூசம் இல்லை அங்கி வளர்ப்போர்க்(கு)
ஆசூசம் இல்லை அருமறை ஞானிக்கே.

Transliteration

Āsūsam illai aruniya mattarukk(u)
Āsūsam illai ara̱naiarc cippavarkk(u)
Āsūsam illai aṅgi vaḷarppōrkk(u)
Āsūsam illai aruma̱rai jñā̱nikkē.

Translation

To the followers of norms, there is no defilement
To the worshippers of Śiva, there is no defilement
To those tending the fire, there is no defilement
To the Vedic jñānis, there is no defilement.

Commentary

Defilement was a social evil. Till recently, a particular section or caste of people were called untouchables. They were not allowed to mingle with other groups. Even if one happened to accidentally touch the body of an untouchable, it was considered defilement. That person then had to wash his body and clothes before entering the house. This primitive custom was abolished due to the earnest efforts of Mahātma Gāndhi, the honorary father of the Indian nation.

Even in the time of Tirumūlar, this cruel custom was in existence. Tirumūlar condemned it by negating the idea of defilement in his verses. Those who follow ethical norms, who adore Lord Śiva, who tend the sacrificial fire, and above all those who are great

Vedic jñānis, do not accept the concept of defilement. Tirumūlar says there exists one clan and one God, teaching that all people should be treated with respect and equality.

Mandiram 2553

வழிபட்டு நின்று வணங்கும் அவர்க்குச்
　　சுழிபட்டு நின்றதோர் தூய்மை தொடங்கும்
குழிபட்டு நின்றவர் கூடார் குறிகள்
　　கழிபட் டவர்க்(கு) அன்றிக் காணவொண் ணாதே.

Transliteration

Vaḻipaṭṭu niṉṟu vaṇaṅkum avarkku-c
　　Cuḻipaṭṭu niṉṟatōr tūymai toḍaṅkum
Kuḻipaṭṭu niṉṟavar kūḍār kuṟikaḷ
　　Kaḻipaṭ ṭavarkk(u) aṉṟi-k kāṇa-v-oṇ ṇātē.

Translation

To those who worship Śiva, following the four paths
　　Inner purity begins since *sahasrataḷa* emits light
Those who fall into the pit don't get symptoms of grace
　　Others who don't follow suṣumnā can't witness Him.

Commentary

Worship helps one attain inner purity. There are four paths (*caryā, kriyā,* yōga and jñāna) to be followed by devotees according to their maturity. As a result of their ardent worship, the *sahasrataḷa* in the crown of head (cuḻi) emits a purifying light.

The "pit" (kuḻi) is a euphemism for female genitalia, the vulva. Those who want progress in spiritual life must eliminate sexual indulgence. They must preserve their sexual energy and focus it on uniting the Divine couple at *sahasrataḷa*.

Suṣumnā (*kaḻi*) is the central nāḍi between iḍa and piṅgala. Grace is required to arouse the coiled energy at mūlādhāra and open this passage. Sublimation and absorbed concentration in suṣumnā makes kuṇḍalini ascend to the *sahasrataḷa*, the seat of Śiva. As a result the aspirant envisions the presence of the Divine couple and experiences eternal bliss.

Mandiram 2554

தூய்மணி தூயனல் தூய ஒளிவிடும்
 தூய்மணி தூயனல் தூர்கறி வாரில்லை
தூய்மணி தூயனல் தூர்அறி வார்கட்குத்
 தூய்மணி தூயனல் தூயவும் ஆமே.

Transliteration

Tūymaṇi tūyaṉal tūya oḷiviḍum
 Tūymaṇi tūyaṉal tūraṟi vārillai
Tūymaṇi tūyaṉal tūraṟi vārkaṭku-t
 Tūymaṇi tūyaṉal tūyavum āmē.

Translation

Pure gem and pure fire emit pure light
 Nobody knows the root of pure gem and pure fire
To those who know the pure gem and pure fire
 Pure gem and pure fire become pure.

Commentary

In this verse, pure gem and pure fire are symbolically used to denote the soul. The pure light indicates the effulgence of Śiva who dwells within the soul.

One has to keep his activity, speech and thought pure, through the performance of ethical deeds and the avoidance of falsehood,

harsh words, frivolous talk, gossip, and hatred. Ethical preparation is essential for the attainment of spiritual perfection.

Those who understand the root of pure life are eligible to become pure and attain *śuddha avasthā*, essential for unification with Śiva.

Mandiram 2555

தூயது வாளா வைத்தது தூநெறி
தூயது வாளா நாதன் திருநாமம்
தூயது வாளா அட்டமா சித்தியும்
தூயது வாளா தூயடிச் சொல்லே.

Transliteration

Tūyatu vāḷā vaittatu tūneṟi
Tūyatu vāḷā nātaṉ tirunāmam
Tūyatu vāḷā aṭṭamā siddhiyum
Tūyatu vāḷā tūyaḍi-c collē.

Translation

Pure path is the pure bright way
Sacred name of Śiva is the pure sword
Eight *siddhis* are due to following purity
Silently offer blooms at His holy feet and adore.

Commentary

Since this section is devoted to defining purity *(śuddha)* and impurity *(aśuddha)*, Tirumūlar elucidates here the concept of purity and its efficacy. One has to tread the right path of truth and light. To slash internal and external evils, the aspirant must chant the sacred names of Śiva. One gains the eight-fold supernatural

attainments if one can maintain purity in thought, speech and actions. The aspirant need not worship the Lord outwardly, but must adore Him within.

Mandiram 2556

பொருளது வாய்நின்ற புண்ணியன் எந்தை
அருளது போற்றும் அடியவர் அன்றிச்
சுருளது வாய்நின்ற துன்பச் சுழியின்
மருளது வாச்சிந்தை மயங்குகின்றாரே.

Transliteration

Poruḷatu vāyniṉṟa puṇṇiyaṉ entai
Aruḷatu pōṟṟum aḍiyavar aṉṟi-c
Curuḷatu vāyniṉṟa tuṉpa-c cuḻiyiṉ
Maruḷatu vā-c-cintai māyāṅkukiṉ ṟārē.

Translation

My Father, the embodiment of virtue, stands the Reality
Devotees pray Him heartily for His bestowal of grace
Others are *aśuddhas*, caught in the whirl of sorrow
Their thought is deluded and they are confused.

Commentary

Tirumūlar endearingly refers to Śiva as His Father who is the embodiment of all virtues. Devotees offer homage to Śiva in order to request His benign grace. They are the *śuddhas*, pure ones.

Aśuddhas are those who are caught in the mire of mundane life. Their mind is confused and deluded, and so they suffer. Thus, Tirumūlar draws a line of demarcation between pure and impure people.

Mandiram 2557

வினையாம் அசத்து விளைவ(து) உணரார்
　　வினைஞானம் தன்னில் வீடலும் தேரார்
வினைவிட வீ(டு) என்னும் வேதமும் ஓதார்
　　வினையாளர் மிக்க விளை(வு)அறி யாரே.

Transliteration

Viṉaiyām asattu viḷaivat(u) uṇarār
　　Viṉaijñāṉam taṉṉil vīḍalum tērār
Viṉaiviḍa vīd(u)eṉṉum vēdamum ōtār
　　Viṉaiyāḷar mikka viḷaiv(u) aṟi yārē.

Translation

The souls with inert karmas are ignorant of their effects
　　They don't know to destroy them through the path of jñāna
They don't know the Veda, states release comes from removal of karmas
　　They are affected by karmas and don't know the effects of karmas.

Commentary

Souls perform different types of deeds not knowing their result. They are ignorant due to egoism, and fail to consider adopting the *jñāna mārga* (path of knowledge) to destroy their manifold karmas. The Vedas state that *mukti* or liberation comes to the soul due by destruction of all karmas. But souls in the *aśuddha* state do not know this wisom. Affected by their own deeds, they are unaware of the effects which lead to many births.

34. Disdain of Liberation

This section consists of eight verses dealing with the evils associated with disdain of liberation. It is unethical to say there is no *mukti,* i.e. liberation. Equally wrong it is to accept the reality of *mukti,* and not behave ethically.

Mandiram 2558

பரகதி உண்டென இல்லையென் போர்கள்
நரகதி செல்வது ஞாலம் அறியும்
இரகதி செய்திடு வார்கடை தோறும்
துரகதி உண்ணத் தொடங்குவர் தாமே.

Transliteration

Paragati uṇḍeṉa illai-y-eṉ pōrkaḷ
Naragati celvatu jñālam aṟiyum
Iragati ceytiḍu vārkaḍai tōṟum
Turagati uṇṇa-t toḍaṅkuvar tāmē.

Translation

Those who say that there is no salvation,
Go to hell, know the knowledgeable world
They beg at the gates of every house in utter agony
They begin to wander for food like the abandoned horse.

Commentary

In all theological and philosophical systems of India (excepting the Lokāyatas), the concept of salvation is present. Out of ignorance there are some people who reject the reality of salvation. Tirumūlar says that such people are destined to suffer hell in

the next birth. In the present birth, with ignorance they can not even find food to eat. They stand at the entrances of houses, begging for food. Tirumūlar gives a suitable analogy to explain the position of disbelievers. The worn out and aged horse is abandoned by its master, and it strays in open space in search of grass. Like the horse, the disbeliever rambles in the street to meet his basic requirements. Perhaps Tirumūlar is referencing wandering sadhus who do not accept that liberation is truly possible, and simply wander, only seeking physical sustenance. They do not understand the Lord is found within their own hearts.

Mandiram 2559

கூடகில் லார்குரு வைத்த குறிகண்டு
நாடகில் லார்நயம் பேசித் திரிவர்கள்
பாடகில் லார்அவன் செய்த பரி(சு) அறிந்(து)
ஆடவல் லார்அவர் பேறெது வாமே.

Transliteration

Kūḍakil lārkuru vaitta kuṟikaṇḍu
Nāḍakil lārnayam pēci-t tiruvarkaḷ
Pāḍakil lāravaṉ ceyta paris(u) aṟint(u)
Āḍaval lāravar pēṟ(u)etu vāmē.

Translation

Following the path shown by guru, they don't merge with Śiva
They never seek Him, but speak textual rhetorics
They never sing His glory; to those, who know His grace,
Capable of acting accordingly, the salvation is very near.

Commentary

Guru, the preceptor, opens the eyes of aspirants. They follow precepts and concepts instructed by him, but some are skeptics and do not follow the discipline which leads to union with Śiva. They take no efforts to realize Him, though they may indulge in the rhetoric of spiritual texts. Thus, they lack the humility required for true knowledge. They may speak with authority of *bhakti* and jñāna but cannot experience them.

Liberation is possible for those who know it to be real and true. Valuing divine grace, they faithfully follow the dictum of the preceptor.

Mandiram 2560

புறப்பட்டுப் போகும் புகுதும்என் நெஞ்சில்
　　திறப்பட்ட சிந்தையைத் தெய்வமென்(று) எண்ணி
அறப்பட்ட மற்றப் பதியென்(று) அழைத்தேன்
　　இறப்பற்றி னேன்இங் கிதென்னென்கின் றானே.

Transliteration

Puṟappaṭṭu-p pōkum pukutumeṉ ṉeñcil
　　Tiṟappaṭṭa cintaiyai-t teyvameṉṟ(u) eṇṇi
Aṟa-p-paṭṭa maṟṟa-p pati-y-eṉṟ(u) aḻaittēṉ
　　Iṟa-p-paṟṟi ṉēṉiṅ kiteṉ-ṉ-eṉkiṉ ṟāṉē.

Translation

Having commenced to go out and get in
　　My mind when perfected, I thought the God
I called Him my Lord, existing in mindless place
　　Caught Him firmly He says, what this is!

Commentary

Tirumūlar shares his personal, mystic experience with Śiva. He observed that all movement arising within his consciousness separated him from the Lord. All thoughts that come through the senses and those that are conceptualized from memory, misconceptions, dreams, etc. come from the mind. It is only when the rambling mind becomes calm and firm that it can be perfected. The mind, cleared from all thought, becomes the seat of God

Inwardly, Tirumūlar pursued Him in the state of nothingness, firmly holding onto Him. The Lord exclaimed in the words: "What this is!" Such a divine experience can only arise out of the mind absorbed in Itself. God answered the aspiration held firmly within the silent mind of Tirumūlar.

Mandiram 2561

திடரிடை நில்லாத நீர்போல அங்கே
 உடலிடை நில்லா உறுபொருள் காட்டிக்
கடலிடை நில்லா கலம்சேரு மாபோல்
 அடல்எரி வண்ணனும் அங்குநின் றானே.

Transliteration

Tiḍariḍai nillāta nīrpōlē āṅkē
 Uḍaliḍai nillā uṟuporuḷ kāṭṭi-k
Kaḍaliḍai nillā-k-kalamcēru māpōl
 Aḍaleri vaṇṇaṉum aṅkuniṉ ṟaṉē.

Translation

Like the water does not stand in rising ground
 The mind does not stand in body, thus the Lord

Showed me the real thing; like the ship in the sea
Reaches the shore, red-hued Śiva stands to my rescue.

Commentary

In this verse, Tirumūlar uses an apt simile to the running nature of the oscillating mind. Flowing water never stays in the upper land. It flows down from it, just as the mind does not stay within the body, which runs out like a brook. The Lord showed Tirumūlar the reality which transcends the mental plane.

Another simile is used to explain the process of salvation. The ship, navigating the sea finally reaches the shore. So also, the soul crosses the ocean of birth and reaches the shore of Śiva. The Lord is radiant and comes to the rescue of the ardent devotee.

Mandiram 2562

தாமரை நூல்போல் தடுப்பார் பரத்தொடும்
போம்வழி வேண்டிப் புறமே உழிதர்வர்
காண்வழி காட்டக்கண் காணாக் கலதிகள்
தீநெறி செல்வான் திரிகின்ற வாறே.

Transliteration

Tāmarai nūlpōl taḍuppār parattoḍum
Pōmvaḻi vēṇḍi-p puṟamē uḻitarvar
Kāṇvaḻi kāṭṭa-k-kaṇ kāṇā-k kalatikaḷ
Tīneṟi celvāṉ tirikiṉṟa vāṟē.

Translation

Like lotus creeper blocks the crossers the disdainers block the way
Some wander in the external place in search of the path to the Lord

Though the right path is shown, the ignorant do not see it
They ramble in evil ways, alas their nescience!

Commentary

The lotus symbolizes Yoga. However, Tirumūlar speaks of the lotus creeper which obstructs a person trying to cross a lake. He is describing skepticism on the path. Instead of seeking the Lord inside of their hearts, skeptics travel from place to place looking for the Lord. The importance of a proper place for practicing sādhana is mentioned here too. One must stay where the environment is conducive to spiritual discipline for a specific length of time.

The preceptor shows the proper way to realize Śiva and attain salvation. One will not benefit from roaming externally from place to place, if awareness is not within. One must only explore internally, within the space of the heart.

Mandiram 2563

மூடுதல் இன்றி முடியும் மனிதர்கள்
கூடுவர் நந்தி யவனைக் குறித்துடன்
காடும் மலையும் கழனி கடம்தொறும்
ஊடும் உருவினை உன்னகி லாரே.

Transliteration

Mūḍutal iṉṟi muḍiyum maṉitarkaḷ
Kūḍuvar nandi-y avaṉai-k kuṟittuḍaṉ
Kāḍum malaiyum kalaṉi kaḍam toṟum
Ūḍum uruviṉai uṉṉaki lārē.

Translation

Jñānis, who are not concealed by nescience
Seek the Lord in themselves and unite with Him;
The Lord abides penetrating the forest, hill,
Field and tract; but the ignorant don't think Him.

Commentary

Jñānis are the perfect and pure souls. They possess Śivajñāna, and ignorance does not conceal their true nature. They realize the existence of Śiva in their own hearts, and unite with Him, enjoying His bliss.

The Lord manifests as the indweller in all visible objects. Though He is near to souls, ignorance hides Him from view. They think that what they see is real, and fail to witness His presence.

Mandiram 2564

ஆவது தெற்கும் வடக்கும் அமரர்கள்
போவர் குடக்கும் குணக்கும் குறிவழி
நாவினின் மந்திரம் என்று நடுவங்கி
வேவது செய்து விளங்கிடு வீரே.

Transliteration

Āvatu teṟkum vaḍakkum amararkaḷ
Pōvar kuḍakkum kuṇakkum kuṟivaḻi
Nāviṉiṉ mandiram eṉṟu naḍu-v-aṅgi
Vēvatu ceytu viḷaṅkiḍu vīrē.

Translation

South and north are meant of hell and heaven
Celestials go west and east

As per indication utter the mantra, and in suṣumnā
Arouse the kuṇḍalini and attain enlightenment.

Commentary

The four directions indicate the four important prāṇās in the subtle body. South represents *apāna,* the downward flow of the earth's pull. The northly prāṇa leads consciousness towards heaven, where the virtuous go. The south is called yama's direction, while the north is known as *puṇṇiya tiśai,* i.e. virtuous direction, and also *uttaraguru* "the northern paradise." "Celestials go west and east", meaning they do not experience rebirth in a physical body, nor are they capable of liberation. East denotes the direction where the light of knowledge arises. In the human organism, it indicates the ājñā, the centre between the eye-brows. West denotes the direction where the sun sets, where the light of knowledge disappears. In the human body, it denotes the nape-eye.

Between the ājñā and nape-eye, *brahma randira* or *saharsrataḷa* exists. There is the agni kalā, where arises the *nāda.* Tirumūlar advises the aspirant utter *praṇava mantra* to arouse and elevate kuṇḍalini from mūlādhāra to *sahasrataḷa,* the seat of Śiva. As a result, the soul attains eternal bliss.

Mandiram 2565

மயக்குற நோக்கினும் மாதவம் செய்யார்
தமக்குறப் பேசின தாரணை கொள்ளார்
சினக்குறப் பேசின தீவினை யாளர்
தமக்குற வல்லினை தாங்கிநின்றாரே.

Transliteration

Mayakkuṟa nōkkiṉum mādhavam ceyyār
Tamakkuṟa-p pēciṉa taraṇai koḷḷār
Ciṉakkuṟa-p pēciṉa tīviṉai yāḷar
Tamakkuṟa valviṉai tāṅkiniṉ ṟārē.

Translation

Performers of great tapas are never seduced by belle's sight
They never take the words of the disdainers to be true
The evil-doers who speak ill of the great *tapasvins*
Stand in vain, bearing the evil effects of their harsh deeds.

Commentary

Tirumūlar says that perfect *tapasvins* who have conquered their senses are not enchanted by sensual beauty. They also are not affected by the skepticism or contempt of others. Tirumūlar suggests that unethical people who speak ill of *tapasvins* accumulate very negative karma which bears them grave effects.

35. Three Types of Implied Meaning

This section consists of two verses which deal with the three implied senses, grammatically called *lakṣaṇā* in Sanskrit. Its Tamilized forms are *ilakkaṇā* and *ilakkaṇai*. [Editor's note: This is a highly technical section. For a detailed note on *lakṣaṇā*, the editor is quoting from his monograph *Mahāvākyas* published by the Department of Philosophy, RKM Vivekananda College, chennai, 1982.]

Besides primary meanings, words and sentences have implied meanings. Primary meaning is something directly meant by a word. An implied meaning is its secondary meaning. Implied meaning is suggested when the primary meaning proves inadequate for comprehension of the true purport of the sentence. Where the primary meanings lead to contradiction, we resort to *laksana* or secondary signification.

Laksana or secondary signification is of three kinds:

(1) *Jahallakṣaṇa* (exclusive secondary implication),

(2) *Ajallakṣaṇa* (non-exclusive secondary implication), and

(3) *Jahadajahallakṣaṇa* (exclusive non-exclusive second - ary implication).

When the primary meaning is altogether relinquished and a new meaning is acquired, it is *jahallakṣaṇa.* "The village in the Ganges" is a *classic* example of the primary meaning being rejected. The village and the river Ganges suggest relationship, that being the supported *(ādheya)*, and the support *(ādhāra)*. Interpreted literally, the sentence does not make sense.

A village cannot be immersed in the Ganges. In the primary sense, the word "Ganges" refers to the river and not the bank. So to avoid contradiction in understanding we use the secondary meaning and take the "bank" associated with the river Ganges.

(2) When we *add* a suitable meaning in understanding the sentence without abandoning the primary meaning it is called *ajahallakṣaṇa*. Here the primary meaning is not discarded, but it is supplemented. *Ajahallakṣaṇa* is therefore explanation by implication, in which a word (instead of discarding its own meaning) implies something else; together with its primary meaning. When it is said that "The red is rushing forward," the implication is "someone with the red color is rushing forward." Here the quality described is added to the object in which that quality is inherent. The primary meaning is included in the implied meaning. In this way, without rejecting the primary meaning, an explanation by the secondary signification is accepted and useful.

(3) When a part of the primary meaning is preserved and another part of it is rejected, it is called *jahadajahallakṣaṇa*; e.g., "This is that Devadatta." It is by rejecting the incongruous element that we arrive at the correctly referred to identity. In this judgment, a part of the meaning of the words 'this' and 'that', viz., Devadatta, is taken and the other part of their meanings, viz. "qualified by present time" and "qualified by past time," is rejected. Such an interpretation is known as *bhagatyagalakṣaṇa*.

In this connection it may be pointed out that *lakṣaṇa* is used not only when there is contradiction of primary meanings (*mukhyārthabadha*), but also wherever we want to get the true purport of a sentence. That is, secondary signification may be adopted in places even when the primary meaning does not suffer contradiction. What is intended to be conveyed above is the meaning of a sentence *(tātparyaviṣaya)*. And if a sentence does not directly express its intended meaning, then it should be obtained from noting the implied meaning of the words in the sentence.

In the sentence, "protect the bowl of curd from the crows," there is no contradiction of primary meaning of words; but if we take the primary meaning only, then it goes against the intention of the sentence. The intention *(tatparya)* is the protection of the curd (implying more than yoghurt) not only from the crows, but also from other creatures that are likely to spoil the curd. So, in addition to the primary meaning, the term 'curd' implies more than yoghurt and "crows" implies all creatures (including humans). Here, in the above example, we resort to *ajahallakṣaṇa* and take the *lakṣyārtha* of the sentence. We do so not because the primary meaning is contradicted, but because it goes against the intention of the sentence; and the purport can be grasped only by resorting to *lakṣaṇa*. But in all the three examples cited for *jahallakṣaṇa, ajahallakṣaṇa* and *jahadajahallakṣaṇa* we understand the implied meaning of the expressions, by pointing out the inadequacy of the primary meaning of words.

Now the question arises as to the specific kind of *lakṣaṇa* (secondary signification) that could be adopted in interpreting the *mahāvākyas*. This depends on the primary and secondary meanings of words constituting the *mahāvākyas*. Let us take "*tat tvam as*" as representing all *mahavākyas*, and try to apply these three *lakṣaṇas*, one by one.

The primary senses of the words "*tat*" and "*tvam*" are *Īśvara* and *jīva* respectively. *Īśvara* is omniscient, invisible, and is known through indirect causation *(parōkṣa)*. *Jīva* is ignorant and known directly *(aparōkṣa)*. The contradiction between them is too apparent to be reconciled. Is it ever possible that there can be any unity between two such mutually exclusive entities? Any literal interpretation would contradict the accepted meanings of both these terms. But we would do violence to the spirit of the *śruti* text if we should reject the underlying identity that is implied.

The aim of the *śruti* is to inculcate the identity between *Ātman* and *Brahman*. Taking the intention of the *sruti* text into consideration, *jahallakṣaṇa* is unacceptable in interpreting the *mahavakyas*. If we drop the primary sense of these two terms completely, then what is the secondary meaning to be taken to show their identity? There is none, because the terms "*tat*" and "*tvam*" through *jahallakṣaṇa* totally abandon their primary meanings, *Īśvara* and *Jīva*. Further, in the example cited to explain *jahallakṣaṇa*, the village and the river Ganges stand to each other as the sustained and sustainer. But such is not the case between "that" and "thou" in the sentence "that thou art." Hence it is not a case of *jahallakṣaṇa*.

Nor can we interpret the *mahāvākyas* through *ajahalla-kṣaṇa*, where we are free to add to the primary meaning. If our aim is to discover the underlying identity implied in the *mahāvākyas*, then there is no point in adding something which, instead of stressing the identity, would widen the differences already present. Hence *ajahallakṣaṇa* will not satisfy our need.

The only alternative is that a part of the direct meaning of each of the two words is eliminated so that the remaining part can bring clarity. By rejecting that which is incongruous in the example, "This is that Devadatta," the identity of the person referred to is clear. We should apply the same principle with reference to "*tat tvam asi*," "*that thou art*." In this *mahāvākya*, when the individual self is asserted to be identical with Brahman, the individual self as characterized by agency, suffering and ignorance is not asserted to be identical with Brahman.

In the *māhavākya*, "that thou art," the word "thou" stands for the self or consciousness as characterized by immediacy, finitude and parviscience (loss of original omniscient knowledge). The word "that" means the self, or consciousness, as characterized by mediacy, infinitude and omniscience. In interpreting this *mahāvākya*, a part of the primary meaning of the term "thou" is abandoned and a part of it is retained; and a part of the primary meaning of the term "that" is abandoned and part of it is retained. We abandon the "immediacy-mediacy", "finitude-infinitude," and "parviscience-omniscience"; as well as senses of the terms "thou" and "that" respectively, and get beyond them to the self or consciousness implicit in both. That is, while rejecting one part of the

primary meaning of the terms "thou" and "that," we retain the other part of the primary meaning of the terms "thou" and "that," namely "consciousness." Therefore, the final import of "*tat tvam asi,*" identity of the individual self with the ultimate self, is established by *jahadajahallakṣaṇa* or *bhagatyagalakṣaṇa.* [T.N. Ganapathy, *Mahāvākyas,* pp.17-21]

Mandiram 2566

விட்ட இலக்கணை தான்போம் வியோமத்துத்
    தொட்டு விடாதது) உபசாந்தத் தேதொகும்
விட்டு விடாதது மேவும்சத் தாதியில்
    சுட்டும் இலக்கணா தீதம் சொரூபமே.

Transliteration

Viṭṭa ilakkaṇai tāṉpōm viyōmattu-t
    Toṭṭu viḍātat(u) upasāntat tētokum
Viṭṭu viḍātatu mēvumsat tādiyil
    Cuṭṭum ilakkaṇā tītum sorūpamē.

Translation

Viṭṭa ilakkaṇai: the soul goes to the space
    Viṭāta ilakkaṇai: the soul enjoys in tranquility
Viṭṭu viṭātatu: the soul hears sound etc.
    Soul's intrinsic nature exists beyond beyond these.

Commentary

Before directly proceeding to comment on this verse, it is essential to say a few words about the word its significance. According to Indian grammarians, a particular word conveys the primary sense known as *mukhyārtha* or *vācyārtha,* which is a literal and

direct meaning of the word. In special contexts, the same word connotes an indirect and figurative sense known as *lakshyārtha*. By such connotation, the implied sense is brought to light.

Lakṣaṇātraya has been rendered by Tirumūlar as *ilakkaṇa-t-tirayam*. Thus, *jagal lakṣaṇa, ajagal lakṣaṇa* and *jagadajagal lakṣaṇa* are respectively rendered into lucid Tamil as: 1.*viṭṭatu*, 2.*viṭātatu*, and 3.*viṭṭuviṭātatu*. They denote respectively: 1.exclusive, secondary implication, 2.non-exclusive secondary implication and 3.exclusive, non-inclusive secondary implication.

In this verse, the first line explains the *viṭṭatu* type of *ilakkaṇai*. The word *viṭṭatu* means that which is left out. In this type, the primary sense *(mukhyāratha)* of the word is lost, while its secondary sense *(lakṣyārtha)* is operative.

"The soul reaches the space." Since the soul cannot go by itself, the primary sense of the statement is left out. Its secondary sense is, "the soul with the subtle body goes to the space."

In the second line, Tirumūlar explains the second type of *ilakkaṇai*. The word *viṭātatu* means that which has not left the primary sense. So it connotes that the word conveys the secondary sense without leaving its primary meaning.

"The soul enjoys in tranquillity." The soul now enjoys the state of tranquillity. "The same soul was also in the state of suffering." The first statement connotes the secondary sense, while the second statement holds the primary sense.

In the third line, Tirumūlar explains the third type of *ilakkaṇai*. The word *viṭṭuviṭātatu* connotes the usage in which the primary sense is partly left out and partly retained.

"The soul hears sound." Since hearing pertains to the ear, it is not applicable to soul. Thus, the primary sense is partly discarded. Since the soul's potency is associated in the process of hearing and the other senses, the primary idea is partly retained.

In the fourth line, Tirumūlar stated that the intrinsic nature of the soul has transcended the three-fold types of grammatical cum semantical definitions.

Mandiram 2567

வில்லின் விசைநாணில் கோத்(து) இலக்(கு) எய்தபின்
    கொல்லும் களிறைந்தும் கோலாடு சாய்ந்தன
இல்லுள் இருந்(து)எறி கூரும் ஒருவற்குக்
    கல்கலன் என்னக் கதிர்எதிர் ஆமே.

Transliteration

Villiṉ vicaināṇil kōtt(u) ilakk(u) eytapiṉ
    Kollum kaḷiṟ(u) aintum kōloḍu cāyntaṉa
Illuḷ irunt(u)eṟi kūrumoruvarku-k
    Kalkalaṉ eṉṉa-k katiretir āmē.

Translation

After the discharge of the arrow from bow-string
    The five fatal elephants fell down with the arrow
To the archer, positioning himself in a safe place
    Comes forth the emerald like sun with all splendor.

Commentary

In this verse, Tirumūlar uses metaphorical language to explain the process of perfecting the soul. The bow denotes the praṇava, AUM. The bow-string indicates the *pañcākṣara* connecting the ājñā

and nape-eye (*piḍari kaṇ*). The arrow is the soul. The target is Brahman or Śiva. The five fatal elephants denote the five sense-organs. They are felled for the soul by divine grace, which positions the soul in a safe place.

Through the mental repetition of *praṇava pañcākṣara,* the soul is capable of envisioning Lord Śiva, who resembles the radiant emerald.

36. The Great Statement - *Tat Tvam Asi*

In this section, there are nineteen verses which elucidate the esoteric sense of the Upaniṣadic statement, *tat tvam asi*. According to Professor Dr. T.N. Ganapathy, this *mahāvākya* is uttered nine times in the *Chandōgya Upaniṣad* during a dialogue between the teacher and disciple (vide, *Mahāvākyas,* Department of Philosophy, Ramakrishna Mission Vivekananda College, Chennai, 1982, p.9). Tirumūlar rendered *mahāvākya* as *pērurai* in Tamil (Vide, Verse 2577). It is the great statement (*mahāvākya*) on the basis of the grand message it contains; declaration of the identification of the individual self with the Supreme Self.

Mandiram 2568

சீவ துரிபத்துத் தொம்பதம் சீவனார்
தாவு பரதுரி யத்தினில் தற்பதம்
மேவு சிவதுரி யத்(து) அசி மெய்ப்பதம்
ஓவி விடும்தத் துவமசி உண்மையே.

Transliteration

Cīva turiyattu-t tompadam cīvaṉār
Tāvu paraturi yattiṉil taṟpadam
Mēvu sivaturi yatt(u)asi mey-p-padam
Ōvi viḍumtat tuvam asi uṇmaiyē.

Translation

Jīva conjoining in *jīva turiya* is *tvam pāda*
Its conjoining in *para turiya* is *tat pāda*
Its conjoining in *śiva turiya* is *asi pada*
Leaving all *tattvas* is the reality of *tattvamasi.*

Commentary

In the Vedānta, the regular order of the three words is as follows: *tat tvam asi*. But in Śaiva Siddhānta, the order is slightly changed: *tvam tat asi*. In this verse, Tirumūlar explains the significance of these three words. The soul that conjoins the state of *jīva turiya, para turiya* and *śiva turiya* is denoted respectively by the words *tvam, tat* and *asi*. The great statement, *tat tvam asi,* denotes the reality leaving behind all principles of māyā.

Mandiram 2569

ஆறாறு) அகன்ற அணுத்தொம் பதம்சுத்தம்
ஈறான தற்பதம் எய்(து)உப சாந்தத்துப்
பேறா கியசீவன் நீங்கிப்பிர சாதத்து
வீறான தொந்தத்(து) அசிதத்வம் அசியே.

Transliteration

Āṟāṟ(u) akaṉṟa aṇu-t-tom padam suttam
Īṟāṉa taṟpadam yet(u)upa sāntattu-p
Pēṟā kiyacīvaṉ ninki-p-pira cātattu
Vīṟāṉa tontatt(u) asitatvam asiyē.

Translation

Soul, removed from thirty six, is in *śuddha* state
It attains *tat pada*, at the end of *upaśānta*
It transcends this state, attains the bliss of Śiva,
That is the end of *tvamtatasi, tat tvam asi.*

Commentary

The esoteric sense of *tvam tat asi* (a variation of *tat tvam asi*) is explained in this verse. There are three stages in the journey of the

soul to attain the eternal bliss of Śiva. The first is the removal of all māyā evolutes (totaling thirty six) and the attainment of *śuddha* state (*tam*), or purity. At the end of *upaśānta*, tranquillity, it attains the experience denoted by the word *tat*, Śiva. This is the second stage. In the final stage, the soul transcends, *tat,* and immerses in the bliss of Śiva, noted by the term *asi*. This unity of soul with Śiva is expressed by the *mahāvākya, tvam tat asi,* and *tat tvam asi.*

Mandiram 2570

ஆகிய வச்சோயம் தேவதத் தன்னிடத்(து)
　　ஆகிய விட்டு விடாத இலக்கணைத்
தாருப சாந்தமே தொந்தத்(து) அசிஎன்ப
　　ஆகிய சீவன் பரன்சிவன் ஆமே.

Transliteration

Ākiya-v a-c cōyam dēvatat taṉ-n-iḍatt(u)
　　Ākiya viṭṭu viṭāta ilakkaṇai-t
Tārūpa sāntamē tontatt(u) asieṉpa
　　Ākiya cīvaṉ paraṉsivaṉ āmē.

Translation

That person is this Devadatta
　　Is the example of *jagad ajagal lakṣaṇa*
They say tranquillity is *tvam tat asi*
　　Thus jīva becomes *para* and then Śiva.

Commentary

In this verse, the example for *viṭṭuviṭāta ākuper* or *jagad lakṣaṇa* is "so ayam Devadatta." It literally means, "He is this Devadatta." In this statement, the word "He" denotes a person of youth, while

Devadatta refers to the same person with sufficient age advancement. Though the youthful person and the aged man are not identical, their essence *(rasa)* or individual (*piṇḍa*) remains the same, indicating the two are in fact one person with difference in the adjuncts of place, age, dress, learning, position, etc. Thus, in the interpretation of *tat tvam asi,* the word *tat* denotes Brahman (Śiva), *tvam* denotes Jīva (soul), indicating the same sentient entity by application of *jagad ajagal lakṣaṇa.*

The soul that attained perfect tranquillity is indicated in the statement, *tvam tat asi.* After removal of the triple bonds (āṇava, karma and māyā), the soul becomes *para* and then Śiva. The nature of jīva, *para* and Śiva has already been noted in Commentary on verse 2466.

The illustration, "so ayam Devadata" is present in verse 2493, with Commentary.

Mandiram 2571

துவந்தத்(து) அசியே தொந்தத்(து) அசியும்
அவைமன்னா வந்து வயத்(து) ஏக மான
தவமுறு தத்துவ மசிவே தாந்த
சிவமாம் அதும்சித் தாந்தவே தாந்தமே.

Transliteration

Tuvantatt(u) asiyē tontatt(u) asiyum
Avaimaṉṉā vantu vayatt(u)ēka māṉa
Tavamuṟu tattuva masivē dānta
Śivamām atumsit tāntavē tāntamē.

Translation

Tvam tat asi is *tom tat asi*
    Both of them denote the same
Tat tvam asi is the Vedāntic statement
    Soul becoming Śiva is Siddhānta Vedānta

Commentary

Tvam tat asi is also pronounced *tom tat asi* in Tamil. However, semantically there is no difference. Both denote the same message. In the Advaita Vedānta, *tat tvam asi* is the regular order of the three words. *Tat* denotes Brahman, *tvam* (you) the soul, and *asi*, the unity of the two. In Śaiva Siddhānta, which is the conclusion of Vedānta, the statement is *tvam tat asi*. The word *tvam* denotes the soul, *tat* means Lord Śiva, and *asi* indicates the soul becoming Śiva.

Mandiram 2572

துரிபம் அடங்கிய சொல்லறும் பாழை
    அரிய பரம்என்பர் ஆகார் இதன்(று) என்னார்
உரிய பரம்பரம் ஆம்ஒன்(று) உதிக்கும்
    அருநிலம் என்பதை ஆர்அறி வாரே.

Transliteration

Turiyam aḍaṅkiya col-l-aṟum pāḻai
    Ariya paramenpar ākār ianṟ(u) ennār
Uriya paramparam āmonṟ(u) utikkum
    Arunilam enpatai ārarị vārē.

Translation

Jīva-void, unable to express, is in jīva *turiya*
    Those who say it the *param*, never say it is not

There is *param* to *param*, arising above the three
Who knows it the rarest supreme state?

Commentary

Jīva-void, which is rare to utter, subsides in the state of *jīva-turiya* (vide verse 2466 with Commentary). The word *param* means supreme. Those who indicate the state of *jīva-turiya* is the supreme state do not discern accurately. There is Supreme Śiva beyond the so-called supreme state. This rarest state exists beyond *jīva turiya* and *śiva turiya* (Vide, verse 2466). Tirumūlar exclaims there are very few who realize this highest existence of Lord Śiva.

Mandiram 2573

தொம்பதம் தற்பதம் சொல்லும் அசிபதம்
நம்பிய முத்துரியத்துமேல் நாடவே
உம்பத மும்பதம் ஆகும் உயிர்பரன்
செம்பொருள் ஆன சிவம்எனல் ஆமே.

Transliteration

Tompadam taṟpadam collum asipadam
Nambiya mu-t-turi yattumēl nāḍavē
Umpada mumpadam ākum uyirparaṉ
Cemporuḷ āṉa sivameṉal āmē.

Translation

Tompada tatpada asipada are said
Transcend the three fold states of *turiya*
'you' denoting soul becomes ripened
Soul, shining as *para*, becomes the perfect Śiva.

Commentary

The three words *tom* (tvam), *tat* and *asi* are said to denote the unity of soul and Śiva. Tirumūlar advises the aspirant to transcend the three states of *turiya*, viz. *jīva turiya, para turiya* and *śiva turiya* (vide. verse 2466). When the soul ripens it shines as *para* and then evolves to become Śiva, the most perfect reality.

Mandiram 2574

வைத்த துரியம் அதில்சொரு பானந்தத்(து)
    உய்த்த பிரணவ மாம்உப தேசத்தை
மெய்த்த இதயத்து விட்டிடு மெய்யுணர்
    வைத்த படியே அடைந்துநின் றானே.

Transliteration

Vaitta turiyam atilcoru pāṉantatt(u)
    Uytta piraṇava māmupa dēsattai
Meytta idayattu viṭṭiḍu mey-y-uṇar
    Vaitta paḍiyē aḍaintuniṉ ṟāṉē.

Translation

The initiation into *praṇava mantra* directs the soul
    Which is in *turiya,* to experience its intrinsic bliss
Allow that instruction to exist in the heart
    Practising it one reached and stood by the Lord.

Commentary

The *praṇava mantra,* AUM, connotes the unity of soul with the Divine Father and Mother, Śiva and Śakti. The preceptor must provide the *upadeśa,* i.e. instruction or initiation to the prepared disciple who has reached the *turiya* state. The mantra directs the

soul to enjoy its own intrinsic bliss. Tirumūlar advises the aspirant to allow the instruction to centre in the heart, thereby indicating a continuous concentration on this mantra. Through such regular discipline, the aspirant reaches the Lord and stands united with Him.

Mandiram 2575

நனவாதி ஐந்தையும் நாதாதியில் வைத்துப்
பினமா மலத்தைப் பின்வைத்துப் பின்சுத்தத்
தனதாம் சிவகதி சத்தாதி சாந்தி
மனவா சகம்கெட்ட மன்னனை நாடே.

Transliteration

Naṉavādi aintaiyum nādādayil vaittu-p
Piṉamā malattai-p piṉvaittu-p piṉsutta-t
Taṉatām sivagati sattādi sānti
Maṉavā sakamkeṭṭa maṉṉaṉai nāḍē.

Translation

Having controlled the potency of impurity in the *sakala* state
Having put the working etc states five in the *praṇavakalās* five
Soul attains *śuddha* and *śivagati*; crossing the *tanmātras*
Comes tranquillity through which seek the Lord, beyond mind and speech

Commentary

In this verse, Tirumūlar presents the method of attaining tranquillity, and transcending the ken of thought and speech. Tranquillity is the necessary condition to realize Lord Śiva. In the *sakala* state (born in a body due to karma), the aspirant must prepare the essentials to control the power of āṇava *mala*. He or she must bring

the five states of *jāgrat* (waking), *svapna* (dreaming), *suṣupti* (deep sleep) and the transcendental states of *turiya* and *turiyātīta* under the *praṇavakalās:* A, U, M, *bindu* and *nādam*. As a result, the aspirant becomes eligible for the *śuddha* state (liberation from impurities) and Śiva-gati (refuge at the feet of Śiva). Furthermore, he or she must transcend the five *tanmātras* to attain *upaśānta* or tranquillity, the perfect condition to seek the Lord within; the five *tanmātras* are the subtle powers behind the five senses, viz. *sabda* (subtle speech), *sparśa* (subtle touch) *rūpa* (subtle seeing), *rasa* (subtle taste) and *ghanda* (subtle smelling).

Mandiram 2576

பூரணி யாது புறம்(பு) ஒன்(று) இலாமையின்
    பேரணி யாதது பேச்(சு) ஒன்(று) இலாமையின்
ஓரணை யாதது ஒன்றும் இலாமையின்
    காரணம் இன்றியே காட்டும் தகைமைத்தே.

Transliteration

Pūraṇi yātatu pu̱ramp(u)o̱ṉṟ(u) ilāmaiyiṉ
    Pēraṇi yātatu pēcc(u)o̱ṉṟ(u) ilāmaiyiṉ
Ōraṇai yātatu o̱ṉṟum ilāmaiyiṉ
    Kāraṇam iṉṟiyē kāṭṭum taṉmaittē.

Translation

Since nothing exists apart from It, It is the whole
    Since It transcends description, It has no name
Since It has no adjuncts, It transcends thought
    It possesses the grace to reveal Itself without reason.

Commentary

In this verse, Tirumūlar speaks of the intrinsic nature of the Supreme Reality. He denotes the Reality in the neuter singular: It, bereft of gender. It is the whole, for there is nothing independent in the external world that is apart from It. It has no name as It transcends all words. It transcends the ken of thought since It has no attributes. It possesses immense grace and hence It reveals to aspirants without any reason to do so.

In the empirical world, there are many things cognized through means of reason. Nevertheless, the source of reasoning does not help one understand Reality, which is revealed only through Its grace.

Mahāvākya

Mandiram 2577

நீயது வானாய் எனநின்ற பேருரை
    ஆயது நானானேன் என்னச் சமைந்தறச்
சேய சிவமாக்கும் சீர்நந்தி பேரருள்
    ஆயது வாயனந் தானந்தி ஆகுமே.

Transliteration

Nīyatu vāṉāy eṉaniṉṟa pērurai
    Āyatu nāṉāṉēṉ eṉṉa-c camaintaṟa-c
Cēya śivamākkum cīrandi pēraruḷ
    Āyatu vāyaṉam tāṉanti ākumē.

Translation

Tvam tat asi is the *mahāvākya* of the preceptor
    The disciple has to meditate on I become That,

Resulting in removal of *pāśas*, waking the soul *śivam*
That is endless intrinsic form of eternal bliss.

Commentary

In this verse, *mahāvākya* is rendered into *pērurai* in lucid Tamil. The preceptor instructed *tvam tat asi*, or, *you become That.* In Śaiva Siddhānta, a slight change in the order of words of the Upaniṣadic statement tat tvam asi is made. The soul becomes Lord Śiva, as indicated in the statement, tvam tat asi. As per instruction, the disciple should meditate on I became that. Here, the word 'That' denotes Śiva. As a result, the triple *pāśas*, viz. āṇava, karma and māyā depart the soul. Once purified of these bonds, the soul becomes Śivam, the endless and intrinsic form of eternal bliss (Śivānanda).

Mandiram 2578

உயிர்பரம் ஆக உயர்பர சீவன்
அரிய சிவமாக அச்சிவ வேதத்
திரியிலும் சீராம் பராபரம் என்ன
உரிய உரையற்ற ஓமயம் ஆமே.

Transliteration

Uyirparam āka uyarpara cīvaṉ
Ariya śivamāka a-c-civa vēda-t
Tiruyilum cīrīm parāparaṉ eṉṉa
Uriya urai-y-aṟṟa ōmayam āmē.

Translation

When soul gets grace it becomes *parajīva*
When it meditates on Śivam, it becomes Śivam
Adored in triple Vedas as the most Supreme Being,
That is the indescribable *praṇava* form.

Commentary

Due to the descent of grace upon the soul, it becomes *parajīva,* i.e. supreme soul. When the *para-jīva* meditates on Śivam, it becomes Śivam adored in the Rig, Yajur and Sama Vedas as the most exalted Supreme Being. Śiva assumes the *praṇava mantra* form, AUM, which is indescribable.

Mandiram 2579

வாய்நாசி யேபுரு மத்தகம் உச்சியில்
ஆய்நாசி உச்சி முதலவை யாய்நிற்கும்
தாய்நாடி யாதிவாக்(கு) ஆதி சகலாதி
சேய்நா(டு) ஒளியெனச் சிவகதி ஐந்துமே.

Transliteration

Vāynāsi yē puru mattakam ucciyil
Āynāsi ucci mudalavai yāyniṟkum
Tāynāḍi yādivākk(u) ādi sakalādi
Cēynād(u)oḷi-y-eṉa-c Civagati aintumē.

Translation

Prāṇa kalā that exists between nose-tip to braincase
Passes through suṣumnā to the spots uluva, nose-tip
Middle of eye brows, forehead and braincase, these five
Get brilliance, sought by the soul, attaining Śivagati

Commentary

Sādhanas are two fold: 1.pertaining to *nāda* (sound) and 2.pertaining to *bindu* (light). In this verse, Tirumūlar speaks of sound *(nāda).*

The *prāṇa kalā* (life breath) exists between the tip of the nose and the top of the brain. When it passes through suṣumnā nāḍi

(called by Tirumūlar, the mother nāḍi) to the five places of uluva, nose-tip, middle of eyebrows, forehead and braincase, they receive the effulgence sought by the soul, which finally attains salvation, known as Śivagati.

Mandiram 2580

அறி(வு)அறி யாமை இரண்டும் அகற்றிச்
செறி(வு) அறி வாய்எங்கும் நின்றசிவனைப்
பிறி(வு) அறி யாது பிரான்என்று பேணும்
குறியறி யாதவர் கொள்ளறி யாரே.

Transliteration

Ar̲iv(u) ar̲i yāmai iraṇḍum akar̲r̲i-c
Cer̲iv(u) ar̲i vāyeṅkum nin̲r̲a sivan̲ai-p
Pir̲iv(u)ar̲i yātu pirān̲en̲r̲u pēṇum
Kur̲i-y-ar̲i yātavar koḷ-ḷ-ar̲i yārē.

Translation

Remove the definite knowledge and the nescience
Śiva pervades everywhere in the form of jñāna
Adore Him to be the Lord, without leaving Him
Those, unable to grasp Him, are unable to realize Him.

Commentary

One has to enter the field of divine grace, removing the *kēvala* state (the state before birth where the soul is bound by egoism) marked by ignorance, and also the *sakala* state, marked by partial knowledge. Lord Śiva is omnipotent, omniscient and omnipresent. He is the only Supreme Being. So, the aspirant invokes His grace for union, without separation. Those who do not aspire for Him, are unable to realize Him within their own self.

It is heartening to note that Arunandisivam has adapted this mandiram in his *Sivajñāna Siddhiyār* sūtra 8, adhikaraṇa 2, verse 30.

Mandiram 2581

அறிவார் அறிவன அப்பும் அனலும்
அறிவார் அறிவன அப்பும் கலப்பும்
அறிவான் இருந்(து) அங்(கு) அறிவிக்கின் அல்லால்
அறிவான் அறிந்த அறி(வு)அறி யோமே.

Transliteration

Ar̲ivār ar̲ivan̲a appum an̲alum
Ar̲ivār ar̲ivan̲a appum kalappum
Ar̲ivān̲ irunt(u) aṅk(u) ar̲ivikkin̲ allāl
Ar̲ivān̲ ar̲inta ar̲iv(u) ar̲i yōmē.

Translation

People with worldly knowledge know the use of water and fire
People with spiritual knowledge know the mingling of water in body
Unless the Knower within makes the soul know the things
We don't know the knowledge, as known by the soul.

Commentary

In the empirical life, ordinary people know the use of water and fire for their benefit and joy. However, jñānis identify the mingling of the principle of water in their body. Water in the form of *vīrya* (semen) is preserved and sublimated by Yogā adepts. They know the presence of lake-like brilliance in the centre of *sahasrataḷa.* They are skilled in arousing the *mūlāgni* (kuṇḍalini) to ascend to

sahasrataḷa, conjoining with it. The ordinary masses affected by the *mūlāgni*, discharge their semen, loosing vitality.

The All-Knowing Lord abides within us as witness and inner ruler. He makes the soul know that which is true. The soul does not know anything without the guidance of Śiva.

Mandiram 2582

அதீதத்துள் ளாகி அகன்றவன் நந்தி
  அதீதத்துள் ளாகி அறிவிலோன் ஆன்மா
மதிபெற்(று) இருள்விட்ட மன்னுயிர் ஒன்றாம்
  பதியிற் பதியும் பரவுயிர் தானே.

Transliteration

Atītattuḷ-ḷ-āki aka<u>n</u><u>r</u>ava<u>n</u> nandi
  Atītattuḷ-ḷ-āki a<u>r</u>ivilō<u>n</u> ā<u>n</u>mā
Matipe<u>r</u><u>r</u>(u) iruḷviṭṭa ma<u>n</u>-<u>n</u>-uyir o<u>n</u><u>r</u>ām
  Patiyi<u>r</u> patiyum para-v-uyir tā<u>n</u>ē.

Translation

Śiva stands supreme and leaves *atīta*
  The soul in *atīta* losses its knowledge
Getting *patijñāna,* leaving the darkness
  Merger in the Lord, becomes supreme soul.

Commentary

In the *nirmala turiyātīta* state the soul experiences Śiva, though He is ultimately beyond that state. In that state, knowledge of the soul (*paśujñāna)* is forgotten. The soul forgets itself and enjoys Śivānanda. It gains *patijñāna,* known as *Śivajñāna,* and the darkness of egoism (*āṇava)* vanishes. Appearance of omniscience and

disappearance of nescience occur simultaneously for the soul. When it merges with Śiva, it is called *para-v-uyir*, i.e. the supreme soul.

Mandiram 2583

அடிதொழ முன்னின் றமரர்கள் அத்தன்
    முடிதொழ ஈசனும் முன்னின்(று) அருளிப்
படி தொழ நீபண்டு பாவித்த(து) எல்லாம்
    கடி தொழக் காண்என்னும் கண்ணுத லானே.

Transliteration

Aṭitoḻa muṉṉiṉ ṟamararkaḷ attaṉ
    Muṭitoḻa īsaṉum muṉṉiṉṟ(u) aruḷi-p
Paṭitoḻa nīpaṇḍu pāvittat(u) ellām
    Kaṭitoḻa-k kāṇeṉṉum kaṇṇuta lāṉē.

Translation

Having stood before Him, the Father of celestials
    To worship His feet, touching by his head
He blessed him thus: the world would salute you
    What you wished would come to worship you.

Commentary

This verse indicates that it is Lord Śiva who blesses the devotee, granting his most cherished wish (union with Him). The disciple's act of placing his head at the Master's feet, symbolizes that Divine Grace flows from the feet of the Lord to the devotee. The Lord as the "guru principle" enters the pure human vessel; "what you wished would come to worship you."

Mandiram 2584

நின்மலன் மேனி நிமலன் பிறப்பிலி
என்னுளம் வந்(து)இவன் என்னடி யான்என்று
பொன்வளர் மேனி புகழ்கின்ற வானவன்
நின்மலம் ஆகென்று நீக்கவல் லானே.

Transliteration

Ni̱nmala̱n mēṉi nimala̱n pi̱rapp(u)ili
E̱n-ṉ-uḷam vant(u)iva̱n e̱n-ṉaḍi yāṉe̱ṉru
Po̱nvaḷar mēṉi pukaḻkiṉra vāṉavaṉ
Ni̱nmalam ākeṉ̱ru nīkkaval lāṉē.

Translation

The Lord is the Spotless, Holy and Birthless
He came in my heart and said: you are my servitor
His body with gold hue, adored by the celestials
Become pure thus saying He is capable of removing my taints.

Commentary

Śiva, who is spotless by nature, is capable of removing taints of His devotee. He is holy and sacred, has no birth and hence no death. He who transcends birth, can remove the birth cycle of the devotee. Tirumūlar communicates that Lord Śiva appeared in his heart and claimed him as His servitor. Siva's body shines like pure gold. All celestials pay homage to Him. He said inwardly to Tirumūlar, "become pure," i.e. attain the state of *śuddha*, realize Him, and enjoy His bliss.

Mandiram 2585

துறந்துபுக்(கு) ஒள்ளொளி சோதியைக் கண்டு
பறந்த(து) உள்ளம் பணிந்து கிடந்தே

மறந்(து) அறி யாவென்னை வானவர் கோனும்
　　இறந்து பிறவாமல் ஈங்குவைத் தானே.

Transliteration

Tuṟantupukk(u) oḷ-ḷ-oḷi cōtiyai-k kaṇḍu
　　Paṟantat(u)eṉ uḷḷampaṇintu kiḍantē
Maṟant(u)aṟi yā-v-eṉṉai vāṉavar kōṉum
　　Iṟantu piṟavāmal iṅkuvait tāṉē.

Translation

Relinquished my desires, envisioned the blazing effulgence
　　Flew my heart to Him, prostrated on the ground
I never know forgetting Him, the Sovereign of the Celestials
　　Placed me on this earth without death and birth.

Commentary

Tirumūlar wonderfully narrates his own experience of Lord Śiva. He renounced all desires and cravings, and saw the Lord as beaming effulgence. His heart hastened towards Him and he prostrated on the ground in humility. He says that he does not know the experience of forgetting Him, ever aware of His presence. Śiva is the sovereign of all beings, including celestials. He placed Tirumūlar on earth, and granted him immortality.

Mandiram 2586

மெய்வாய்கண் மூக்குச் செவிஎன்னும் மெய்த்தோற்றத்(து)
　　அவ்வாய அந்தக் கரணம் அகிலமும்
எவ்வாய் உயிரும் இறையாட்ட ஆடலால்
　　கைவா யிலாநிறைஎங்கும்மெய் கண்டதே.

Transliteration

Meyvāykaṇ mūkku-c cevie̲n̲n̲um mey-t-tō̲r̲r̲att(u)
Avvāya anta-k karaṇam akilamum
Evvāy uyirum i̲r̲ai-y-āṭṭa āḍalāl
Kaivā yilāni̲r̲ai eṅkummey kaṇḍatē.

Translation

Body mouth eye nose and ear in the body
Along with the four-fold internal organs, the world
Manifold souls, all move as directed by the Lord
The Truth without hand and mouth fills everywhere.

Commentary

Lord Śiva through the agency of His inseparable Śakti activates the five external organs, the internal organs (mind, intellect, ego and consciousness), and the whole cosmos of animate and inanimate beings. The Lord without organ such as hand, mouth, etc. pervades the whole space and transcends it.

It is pertinent to note the concept presented here, that all beings move because Śiva activates and directs them, is also found in Saint Appar's hymn (*Tirumu̲r̲ai* 6.95.3).

37. The Morsel of Cosmos

In this section there are eight verses dealing with the Lord's devouring of the whole cosmos as a morsel *(Viśuva-k-kirācam)*. The word *Viśvam* means universe or cosmos, and *kirācam* (the Tamilized form of grāsa means morsel. Lord Śiva devours both the fettered and unfettered souls. In order to give rest to fettered souls, the Lord absorbs them only to make them reborn (to exhaust the residue of their karma); and He absorbs liberated souls for providing them eternal bliss.

Mandiram 2587

அழிகின்ற சாயா புருடனைப் போலக்
கழிகின்ற நீரில் குமிழியைக் காணில்
எழுகின்ற தீயில்கர்ப் பூரத்தை யொக்கப்
பொழிகின்ற இவ்வுடல் போமப் பரத்தே.

Transliteration

A̱likiṉṟa cāyā puruḍaṉai-p pōla-k
Ka̱likiṉṟa nīril kumiḻiyai-k kāṇil
E̱lukiṉṟa tīyilkarp pūrattai-y okka-p
Po̱likiṉṟa i-v-uḍal pōma-p parattē.

Translation

Like the shadow disappears in the person
Like the bubble subsides in the water
Like the camphor in flame disappears in space
So the fallen body disappears in Param.

Commentary

Tirumūlar presents three similes to illustrate that the dead body (of the *jīvanmukta*) vanishes into *Param*. He uses similes taken from the empirical environment; the shadow of a person visible under the light of sun and moon, vanishes when light is absent; air bubbles break and disappear in the water; and camphor when set on fire disappears in open space. From these examples, one comes to understand that which originates from a particular source will disappear from the environment and return to the source. With regard to the simile of camphor, the flame consumes the camphor; it disappears in its immediate cause, the air, which in turn goes back to its source, the space.

So also the dead body loses its vital air, and being the components of five elements, dismantles and finally reaches the primal source, Param or Śiva.

Mandiram 2588

உடலும் உயிரும் ஒழிவற ஒன்றிற்
படரும் சிவசத்தி தாமே பரமாம்
உடலைவிட்(டு) இந்த உயிர்எங்கும் ஆகிக்
கடையும் தலையும் கரக்கும் சிவத்தே.

Transliteration

Uḍalum uyirum o̱livaṟa oṉṟiṟ
Paḍarum sivasatti tāmē paramām
Uḍalaiviṭṭ(u) inta uyireṅkum āki-k
Kaḍaium talaiyum karakkum sivattē.

Translation

If body and soul without break unite in yogā
Śivaśakti pervades them, making the soul *param*
Having left the body the soul becomes pervasive
Merging in Śiva both the beginning and end.

Commentary

In practising yogā, transformation takes place in both body and soul. Divine grace pervades the whole person, making the soul attain the state of *param*, the unfettered condition of soul (see introduction to the 20th section of eighth tantra of the *Tirumandiram*). The physical aspects of the most evolved soul form an impediment for further progress. If the body is left, the soul becomes pervasive and merges with the all-pervasive and Supreme Lord Śiva.

Mandiram 2589

செவிமெய்வாய் கண்மூக்குச் சேரிந் திரியம்
அவியின் றியமனம் ஆதிகள் ஐந்தும்
குவிவொன்(று) இலாமல் விரிந்து குவிந்து
தவிர்வொன்(று) இலாத சராசரம் தானே.

Transliteration

Cevimey vāy kaṇmūkku-c cērin tiriyam
Avi-y-in ṟiyamaṉam ādikaḷ aintum
Kuvivoṉṟ(u) ilāmal virintu kuvintu
Tavirvoṉṟ(u) ilāta carācaram tāṉē.

Translation

Ear, skin, mouth, eye and nose are the *indriyas*
Unperfected mind and others constitute the five

Without contraction they expand and shrink
Inevitable are the movable and the unmovable.

Commentary

The sense organs are the five noted in the first line. The *antaḥ-karaṇas*, viz. mind, intellect, ego and consciousness, along with *puruṣa tattva* constitute the five (which are not perfected).

The known world is divided into 1.*cara*, the movable and 2.*acara*, the immovable. To the un-perfected person who never withdraws his senses from the external world, both the movable and immovable objects of the world are real. If one closes his senses and internal elements, the external world ceases to exist.

Mandiram 2590

பரன்எங்கும் ஆரப் பரந்துற்று நிற்கும்
திரன்எங்கும் ஆகிச் செறிவெங்கும் எய்தும்
உரன்எங்கு மாய்உல(கு) உண்டு உமிழ்க்கும்
வரம்இங்ஙன் கண்(டு)யான் வாழ்ந்துற்ற வாறே.

Transliteration

Parane͟nkum āra-p paranturru nirkum
Tirane͟nkum āki-c cerivenkum eytum
Uranenku māyulak(u) uṇḍu umilkkum
Varaminnan kaṇḍ(u)yān vālnturra vārē.

Translation

The soul becomes *paran* and stands spreading everywhere
With all capacity it becomes immanent in all beings
Being omnipotent it devours and spits the universe
Thus I got Siva's blessings and lived accordingly.

Commentary

When the soul spiritually matures, abandoning all material aspects, it becomes paraṉ. It possesses the capacity to pervade the universe, and becomes immanent in all organic and inorganic beings. It is endowed with omnipotence, and devours the whole universe, and creates as occasion arises. In other words, during involution it absorbs the whole cosmos, and during evolution it causes them to expand gradually. Thus, we have justification for the title of this section: *viśva grāsa* (the Lord devouring the world like a morsel).

Tirumūlar states that as *param* (an unfettered soul), he received Śiva's blessings to devour and deliver the universe, living life endowed with divine grace.

Mandiram 2591

அளந்து துரியத்(து) அறிவினை வாங்கி
　　உள்ளம்கொள் பரம்சகம் உண்ட(து) ஒழித்துக்
கிளர்ந்த பரம்சிவம் சேரக் கிடைத்தால்
　　விளங்கிய வெட்ட வெளியனும் ஆமே.

Transliteration

Aḷantu turiyatt(u) aṟiviṉai vāṅki
　　Uḷḷamkoḷ paramcakam uṇḍat(u) oḻittu-k
Kiḷarnta paramsivam cēra-k kiḍaittāl
　　Viḷaṅkiya veṭṭa veḷiyaṉum āmē.

Translation

Having gauged and grasped *turiya* with knowledge
　　Having left the worldly enjoyments of *param*

If the lucid *param* conjoined with Śivam
    It assumes the form of effulgent space.

Commentary

Param is the evolved soul departed from all evolutes of māyā. It should scrutinize all aspects and grasp the *turiya* state characterized by divine knowledge, i.e. *Sivajñāna*. It has abandoned all enjoyments of empirical existence, becomes transparent, and unites with Śivam. It assumes the nature of *veṭṭa veḷi* (being a Siddha term), literally meaning the spotless space; but actually denoting eternal freedom.

Mandiram 2592

இரும்பிடை நீரென என்னையுள் வாங்கிப்
    பரம்பர மான பரமது விட்டே
உரம்பெற முப்பாழ் ஒளியை விழுங்கி
    இருந்தஎன் நந்தி இதயத்து ளானே.

Transliteration

Irumpiḍai nireṉa eṉṉaiyuḷ vāṅki-p
    Parampara māṉa paramatu viṭṭē
Urampeṟa mu-p-pāḻ oḷiyai viḻuṅki
    Irunta en nandi itayattu ḷāṉē.

Translation

Like hot iron that consumes the laid drops of water
    Nandi absorbed me and placed me in the supreme grace
To get strength of jñāna He devoured the light of triple *pāḻ*
    Having done these favors, he abided within my heart.

Commentary

The benefits derived by the *param* (the unfettered soul) from the preceptor Nandi are enumerated here. Just as a hot iron absorbs drops of water poured onto it, Nandi absorbs the *param,* exposing it to the supreme grace of Lord Śiva.

The "*triple pāḻ*" denotes the *māyā-p-pāḻ, bōdha-p-pāḻ* and *upaśānta-p-pāḻ (upaśānta* is tranquility*)* as noted in verse 2495; or the *māyā-p-pāḻ, jīva-p-pāḻ* and *viyōma-p-pāḻ* (*viyōma* is atmosphere) as noted in verse 2496. Another set of triple pāḻ, viz. *bōdha-p-pāḻ, jīva-p-pāḻ* and *śiva-p-pāḻ* is mentioned in verse 2483. The details of these *pāḻs* are given in the commentaries of the respective verses.

The word "*pāḻ*" literally means void or illusion. The removal of *ātma bōdha,* i.e. the determinate knowledge, is known as *bōdha-p-pāḻ.* The removal of egoism is called *jīva-p-pāḻ.* The indiscriminate combination of jīva and śiva is *Śiva-p-pāḻ.* Nandi devours all triple voids to enable the soul to gain strength of Śivajñāna. Having granted these favors to Tirumūlar, Nandi resided within his heart.

The analogy of the hot iron absorbing water drops is also used by the Saint Sundarar (A.D.710) in one hymn (Tirumūrai 7.58.1).

Mandiram 2593

கரியுண் விளவின் கனிபோல் உயிரும்
உரிய பரமும்முன் ஓதும் சிவமும்
அரிய துரியம்மேல் அகிலமும் எல்லாம்
திரிய விழுங்கும் சிவபெரு மானே.

Transliteration

Kari-y-uṇ viḷaviṉ kaṉipōl uyirum
Uriya paramummuṉ ōtum sivamum
Ariya turiyammēl akilamum ellām
Tiriya viḻuṅkum sivaperu māṉē.

Translation

In *Turiyātīta* state, rare to be attained
The jīva, *param,* Śivam, the world
And all are devoured by Lord Śiva
Like the elephant-ill consuming the wood-apple.

Commentary

In the rare state of *turiyātīta,* that state of eternal bliss, the knower or soul, the knowable or world of objects, and the knowledge all subside in divine grace.

Jīva (the fettered soul), *param* (the unfettered soul), Śivam (the released soul), and all worldly objects experienced in the states of *kēvala* (before birth in the world) and *sakala* (while in the world), are devoured by Lord Śiva; just as the elephant-disease eats up the inner core and leaves the shell of the wood-apple.

Again, this verse substantiates the title of this section, viz. *viśva-grāsa,* i.e. the devouring of the universe.

Mandiram 2594

அந்தமும் ஆதியும் ஆகும் பராபரன்
தந்தம் பரம்பரன் தன்னிற் பரமுடன்
நந்தமை உண்டுமெஞ் ஞானநே யாந்தத்தே
நந்தி இருந்தனன் நாமறி யோமே.

Transliteration

Antamum ādiyum ākum parāparaṉ
Tantam paramparaṉ taṉṉiṟ paramuḍaṉ
Nantamai uṇḍumeñ ñāṉanē yāntattē
Nanti iruntaṉaṉ nāmaṟi yōmē.

Translation

Supreme Lord is the end and source of all
He is the Supreme to all; when we approached Him
He devoured all of us and in the end of jñāna and *jñēya*
Nandi existed that we are unable to know.

Commentary

The Lord is Supreme not only to Śaivites, but to all. He is the beginning and end of all phenomena. For those who get close to Him, He consumes all things possessed by them, thus making them pure and divine. At the end of jñāna (knowledge) and *jñēya* (the knowable), He alone exists. However, it is difficult for us to discern His existence.

38. Truthfulness

In this section, there are fifteen verses dealing with the strength of truthfulness (*vāymai*) to help the aspirant realize Śiva. Though the word *Vāymai* liberally means truthfulness, it also denotes ultimate reality *(mey-p-poruḷ)*.

Mandiram 2595

அற்ற(து) உரைக்கில் அருள்உப தேசங்கள்
குற்றம் அறுத்தபொன் போலும் கனலிடை
அற்றற வைத்(து)இறை மாற்றற ஆற்றிடில்
செற்றம் அறுத்த செழுஞ்சுடர் ஆகுமே.

Transliteration

Ar̲r̲at(u) uraikkil aruḷupa dēsaṅkaḷ
Kur̲r̲am ar̲uttapon̲ pōlum kan̲aliḍai
Ar̲r̲ar̲a vaitt(u)ir̲ai mār̲r̲ara ār̲r̲iḍil
Cer̲r̲am ar̲utta cel̲uñcuḍar ākumē.

Translation

Divine instructions are the essence of the scriptures
They are like gold, tested in the burning fire
If one meditates on the Lord, without impurity
He appears as effulgence, discarding darkness.

Commentary

Instructions for pure living are enshrined in spiritual texts as divine sayings. They are compared to the purest moulten gold. They regulate and guide the aspirant down the right path.

Tirumūlar suggests one to closely follow the golden words and meditate on the Lord within one's heart. As a result, one can experience Him as the Divine effulgence of jñāna, annihilating the darkness of ignorance.

Mandiram 2596

எல்லாம் அறியும் அறிவு தனைவிட்டு
    எல்லாம் அறிந்தும் இலாபம்அங்(கு) இல்லை
எல்லாம் அறிந்த அறிவினை நான் என்னில்
    எல்லாம் அறிந்த இறையெனல் ஆமே.

Transliteration

Ellām a̱riyum a̱rivu ta̱naiviṭṭu
    Ellām a̱rintum ilāpamaṅk(u) illai
Ellām a̱rinta a̱rivi̱nai nā̱ne̱ṉnil
    Ellām a̱rinta i̱rai-y-e̱nal āmē.

Translation

Having left the Lord who knows all
    There is no use of knowing all
If one realizes himself to be the all knowing Lord
    It may be said that he is the all knowing God.

Commentary

Śiva is the All-knowing, omniscient Lord. The soul engages worldly life and may learn many things, but Tirumūlar says there is no use in acquiring knowledge of worldly life if there is no knowledge of the Lord. One can meditate within to discover the all knowing Śiva.

Mandiram 2597

தலைநின்ற தாழ்வரை மீது தவம்செய்து
 முலைநின்ற மாதறி மூர்த்தியை யானும்
புலைநின்ற பொல்லாப் பிறவி கடந்து
 கலைநின்ற கள்வனைக் கண்டுகொண்டேனே.

Transliteration

Talaininra tālvarai mītu tavamceytu
 Mulaininra mātari mūrttiyai yānum
Pulaininra pollā-p piravi kaḍantu
 Kalaininra kaḷvanai-k kaṇḍukoṇ ḍēnē.

Translation

I meditated on the mountain foot in my head
 I envisioned the Lord with His spouse Śakti
I crossed the ocean of birth in this filthy frame
 And saw the Thief, concealing Himself in every soul.

Commentary

In this verse, Tirumūlar expresses his mystical experience of Lord Śiva within himself. The "mountain foot in the head" denotes the *sahasrataḷa*, a mystical lotus of one thousand petals located at the top of the head. He engaged in kuṇḍalini yogā, and as a result he beheld the Lord and His inseparable Śakti within his own self.

Birth and death are seemingly endless, and hence they are said to be an ocean. The body that enslaves the soul is the residence of suffering and is impure or filthy. Tirumūlar confidently states that he crossed the ocean of birth by the grace of Śiva. He personifies the Lord as a "thief," as He stealthily abides in all beings. Thief, as an epithet of Śiva is also found in the first hymn of Saint Tirujñāna-

sambandhar (*Mutal Tirumuṟai,* I. 1-11). Śiva is hailed as a thief who has stolen his heart, *uḷḷam kavar kaḷvaṉ.*

Mandiram 2598

தானே உலகில் தலைவன் எனத்தகும்
　　தானே உலகுக்கோர் தத்துவ மாய்நிற்கும்
வானே மழைபொழி மாமறை கூர்ந்திடும்
　　ஊனே உருகிய உள்ளம்ஒன் றாமே.

Transliteration

Tāṉē ulakil talaivaṉ eṉa-t-takum
　　Tāṉē ulakukkōr tattuva māyniṟkum
Vāṉē maḻaipoḻi māmaṟai kūrntiḍum
　　Ūṉē urukiya uḷḷamoṉ ṟāmē.

Translation

He may be said the Lord of the world
　　He will stand on the tattvas of the world
Because of him it rains, says the scripture
　　He will become one in him with melting heart.

Commentary

In this verse, Tirumūlar categorically states the characteristics of the Lord are imbibed by the realized soul. Because of his Śivatva, the realized soul shines as the head of the universe. Like Śiva, he is immanent in all tattvas, without being affected by them. The scriptures declare that it rains by His compassionate command. Śiva melts the hearts of those with whom He merges.

Mandiram 2599

அருள்பெற்ற காரணம் என்கொல் அமரில்
　　இருளற்ற சிந்தை இறைவனை நாடி
மருளுற்ற சிந்தையை மாற்றி அருமைப்
　　பொருளுற்ற சேவடி போற்றுவர் தாமே.

Transliteration

Arulperra kāraṇam enkol amaril
　　Irularra cintai iraivanai nāḍi
Marulurra cintaiyai mārri arumai-p
　　Porulurra cēvaḍi pōrruvar tāmē.

Translation

If one asks the means of getting His grace
　　They meditate on the Lord in their heart without darkness
They change their mind which is deluded and hail
　　The sacred feet of Śiva, the dear Reality.

Commentary

In this verse, Tirumūlar explains the means of attaining the grace of Śiva. The heart should be free from jealousy, desire and hatred. Then only it will be free of darkness. In such a pure heart one should cultivate piety and a sense of service. Delusion from the mind should be removed. The aspirant should meditate on Śiva within his pure heart and adore the lotus-like feet of the Lord, who is the absolute Reality *(mey-p-poruḷ).*

Mandiram 2600

மெய்கலந் தாரொடு மெய்கலந் தான்தன்னைப்
　　பொய்கலந் தார்முன் புகுதா ஒருவனை

உய் கலந்(து) ஊழித் தலைவனு மாய்நிற்கும்
    மெய்கலந்(து) இன்பம் விளைந்திடும் மெய்யர்க்கே.

Transliteration

Meykalan tāroḍu meykalan tāntannai-p
    Poykalan tārmun pukutā oruvanai
Uykalant(u) ūli-t talaivanumāy nirkum
    Meykalant(u) inpam viḷaintiḍum meyyarkkē.

Translation

Śiva mingles with those who are truthful
    The Holy never enters the heart of liers
He is the Lord of deluge, redeeming the souls
    He merges with the truthful, effecting bliss.

Commentary

The Lord abides in the hearts of those truthful in thought, speech and deed. To put it in other words, the truthful person realizes the presence of Śiva within his heart. Tirumūlar says the holy Lord never enters the hearts of untruthful persons; suggesting that dishonest persons cannot realize the Lord. Śiva is the Lord of deluge, who mingles with true devotees and endows them with eternal bliss.

Mandiram 2601

மெய்கலந் தாரொடு மெய்கலந் தான்மிகப்
    பொய்கலந் தாருட் புகுதாப் புனிதனைக்
கைகலந்(து) ஆவி எழும்பொழு(து) அண்ணலைக்
    கைகலந் தார்க்கே கருத்துறல் ஆமே.

Transliteration

Meykalan tāroḍu meykalam tāṉmika-p
Poykalan tāruṭ pukutā-p puṉitaṉai-k
Kaikalant(u) āvi eḻumpoḻut(u) aṇṇalai-k
Kaikalant tārkkē karuttuṟal āmē.

Translation

The Lord appears to those, following *satmārga*
The Lord disappears to those, following *asatmārga*
When the prāṇa conjoins in suṣumnā and ascends up
He conjoins in the mind of those who meditate on suṣumnā.

Commentary

This verse states that Śiva is realized by devotees who follow the *satmārga,* path of truth. He never appears to those who follow *asatmārga,* the path of untruth which leads to delusion. Tirumūlar speaks of arousing kuṇḍalini from the mūlādhāra and elevating it through the upper centres, where it inevitably reaches the *sahasrataḷa.* In that centre, the aspirant should consistently meditate on Lord Śiva, who will appear in the mind with blessing.

Mandiram 2602

எய்திய காலத்(து) இருபொழு தும்சிவன்
மெய்செயின் மேலை விதியது வாய்நிற்கும்
பொய்யும் புலனும் புகலொன்று நீத்திடில்
ஐயனும் அவ்வழி ஆகிநின் றானே.

Transliteration

Eytiya kālatt(u) irupoḻu tumsivaṉ
Meyceyiṉ mēlai vitiyatu vāyniṟkum

Poyyum pula<u>n</u>um pukalo<u>n</u><u>r</u>u nīttiḍil
Aiya<u>n</u>um a-v-va<u>l</u>i ākini<u>n</u> <u>r</u>ā<u>n</u>ē.

Translation

At the due time of dawn and dusk
Meditate on Śiva; He will stand as destiny
If one avoids entry into falsehood and desire
The Lord becomes explicit in that way.

Commentary

Here Tirumūlar justifies the title of this section: truthfulness. The aspirant must renounce lies and sensuous desire. He must be truthful in thought, word and deed. He should avoid desires that arise from the five *tanmātras*, viz. sight, hearing, taste, touch, and smell. Devotion is essential, even though the aspirant may be ethically perfect. He has to adore the Lord and meditate on Him in both morning and evening at the prescribed time. Śiva appears in the path of the devotee and decides the fate of souls. He is said to stand as destiny, distributing the deserts to the agents.

Mandiram 2603

எய்துவ(து) எய்தா(து) ஒழிவ(து) இதுவருள்
உய்ய அருள்செய்தான் உத்தமன் சீர்நந்தி
பொய்செய் புலன்நெறி ஒன்பதும் தாட் கொளின்
மெய்யென் புரவியை மேற்கொள்ளல் ஆமே.

Transliteration

Eytuvat(u) eytāt(u) o<u>l</u>ivat(u) itu-v-aruḷ
Uyya aruḷceytā<u>n</u> uttama<u>n</u> cīrnandi
Poycey pula<u>n</u>neri o<u>n</u>patum tāṭkoḷi<u>n</u>
Mey-y-e<u>n</u> puraviyai mē<u>r</u>koḷḷal āmē.

Translation

What one gets or not, is due to grace
    Glorious Nandi, the exalted guru blessed for redemption
If one closes the nine gates to sensuous and false paths
    He can ride the horse of his body in the proper way.

Commentary

A person receives and does not receive blessing, not because of his own desires or actions, but by the will of God's grace. Without grace nothing is obtained. Nandi, the supreme preceptor, is glorious. He blesses the perfect soul and redeems it.

The body is personified as a horse, and the rider is the soul. The horse must be ridden properly. This occurs when the aspirant shuts the five sense organs and four *antaḥkaraṇas,* which lead to sensuous and untrue ways; this reference of "nine" may also refer to shutting the nine openings of the body through which the soul experiences the physical world. Tirumūlar often mentions that self-conquest is the best conquest. Without control over the senses, spiritual perfection is impossible.

Mandiram 2604

கைகலந் தானைக் கருத்தினுள் நந்தியை
    மெய்கலந் தான்தன்னை வேத முதல்வனைப்
பொய்கலந் தார்முன் புகுதாப் புனிதனைப்
    பொய்யொழிந் தார்க்கே புகலிடம் ஆமே.

Transliteration

Kaikalan tāṉai-k karuttiṉuḷ nandiyai
    Meykalan tāṉtaṉṉai vēda mutalvaṉai-p

Poykalan tārmuṉ pukutā-p puṉitaṉai-p
Poy-y-oḻin tārkkē pukaliḍam āmē.

Translation

Nandi mingles in suṣumnā, enshrines in thought
He abides in truth; He is the Lord of the Vedas
He is the Holy, not appearing before liers
He is the shelter of those, who renounced the false life.

Commentary

In this verse, Nandi denotes Lord Śiva. His presence is felt in the suṣumnā nāḍi. He resides in one's thought. Wherever there is truth, there is Lord Śiva. The Vedas are His revelations and hence, He is their Lord. He does not appear before unholy persons who are committed to falsehoods.

In this verse, truth and falsehood indicate respectively the life associated with the spiritual way and the life connected with worldy existence. Tirumūlar advises aspirants to renounce the false and impermanent physical life, and to take shelter under Lord Śiva.

Mandiram 2605

மெய்த்தாள் அகம்படி மேவிய நந்தியைக்
கைத்தாள் கொண்டாரும் திறந்(து) அறி வாரில்லை
பொய்த்தாள் இடும்பையைப் பொய்யற நீவிட்டங்(கு)
அத்தாள் திறக்கில் அரும்பேற தாமே.

Transliteration

mey-t-tāḷ akampaḍi mēviya nandiyai-k-
kai-t-tāḷ koṇṭārum tiṟant(u)aṟi vārillai

poy-t-tāḷ iḍumpaiyai-p- poy-y-a_ra nīviṭṭaṅk(u)
a-t-tāḷ ti_rakkil arumpē_ra tāmē.

Translation

Nandi imprints His sacred feet in my heart
Nobody knows to open the suṣumnā to know Him
Renounce the body, the source of pains through vain attempts
If one opens suṣumnā, that is the rare attainment.

Commentary

Tirumūlar seeks the blessings of Nandi, Lord Śiva, by imprinting His sacred feet in his heart. He advises the aspirants to know techniques of opening the suṣumnā nāḍi in order to realize the Lord. He exhorts that aspirants relinquish physical enjoyment, which only result in misery through vain attempts to draw sensuous joy. Finally he says the rare achievement of a liberated soul consists of learning to open the suṣumnā nāḍi, empowering the passage of kuṇḍalini śakti from mūlādhāra to *sahasrataḷa*.

Mandiram 2606

உய்யும் வகையால் உணர்வினால் ஏத்துமின்
மெய்யன் அரன்நெறி மேலுண்டு திண்ணெனப்
பொய்யொன்றும் இன்றிப் புறம்பொலி வார்நடு
ஐயனும் அங்கே அமர்ந்துநின்றானே.

Transliteration

Uyyum vakaiyāl uṇarvi_nāl ēttumi_n
Meyya_n aranne_ri mēluṇḍu tiṇ-ṇ-e_na-p
Poy-y-o_n_rum i_n_ri-p pu_rampoli vārnaḍu
Aiya_num aṅkē amarntuni_n _rā_nē.

Translation

Adore the Lord ardently through the means of redemption
 The path of Śiva, the embodiment of reality is available
Without untruth the devotees bear the external marks of Śiva
 In their midst the Lord enshrines bestowing grace.

Commentary

Tirumūlar advises to follow the path of devotion to recieve Śiva's grace. He exhorts aspirants to adore fervently the holy feet of Śiva through the four means of redemption: *caryā, kriyā,* yogā, and jñāna. The first two are concerned with external worship of Lord Śiva, while the last two are meant for internal worship through meditation and jñāna. All four paths comprise the consolidated path of Śiva devised for devotees of different standards. They must renounce the impermanent worldly life known as *asat*, and should bear the *Śivavēṭam* or external marks of Śiva which consist of *rudrākṣa* beads and sacred ashes. The Lord abides in the midst of such true devotees.

Mandiram 2607

வம்பு பழுத்த மலர்ப்பழம் ஒன்றுண்டு
 தம்பால் பறவை புகுந்துணத் தான் ஒட்டா(து)
அம்புகொண்(டு) எய்திட்(டு) அகலத் துரத்திடில்
 செம்பொற் சிவகதி சென்றெய்தல் ஆமே.

Transliteration

Vampu pal̲utta malar-p-pal̲am on̲r̲(u)uṇḍu
 Tampāl par̲avai pukunt(u)uṇa-t tān̲oṭṭāt(u)
Ampukoṇḍ(u) eytiṭṭ(u) akala-t turattiḍil
 Cempor̲ civagati cen̲r̲eytal āmē.

Translation

In the fragrant lotus of thousand petals there is a fruit
It is beyond the bird of impressions of sensuous joy
If one shoots it with the shaft of *pañcākṣara*
It is possible to attain the eternal bliss of Śiva.

Commentary

The *sahasratal̤a* has the form of a lotus flower of one thousand petals. The fruit referred to here, is Lord Śiva. In the Tirumuṟai hymns, Śiva is personified as a fruit (*īśan eṉum kaṉi*, Īsa as a fruit *Tirumuṟai* V 91.7; *kaṟṟavar viluṅkum kaṟpaka-k kaṉi*, the celestial fruit to be devoured by jñānis. *Tirumuṟai* IX.47).

The *vāsanāmala*, impressions of past deeds, have been metaphorically described as a bird which can not peck the fruit of Śiva, who is beyond its reach. Tirumūlar implicitly expresses that those harbouring worldly desires cannot pluck the divine fruit at the top of *shasratal̤a*. The *pañcākṣara* mantra is personified as an arrow in the hymn of Saint Tirujñānasambandhar (*Tirumuṟai* III 22.10). If one shoots the bird of *vāsanāmala* with the arrow of *pañcākṣara,* he is freed from impurity and becomes eligible to recieve divine fruit, the eternal bliss of Lord Śiva.

Mandiram 2608

மயக்கிய ஐம்புலப் பாசம் அறுத்துத்
துயக்கறுத் தானைத் தொடர்மின் தொடர்ந்தால்
தியக்கம்செய் யாதே சிவன்எம் பெருமான்
உயப்போ எனமனம் ஒன்றுவித் தானே.

Transliteration

Mayakkiya aimpula-p pāsam aṟuttu-t
Tuyakkaṟut tāṉai-t toḍarmiṉ toḍarntāl
Tiyakkamcey yātē sivaṉem perumāṉ
Uya-p-pō eṉamaṉam oṉṟuvit tāṉē.

Translation

Follow Lord Śiva who cut off the bonds of five *tanmātras,*
That deluded the soul, and who removed my confusion;
Without hesitation, Śiva, our Lord,
Be redeemed, Thus staying united my mind with Him.

Commentary

In this verse, Tirumūlar reveals Śiva's compassion towards souls. The bonds of āṇava, karma and māyā bind the soul to the cycle of transmigration. They cause the soul to be enslaved by the five *tanmātras*. Lord Śiva can cut off these impediments which block the soul from spiritual advancement. Śiva removes the delusion and confusion of the progressive soul.

The Lord came close to Tirumūlar, announcing "Be redeemed" and united his mind with Him. Thus, Tirumūlar attained beautitude.

Mandiram 2609

மனமது தானே நினையவல் லாருக்(கு)
இனமெனக் கூறும் இருங்காயம் மேவல்
தனிவினில் நாதன்பால் தக்கன செய்யில்
புனிதன் செயலாகும் போதப் புவிக்கே.

Transliteration

Maṉamatu tāṉē niṉaiyaval lārukk(u)
Iṉameṉa-k kūṟum iruṅkāyam mēval
Taṉiviṉi ṉātaṉpāl takkaṉa ceyyil
Puṉitan ceyalākum pōta-p puvikkē.

Translation

If one's mind by nature meditates on Śiva,
His body is not an enemy, but a company to him;
If he performs the prescribed acts, pleasing Śiva
They are deemed to be Śiva's guides to heaven

Commentary

The cultivation of a focused mind is essential for spiritual upliftment. The pure mind of an aspirant, by nature, meditates on Śiva. To him, the body co-operates in his endeavour, serving the soul on its path to God. The scriptures prescribed certain acts to be performed, and prohibits other acts. The aspirant understands and performs only actions that aid the soul in its evolution. All his actions become the acts of Śiva. Right and pure actions lead to heaven.

39. The Performance of a Jnani

This section consists of three verses dealing with the performance of *jñānis,* realized souls. For them, karmas continue to exist till they are experienced and exhausted. However, *jñānis* are very careful to avoid accumulating fresh karmas. Since they follow the path of grace, they are not affected by karmas.

Mandiram 2610

முன்னை வினைவரின் முன்னுண்டே நீங்குவர்
    பின்னை வினைக்கணார் பேர்ந்தடிப் பார்ப்பர்கள்
தன்னை அறிந்திடும் தத்துவ ஞானிகள்
    நன்மையில் ஐம்புலன் நாடலி னாலே.

Transliteration

Muṉṉai viṉaivariṉ muṉṉuṇḍē nīṅkuvar
    Piṉṉai viṉai-k-kaṇār pērnt(u) aṟa-p pārpparkaḷ
Taṉṉai aṟintiḍum tatuva jñānikaḷ
    Naṉmaiyil ai-m-pulaṉ nāḍali ṉālē.

Translation

As the *jñānis* examine the malefic *tanmātras* five
    They are the philosophic *jñānis,* realizing their self
If the deserts come, they leave them experienced
    They refrain from fresh deeds in the given birth.

Commentary

The features of philosophic *jñānis* are outlined in this verse. They examine the malefic aspects of the five *tanmātras* and withdraw from their contact. They have discriminate knowledge of differentiating the self from the material body.

In the third line, the *prārabda karmas* or karmas of past births are noted. Evolved souls experience their karmas with continuous thought of Śiva; thus, karmas can be removed without affect.

The fourth line refers to the *āgami karmas* in a given birth. *Jñānis* are very careful in the avoidance of deeds which could lead to re-birth.

Mandiram 2611
தன்னை அறிந்திடும் தத்துவ நானிகள்
    முன்னை வினையின் முடிச்சை அவிழ்ப்பர்கள்
பின்னை வினையைப் பிடித்துப் பிசைவர்கள்
    சென்னியில் வைத்த சிவன்அரு ளாலே.

Transliteration
Tan̲n̲ai ar̲intiḍum tattuva jñān̲ikaḷ
    Mun̲n̲ai vin̲aiyin̲ muḍiccai avil̲pparkaḷ
Pin̲n̲ai vin̲aiyai-p piḍittu-p picaivarkaḷ
    Cen̲n̲iyil vaitta sivan̲aru ḷālē.

Translation
The philosophic *jñānis* are the self-realized souls
    With the grace of Śiva, placed in their head
They untie the cob-webs of past karma
    They seize the on-coming karma and knead it.

Commentary

Tirumūlar expresses the view that karmas which may cause fresh births can be overcome by *jñānis* who are the self-realized souls. In the heterodox systems of Jainsim and Buddhism, it is stated that karmas are inexorable; that they cannot be overcome and must be experienced.

With the grace of Śiva, Śivajñānis can untie the knots of *sañcita karma* (residue of past karma) and also *prārabda karma* (karma not yet experienced). These karmas do not have impact on them. Divine grace shields them from the onslaught of karma. Therefore, *āgāmi* or the fresh karmas do not accrue.

Since the karmas are overcome, future births do not occur. There are many references in the *Tirumur̲ai* hymns which strengthen the view that Śiva's grace can nullify all karmas.

Mandiram 2612

மனம்வாக்குக் காயத்தால் வல்வினை மூளும்
    மனம்வாக்கு நேர்நிற்கில் வல்வினை மன்னா
மனம்வாக்குக் கெட்டவர் வாதனை தன்னால்
    தனைமாற்றி யாற்றத் தகுநானி தானே.

Transliteration

Manamvākku-k kāyattāl valvin̲ai mūḷum
    Manamvākku nērnir̲kil valvin̲ai man̲n̲ā
Manamvākku-k keṭṭavar vādanai tan̲n̲āl
    Tan̲aimār̲r̲i-y ār̲r̲a-t takumjñān̲i tān̲ē.

Translation

Through mind, speech and body strong karmas arise
    If they stand in balance strong karmas do not continue
Those, who transcend mind and speech, sublimate (impressions)
    They are hailed as the well-equipped jñānis of significance

Commentary

Karmas germinate in thought, word and deed. Evolved persons transcend egoism in thought and speech. They cultivate

detachment when they engage in activities. They are equal-minded and treat the pot-sherd and gold alike. Karmas do not result from the actions of such people. These are great *jñānis* who sublimate the impressions (*vāsanā*) of past deeds and maintain equipoise.

40. Curbing the Desire

In this section there are ten verses dealing with the merits that accrue from avoidance of desires. Since desire forms the root cause of birth, Tirumūlar implores aspirants to eradicate desire and craving.

Mandiram 2613

வாசியும் ஊசியும் பேசி வகையினால்
பேசி இருந்து பிதற்றிப் பயனில்லை
ஆசையும் அன்பும் அறுமின் அறுத்தபின்
ஈசன் இருந்த இடம் எளி(து) ஆமே.

Transliteration

Vāciyum ūciyum pēci vakaiyiṉāl
Pēci iruntu pitaṟṟi-p payaṉillai
Ācaiyum aṉpum aṟumiṉ aṟuttaipiṉ
Īsaṉ irunta iḍameḷit(u) āmē

Translation

Speaking about prāṇa and suṣumnā
And haranguing to others, there is no use,
Cut asunder the desire and passion, having cut them
The place, where Īśa exists, becomes easy to know.

Commentary

In this verse, Tirumūlar pinpoints that certain people waste time talking about prāṇa and suṣumnā. Breathing exercises that rouse kuṇḍalini through suṣumnā are important, but eliminating desires is essential to know Śiva. The cause of all misery is desire.

He exhorts aspirants to root out all desires. After the cessation of desire, one can realize the existence of Lord Śiva.

Mandiram 2614

மாடத்து ளானலன் மண்டபத் தானலன்
　　கூடத்து ளானலன் கோயிலுள் ளானலன்
வேடத்து ளானலன் வேட்கைவிட் டார்நெஞ்சில்
　　மூடத்து ளேநின்று முத்திதந் தானே.

Transliteration

Māḍattu ḷāṉalaṉ maṇḍapat tāṉalaṉ
　　Kūḍattu ḷāṉalaṉ kōyiluḷ ḷāṉalaṉ
Vēḍattu ḷāṉalaṉ vēṭkaiviṭ ṭārneñcil
　　Mūḍattu ḷēniṉṟu muttitan tāṉē.

Translation

He is not in the mansion, not in the *maṇḍapas* (great halls)
　　He is not in the tower, not even in the temples
He is not in the holy garbs; He is in the heart
　　Devoid of thirst, secretly He granted liberation.

Commentary

People search for God in buildings made by man. They worship Him in the storeyed mansion and great halls *(maṇḍaps)* which are meant for receiving idols after festival processions are over. They seek Him in the tower and in the sanctum sanctorum of the temple. Though He is pervasive, He is not found in external marks such as *rudrākṣa*, holy ashes etc. He abides in the pure heart, void of desire and thirst. He grants liberation to the soul of pure state *(śuddhāvasthā)*.

Mandiram 2615

ஆசை அறுமின்கள் ஆசை அறுமின்கள்
ஈசனோ(டு) ஆயினும் ஆசை அறுமின்கள்
ஆசை படப்பட ஆய்வரும் துன்பங்கள்
ஆசை விடவிட ஆனந்தம் ஆமே.

Transliteration

Āsai aṟumiṉkaḷ āsai aṟumiṉkaḷ
Īsaṉōḍ(u) āyiṉum āsai aṟumiṉkaḷ
Āsai paḍa-p-paḍa āyvarum tuṉpaṅkaḷ
Āsai viḍaviḍa āṉandam āmē.

Translation

Cut off the desire, cut off the desire
Cut off the desire even if it is with God
If you desire more and more, sorrows increase
The more you abandon, bliss will be.

Commentary

Tirumūlar stresses the significance of giving up all desire, in any form, since it causes untold sorrow and suffering. He says to cut off desire, even if it is desire for the Lord. It is pertinent to note that Sēkkilar, the hagiographer of Śaiva Saints has stated that *jīvanmuktas* who thoroughly cultivated the sense of detachment never expected anything, including eternal release in the Lord (*Periyapurāṇam*, I 4.8).

Avoidance of desire leads to the attainment of eternal bliss, Śivānanda.

Mandiram 2616

அடுவன பூதங்கள் ஐந்தும் உடனே
　　படுவழி செய்கின்ற பற்றற வீசி
விடுவது வேட்கையை மெய்ந்நின்ற ஞானம்
　　தொடுவது தம்மைத் தொடர்தலும் ஆமே.

Transliteration

Aḍuvaṉa būtaṅkaḷ aintum uḍaṉē
　　Paḍuvaḻi ceykiṉṟa paṟṟaṟa vīsi
Viḍivatu vēṭkaiyai mey-n-niṉṟa jñāṉam
　　Toḍuvatu tammai-t toḍartalum āmē.

Translation

Subtle elements five trouble the soul
　　Throw away the desire, leading to distress
Give up the thirst, contact with *mey-jñāna*
　　That guides one to realize his own self.

Commentary

The five subtle elements are: sight, hearing, touch, taste and smell. Through them, the soul engages in mundane life with endless sorrow. Tirumūlar advises to throw away desire, give up the sense of thrist, and eradicate craving. Then only, the attainment of real knowledge about Reality *(meyjñānam)* is possible. *Meyjñāna* is the true guide for the soul for self-realization.

Mandiram 2617

உவாக்கடல் ஒக்கின்ற ஊழியும் போன
　　துவாக்கடல் உட்பட்டுத் துஞ்சினர் வானோர்
அவாக்கடல் உட்பட்(டு) அழுந்தினர் மண்ணோர்
　　தவாக்கடல் ஈசன் தரித்துநின் றானே.

Transliteration

Uvā-k-kaḍal okkinra ū̱liyum pō̱na
Tuvā-k-kaḍal uṭpaṭṭu-t tuñcinar vā̱nōr
Avā-k-kaḍal uṭpaṭṭ(u) a̱luntiṉar maṇṇōr
Tavā-k-kaḍal īsa̱n tarittuni̱n ṟā̱nē.

Translation

The deluges, like the ocean in full moon tide, passed
The celestials perished in the ocean of pleasure and pain
The terrestrials sank in the ocean of desire and passion
The Lord alone stands eternal in the ocean of bliss.

Commentary

In this verse, Tirumūlar uses metaphoric language to express that Śiva alone is the eternal Reality. Deluge denotes the inevitable destruction of all things in the universe. Many deluges, like waves in the ocean of a full moon tide, pass away. Celestial beings perish in the vast ocean of enjoyment and passion; so also, the inhabitants of earth are submerged in the ocean of desire, passion and craving. The Lord is the Absolute Reality that transcends all dualities of pleasure and pain, birth and death. He is the one and only ocean of eternal bliss.

Mandiram 2618

நின்ற வினையும் பிணியும் நெடுஞ்செயல்
துன்தொழில் அற்றுச் சுத்தம(து) ஆகலும்
பின்றைங் கருமமும் பேர்த்(து) அருள் நேர்பெற்றுத்
துன்ற அழுத்தலும் ஞானிகள் தூய்மையே.

Transliteration

Ni<u>nr</u>a vi<u>n</u>aiyam piṇiyam neḍuñceyal
Tu<u>n</u>to<u>l</u>il a<u>rr</u>u-c cuttamat(u) ākalum
Pi<u>nr</u>(u)aiṅ karumamum pērtt(u) aruḷ nērpe<u>rr</u>u-t
Tu<u>nr</u>a a<u>l</u>uttalum jñā<u>n</u>ikaḷ tūymaiyē.

Translation

The residual karmas, the bonds and deeds
Lose their function when the soul becomes pure
Transcending the five-fold functions, getting the grace
To be immersed contribute to the purity of *jñānis.*

Commentary

Unexhausted karmas are residual karmas known as *sañcita karnas.* Āṇava, karma and māyā are the triple bonds that fetter the soul. They become functionless when the soul becomes pure. The five-fold functions are: creation, sustenance, destruction, concealment and bestowal of grace. The soul of śuddha state transcends these functions and recieves grace directly from Śiva. Purity of soul, transcendence of the cosmic functions, and immersion in the immense grace contribute to the perfection of *jñānis,* the realized souls.

Mandiram 2619

உண்மை உணர்ந்துற ஒண்சித்தி முத்தியாம்
பெண்மயல் கெட்டறப் பேறட்ட சித்தியாம்
திண்மையின் ஞானி சிவகாயம் கைவிட்டால்
வண்மை அருள்தான் அடைந்தன்பின் ஆறுமே.

Transliteration

Uṇmai uṇarntu͟ra oṇsitti muttiyām
Peṇmayal keṭṭa͟ra-p pē͟raṭṭa sittiyām
Tiṇmaiyi͟n jñā͟ni sivakāyam kaiviṭṭāl
Vaṇmai aruḷtā͟n aḍaintа͟npi͟n ā͟rumē.

Translation

Self-realization gets one *śiddhi* and *mukti*
Decay of sex desire gets one eight-fold *siddhis*
If the firm Śivajñāni abandons his holy body
He gets divine grace in which he abides cooly.

Commentary

Self-realization is the index of a perfect *jñānin*. He has realized that he is different from āṇava, karma and māyā. He has realized his unity with the Supreme Lord, and his transcendence of matter. Self-realization includes the attainment of powers known as *siddhis*, and the eternal release known as *mukti*.

Sexual desire leads a person towards death. By eliminating the desire of lust, one preserves vital power essential for attaining the eight powers. In *Śivajñāni*, one releases desires of the physical body, and immerses in the divine grace of enduring tranquillity.

Mandiram 2620

அவன்இவன் ஈசன்என்(று) அன்புற நாடிச்
சிவன்இவன் ஈசன்என்(று) உண்மையை ஓரார்
பவன்இவன் பல்வகை யாம்இப் பிறவி
புவன்இவன் போவது பொய்கண்ட போதே.

Transliteration

Avaṉivaṉ īsaṉeṉṟ(u) aṉpuṟa nāḍi-c
Sivaṉivaṉ īsaṉeṉṟ(u) uṇmaiyai ōrār
Pavaṉ ivaṉ palvakai yāmi-p-piṟavi
Puvaṉ ivaṉ pōvatu poykaṇḍa pōtē.

Translation

He is this soul – devoutly meditate on Īśa
Śiva is this soul – this the terrestrials don't know
Bhavaṉ is this soul, this birth is of different types
Bhuvaṉ is this soul which goes when it sees the unreal.

Commentary

One must fervently meditate on Īśa to know that the Lord and soul are the same. The name Īśa denotes Śiva. Etymologically it means one who possesses spiritual wealth, and one who rules. Śiva has all wealth and is the ruler of all worlds.

Earthly people do not know that "Śiva is the jīva" since they do not have right knowledge and self-realization. *Bhavaṉ* is an epithet of Śiva (see, *Tiruvāsakam*, 4.176). *Bhuvaṉ* is also a name of Śiva (see, Tiruvāsakam, 5.9). When the soul dissociates from Śiva and clings to the unreal, earthly life, it undergoes many births and deaths.

Mandiram 2621

கொதிக்கின்ற வாறும் குளிர்கின்ற வாறும்
பதிக்கின்ற வா(று) இந்தப் பாரகம் முற்றும்
விதிக்கின்ற ஐவரை வேண்டா(து) உலகம்
நொதிக்கின்ற காயத்து நூல்ஒன்றும் ஆமே.

Transliteration

Kotikkiṉṟa vāṟum kuḷirkiṉṟa vāṟum
Patikkiṉṟa vāṟ(u)inta-p pārakam muṟṟum
Vitikkiṉṟa aivarai vēṇḍāt(u)ulakam
Notikkiṉṟa kāyattu nūloṉṟum āmē.

Translation

The way of burning and the way of cooling
The way of imprinting them in the entire earth
Ordained them the five which the great don't want
As well as the desire that springs up in the body.

Commentary

The way of burning indicates the ways of sorrow and pain. The way of cooling denotes the ways of pleasure and joy. According to the karmic consequences, these two are imprinted upon persons. Pleasure and pain are determined by the functions of five sense organs and five subtle elements. The matured yogin withdraws from the senses and pulls away from desires that come from being in a physical body.

Mandiram 2622

உய்ந்தனம் என்பீர் உறுபொருள் காண்கிலீர்
கந்த மலரில் கலக்கின்ற நந்தியைச்
சிந்தையில் வைத்துத் தெளிவுறச் சேர்த்திட்டால்
முந்தைப் பிறவிக்கு மூலவித்(து) ஆமே.

Transliteration

Uyntaṉam eṉpīr uṟuporuḷ kāṇkilīr
Kanta malaril kalakkiṉṟa nandiyai-c

Cintaiyil vaittu-t teḷivuṟa-c certtiṭṭāl
Muntai-p piṟavikku mūlaivitt(u) āmē.

Translation

We escaped thus you say, but don't know the Real
Nandi mingles in the soul like fragrance in the flower
If you put Him in your thought and meditate
It will be the seed to appear in the eternal abode of Śiva.

Commentary

Some say they have escaped from mundane life, but do not realize the Supreme Reality. The Lord is immanent in the soul, like the fragrance in the flower. Tirumūlar advises the aspirant to place the Lord in his thought and meditate on Him with singular mind. Such meditation would serve as a seed for the soul to fructify in the eternal abode of Śiva.

41. The Significance of Devotion

In this section of ten verses Tirumūlar elucidates the significance of devotion and the greatness of devotees. Devotion indicates comittment to Śiva and His devotees.

Mandiram 2623

முத்திசெய் ஞானமும் கேள்வியு மாய்நிற்கும்
அத்தனை மாயா அமரர் பிரான்தனைச்
சுத்தனைத் தூய்நெறி யாய்நின்ற சோதியைப்
பத்தர் பரசும் பசுபதி தான் என்றே.

Transliteration

Mutticey jñāṉamum kēḷviyu māyniṟkum
Attaṉai māyā amarar pirāṉtaṉṉai-c
Cuttaṉai-t tūyneṟi yāyniṉṟa cōtiyai-p
Pattar paracum pasupati tāṉeṉṟē.

Translation

He is jñāna and *mantra,* giving *mukti*
He is the Father, the Lord of immortal celestials
He is the pure, the effulgence of sacred path
He is Paśupati, adored by the devotee.

Commentary

For the attainment of *mukti,* liberation, spiritual knowledge (jñāna) is essential. *Mantra* denotes the five-syllable *mantra, śivayanama.* The Lord assumes the form of jñāna and *mantra,* and grants eternal release to the soul. He is the cosmic Father; even celestials adore Him as their Lord. He is the immaculate, the means and the destination. Therefore, Tirumūlar says He is the pure path,

generating the effulgence of jñāna. *Paśupati* is one of the names of Śiva, since He is Lord of all souls. The devotees adore Lord Śiva, invoking His grace by reciting His names and declaring His auspicious nature.

Mandiram 2624

அடியார் அடியார் அடியார்க்(கு) அடிமைக்(கு)
அடியனாய் நல்கிட்(டு) அடிமையும் பூண்டேன்
அடியார் அருளால் அவனடி கூட
அடியான் இவன்என்(று) அடிமைகொண் டானே.

Transliteration

Aḍiyār aḍiyār aḍiyārkk(u) aḍimaikk(u)
Aḍiyaṉāy nalkiṭṭ(u) aḍimaiyum pūṇḍēṉ
Aḍiyār aruḷāl avaṉaḍi kūḍa
Aḍiyāṉ ivaṉeṉṟ(u) aḍimaikoṇ ḍāṉē.

Translation

I undertook servitude to His devotees
Of devotees in the fourth succession
Through the grace of devotees when I reached His feet
He accepted my servitude, saying He is my devotee.

Commentary

In the tradition of Śaivaism, becoming a servitor to devotees of Śiva is considered more efficacious than directly being servitor to the Lord. Saint Sundarar (A.D.710) has glorified the greatness of Śaiva Saints (*Tirumuṟai* VII 39). Saint Appar (A.D.650) preferred to be a servant to Śaiva devotees, and he mentions that such service is achieved through past virtues (*Tirumuṟai* IV 101). In this verse

Tirumūlar writes of the significance and prominence of devotees of Śiva. He gladly accepted the role as servitor to devotees of devotees of Śiva in the fourth succession. The first *Śivanaḍiyār*, devotee of Śiva, is the jñāni who follows the path of jñāna; the second is the devotee who maintains strict adherence to the yoga mārga; the third stands in the kriyā marga; the fourth in the *caryā*. Tirumūlar aspires to be devotee of the fourth (in the series) with whom the spiritual journey commences. He is satisfied to be servitor to the devotee of *caryā mārga,* which will take him gradually to the uppermost stage of jñāna marga. With the grace of devotees, he joined the sacred feet of Śiva who greeted him as His devotee, declaring "He is my devotee."

Mandiram 2625

நீரில் குளிரும் நெருப்பினில் சுட்டிடும்
ஆரிக் கடனந்தி யாமார் அறிபவர்
பாரில் பயனாரைப் பார்க்கிலும் நேரியர்
மாரில் உமாபதி யாகிநின் றானே.

Transliteration

Nīril kuḷirum neruppiṉil cuṭṭiḍum
Āri-k kaḍananti yāmār aṟipavar
Pāril payaṉārai-p pārkkilum nēriyar
Ūril umāpati yākiniṉ ṟāṉē.

Translation

He is coolness in water, heat in fire
Who knows this nature of the Lord
Neglecting the selfish, in the place of righteous
He stands supreme as the Lord of Umā.

Commentary

The Lord is immanent in all the objects. Tirumūlar gives the beautiful illustration of the Lord as "coolness in water" and "heat in fire." It is understood the Lord bestows grace (coolness) to those who approach Him and affliction (heat) upon those who entangled themselves in the mire of mudane life. The Lord rejects those who selfishly live without consideration of fellow beings. He abides in the form of Umapāti, in the hearts of people who are righteous and honest.

Mandiram 2626

ஒத்துல கேழும் அறியா ஒருவன் என்(று)
அத்தன் இருந்திடம் ஆரறி வார்சொல்லப்
பத்தர்தம் பத்தியில் பாற்படில் அல்லது
முத்தினை யார் சொல்ல முந்துகின் றாரே.

Transliteration

Ottula kēḻum aṟiyā oruvaṉeṉṟ(u)
Attaṉ iruntiḍam āraṟi vār collap
Pattartam pattiyil pāṟpaḍil allatu
Muttiṉai yārcolla muntukiṉ ṟārē.

Translation

He is unique unknown by the seven worlds
Who knows the place where our Father abides
Who dares speak of the pearl, unless
He falls in the devotion of the devotees.

Commentary

Even if inhabitants of the seven worlds were to unite and to find the abode of the Cosmic Father, He would not be found. He is

everywhere, but if one attempts to find the Lord with a sense of ego, He will remain hidden. Tirumūlar endearingly calls the Lord a pearl, which is precious and dazzling, and signifies motherly love. He says the Lord comes like a pearl to devotees caught in the net of devotion.

Mandiram 2627

ஆன்கன்று தேடி அழைக்கும் அதுபோல்
நான்கன்றாய் நாடி அழைத்தேன்என் நாதனை
வான்கன்றுக்(கு) அப்பாலாய் நின்ற மறைப்பொருள்
ஊன்கன்றா னாடிவந்(து) உள்புகுந் தானே.

Transliteration

Āṉkaṉṟu tēḍi aḻaikkum atupōl
Nāṉkaṉṟāy nāḍi aḻaittēṉeṉ nātaṉai
Vāṉkaṉṟukk(u) appālāy niṉṟa maṟai-p-poruḷ
Ūṉkaṉṟā ṉāḍivant(u) uḷpukun tāṉē.

Translation

Like the calf bellows in search of its mother-cow
Searching Him I cried aloud in devotion, my Lord!
He, the secret of Vedas stands beyond the celestials
He responded to my call and entered my heart.

Commentary

Like a calf cries for its mother-cow, Tirumūlar searched for the Lord, crying aloud in intense devotion. The Lord is the secret of the Vedas. Though He is beyond the reach of celestials, He is near to sincere devotees. In this verse Tirumūlar highlights the efficacy of devotion. He says the Lord responded to his fervent call and entered his heart.

Mandiram 2628

பெத்ததும் தன்பணி இல்லை பிறத்தலான்
முத்தத்தும் தன்பணி இல்லை முறைமையால்
அத்தற்(கு) இரண்டும் அருளால் அளித்தலால்
பத்திப்பட் டோர்க்குப் பணியொன்றும் இல்லையே.

Transliteration

Pettattum ta̲npaṇi illai pi̲rattalā̲n
Muttattum ta̲npaṇi illai mu̲raimaiyāl
Atta̲rk(u) iraṇḍum aruḷāl aḷittalāl
Patti-p-paṭ ṭōrkku-p paṇi-y-o̲n̲rum illaiyē.

Translation

Since the soul is born in the *baddha* it has no work
Since the soul in *mukta* is led by grace, it has no work
Due to immense grace Lord bestows two states to the soul
For those fallen in devotion to the Lord there is no work.

Commentary

In the *kēvala* state (the soul is inactive and unaware of itself) the soul is in the darkness of āṇava. However, the Lord introduces soul to the *baddha* (bonded) state to experience earthly existence. Since the soul functions under mandate of Lord Śiva, it has no work to do independently. The soul's journey from *kēvala* to *baddha* state (the bonded condition) culminates in the state of *mukta* or liberation; in which it has no work to do. Out of immense grace Śiva gives souls these two states: *baddha* and *mukta*. Those immersed in intense devotion have no work to do, for it leads one to liberation.

Mandiram 2629

பறவையில் கற்பமும் பாம்புமெய் யாகக்
 குறவம் சிலம்பக் குளிர்வரை ஏறி
நறவார் மலர்கொண்டு நந்தியை யல்லால்
 இறைவனென்(று) என்மனம் ஏத்தகி லாவே.

Transliteration

Paṟavaiyil kaṟpamum pāmpumey yāka-k
 Kuṟavam cilampa-k kuḷirvarai ēṟi
Naṟavār malarkoṇḍu nandiyai allāl
 Iṟaivaṉeṉṟ(u) eṉmaṉam ēttaki lāvē.

Translation

The bird for *kalpa*, the serpent in the body
 I ascended the cool hill with resounding sound
With fragrant lotus of thousand petals, oozing honey
 My mind adores none except Nandi, my Lord.

Commentary

The bird indicates the soul (see verse 2634). *Kalpa* is a Siddha medicine which promotes longevity. The serpent in the body denotes kuṇḍalini śakti. Tirumūlar says he aroused the coiled energy in the mūlādhāra to ascend upwards where it reached the cool hill, i.e. *sahasrataḷa*. He heard the resounding sound of AUM in his internal ear. When the kuṇḍalini touched the top Tirumūlar performed mental worship to the Lord Nandi with the fragrant lotus flower of one thousand petals, which then oozed *amrita*. Though external worship is stressed in some verses, Tirumūlar consistently teaches that internal worship is more efficacious.

Mandiram 2630

உறுதுணை நந்தியை உம்பர் பிரானைப்
பெறுதுணை செய்து பிறப்(பு) அறுத்(து) உய்மின்
செறிதுணை செய்து சிவனடி சிந்தித்(து)
உறுதுணை யாயங்கி யாகிநின் றானே.

Transliteration

Urutuṇai nandiyai umpar pirāṉai-p
Perutuṇai ceytu pirapp(u)arutt(u) uymiṉ
Cerituṇai ceytu sivaṉaḍi cintitt(u)
Urutuṇai yāaṅki yākiniṉ rāṉē.

Translation

Nandi is the succor; He is the Lord of celestials
Seeking His shelter, cut the birth, be redeemed
Have Him close to you, think of Śiva's feet
He comes to your help, He stands as fire.

Commentary

The great support to the soul is Nandi, Śiva. He is the Lord of celestials, and the soul must inevitably take refuge under His feet. Tirumūlar advises to have intimacy with Him, and to think of His sacred feet. His grace helps cut off the series of birth and death, and ultimately offers redemption. He abides in the form of fire within the mūlādhāra, which ascends to the top and shines as effulgence.

Mandiram 2631

வானவர் தம்மை வலிசெய்(து) இருக்கின்ற
தானவர் முப்புரம் செற்ற தலைவனைக்

கானவன் என்றும் கருவரை யான் என்றும்
ஊனத னுள்நினைந்(து) ஒன்றுபட் டாரே.

Transliteration

Vāṉavar tammai valiceyt(u) irukkiṉṟa
Tāṉavar mu-p-puram ceṟṟa talaivaṉai-k
Kāṉavaṉ eṉṟum karuvarai yāṉeṉ ṟum
Ūṉata ṉuḷninaint(u) oṉṟupaṭ ṭārē.

Translation

The titans who subdued the celestials
Resided in triple castles, razed by the Lord
Devotees adore Him to be *nāda* and efficient cause
Who abides in their body with flesh substance.

Commentary

The *aśuras* (titans) did penance to the Lord and attained powers. As a result they launched an attack on the celestials, who with trembling hands sought shelter at the feet of Śiva. The Lord saw the triple forts of the *aśuras* and burnt them to ashes. Thus, He saved the celestials. Tirumūlar reads an inner meaning of this myth in verse 343. Accordingly, the three castles denote the triple malas which cover the soul, viz. āṇava, karma and māyā. With jñāna as the shaft, the Lord demolishes them so that the soul is saved.

In the last two lines, Tirumūlar depicts the devotion of servitors of Śiva. They adore Him in the form of *nādam* (eternal sound), and the efficient cause.

Mandiram 2632

நிலைபெறு கேட(டு)என்று முன்னே படைத்த
தலைவனை நாடித் தயங்கும்என் உள்ளம்
மலையுளும் வானகத் துள்ளும் புறத்தும்
உலையுளும் உள்ளத்து மூழ்கிநின் றேனே.

Transliteration

Nilaipēṟu kēḍ(u)eṉṟu muṉṉē paḍaitta
Talaivaṉai nāḍi-t taya kumeṉ uḷḷam
Malaiyuḷum vānakat tuḷḷum puṟattum
Ulaiyuḷum uḷḷattu mūḻkiniṉ ṟāṉē.

Translation

Lord ordained already the stability and ruin
My mind hesitates after seeking Him
In the hill, heaven and other outer places
I immersed in Him at the forge and heart.

Commentary

Stability and destruction of the world are preordained by Lord Śiva. Tirumūlar says he undertook a journey to hilly regions in search of Śiva. Using his divine power he ascended to heaven and glimpsed of Him. He searched for the Lord in all eẋternal places, but his endeavours ended in vain. At last, the Lord recognizing his intense devotion, made His presence at the mūlādhāra (forge) and heart, where he adored Him heartily.

42. The Attainment of Eternal Bliss

This section contains two verses which deal with eternal liberation and the means to attain it.

Mandiram 2633

முத்தியில் அத்தன் முழுத்த அருள்பெற்றுத்
    தத்துவ சுத்தி தலைப்பட்டுத் தன்பணி
மெய்த்தவம் செய்கை வினைவிட்ட மெய்யுண்மைப்
    பத்தியில் உற்றோர் பரானந்த போதரே.

Transliteration

Muttiyil attan̲ mul̲utta arul̤ per̲r̲ū-t
    Tattuva sutti talai-p-paṭṭu-t tan̲paṇi
Mey-t-tavam ceykai vin̲aiviṭṭa mey-y-uṇmai-p
    Pattiyil ur̲r̲ōr parānanda pōtarē.

Translation

In *mukti* state the soul receives Lord's grace in full
    And attains *tattva śuddhi,* differentiating it from evolutes
His duty is to perform real *tapas,* those, leaving karmas
    Adopt faithful devotion and attain eternal bliss of Śiva.

Commentary

Mukti denotes the *śuddha* state when the soul is purified, and prepared to receive Śiva's grace in full. *Tattva śuddhi* denotes realization that the soul is entirely different from the material evolutes.

In the system of Śaiva siddhānta, tapas denotes caryā, *kriyā,* and yogā. If the aspirant performed these three, he attains jñāna,

and is removed from the effects of karma. Tirumūlar emphasizes that even if the aspirant has attained perfection in the aforesaid *sādhanas*, he has to develop intense devotion for the attainment of eternal bliss.

Mandiram 2634

வளங்கனி தேடிய வன்தாள் பறவை
உளங்கனி தேடி உழிதரும் போது
களங்கனி அங்கியிற் கைவிளக்(கு) ஏற்றி
நலங்கொண்ட நால்வரும் நாடுகின்றாரே.

Transliteration

Vaḷaṅkaṉi tēḍiya vaṉtāḷ paṟavai
Uḷaṅkaṉi tēḍi uḻitarum pōtu
Kaḷaṅkaṉi aṅkiyiṟ kaiviḷakk(u) ēṟṟi
Nalaṅkoṇḍa nālvarum nāḍukiṉ ṟārē.

Translation

The bird with firm foot searched for the fertile fruit
With melting heart it searched and moved to and fro
In the deceptive body, having lit the portable lamp
The four who took the goodness seek after the world.

Commentary

The bird symbolically indicates the soul. In the *Tirukkuṟaḷ* (338), this bird analogy is also found. The fertile fruit represents Lord Śiva. The soul with firm endeavour inwardly searches for Śivānanda. Its heart melts in devotion to the Lord, and it moves from one centre to another continually searching for the Lord.

The portable lamp or hand lamp denotes the sense organs. The four are the internal elements, viz. mind, intellect, ego and consciousness. Through symbolic language, Tirumūlar implies that the internal elements and the sense organs direct the soul toward empirical existence, though the soul must search for the fruit of Śivānanda within.

43. Inquiry

This last section of the eighth tandiram consists of fourteen verses. The word "inquiry" here denotes the *adhva śodhana,* i.e. the inquiry of the six *adhvas,* viz. *mantra, pada, varṇa, bhuvana, tattva* and *kalā*. The first three form the *sabda prapañca,* i.e. the world of language; while the last three constitute the *artha prapañca,* i.e. the world of matter. The word *adhva* means step. Since the aforesaid six constitute the steps the soul must ascend to attain eternal existence, they are called *adhvas*. The purpose of inquiry into the six *adhvas* is to identify the *karmas* associated with them, and to destroy them by the grace of Śiva so that future birth is avoided.

Mandiram 2635

பெம்மான் பெருநந்தி பேச்சற்ற பேரின்பத்(து)
    அம்மான் அடிதந்(து) அருட்கடல் ஆடினோம்
எம்மாய மும்விடுத்(து) எம்மைக் கரந்திட்டுச்
    சும்மா திருந்திடம் சோதனை யாகுமே.

Transliteration

Pemmāṉ perunandi pēccaṟṟa pēriṉpatt(u)
    Ammāṉ aḍitant(u) aruṭkaḍal āḍiṉōm
Emmāya mumviḍutt(u) emmai-k karantiṭṭu-c
    Cummā tiruntiḍam sōdaṉai-y ākumē.

Translation

Supreme Lord, the great Nandi granted me His feet,
    That is great bliss without speech; I immersed in His ocean of grace

He relieved me from delusions and concealed me in Himself
Being in silence is the effect, resulted from the inward inquiry.

Commentary

Tirumūḷar expresses his own mystic experience in this verse. Lord Śiva is the Supreme Being who by grace granted all to Tirumūlar. Tirumūlar says the Lord sheltered him under His sacred feet, which is pure bliss in silence. This in turn relieved him from entanglement in delusions and karmas. Immersed in the ocean of Śiva's limitless grace, Tirumūlar lost awareness of himself. All this happened in the mystical silence, as a result of the self inquiry and inward search.

Mandiram 2636

அறிவுடை யானரு மாமறை யுள்ளே
செறிவுடை யான்மிகு தேவர்க்குதம் தேவன்
பொறியுடை யான்புலன் ஐந்தும் கடந்த
குறியுடை யானொடும் கூடுவன் நானே.

Transliteration

Aṟivuḍai yāṉaru māmaṟai-y- uḷḷē
Ceṟivuḍai yāṉmiku tēvarkkum tēvaṉ
Poṟiyuḍai yāṉpulaṉ aintum kaḍanta
Kuṟiyuḍai yāṉoḍum kūḍuvaṉ nāṉē.

Translation

He is omniscient, He resides in Veda
As its word and sense, He is the God of gods
He has pure senses, He transcends the *tanmātras*
He has symbols, with Him I shall merge.

Commentary

In this verse, Tirumūlar speaks of the intrinsic and attributive nature of Lord Śiva. He is the embodiment of knowledge; the All-knower. For the benefit of souls, He revealed the Vedas; Śiva and His inseparable Śakti exist like the word and meaning of the Vedas. Many souls through accumulating virtues attained the status of dieties such as Indra, Brahma, and Vishnu. Śiva is the God of these gods. He is beyond the five subtle elements (*tantmātras*). He has many forms of grace which can be categorized as corporeal, incorporeal, and corporeal cum incorporeal. Tirumūlar proclaims he shall merge with the all pervading Reality, Śiva

Mandiram 2637

அறி(வு) அறி(வு) என்(று) அங்(கு) அரற்றும் உலகம்
அறி(வு) அறி யாமையை யாரும் அறியார்
அறி(வு) அறி யாமை கடந்(து) அறி வானால்
அறி(வு) அறி யாமை அழகிய வாறே.

Transliteration

Ar̲iv(u) ar̲iv(u) en̲r̲(u) aṅk(u) arar̲r̲um ulakam
Ar̲iv(u) ar̲i yāmaiyai yārum ar̲iyār
Ar̲iv(u)ar̲i yāmai kaḍant(u)ar̲i vān̲āl
Ar̲iv(u)ar̲i yāmai al̲akiya vār̲ē.

Note: This verse is a repeatition of verse 2362 of this tantra. Kindly seek the Translation and Commentary there.

Mandiram 2638

குறியாக் குறியினில் கூடாத கூட்டத்(து)
அறியா அறிவில் அவிழ்ந்(து) ஏக சித்தமாய்

நெறியாம் பராநந்தி நீடருள் ஒன்றும்
    செறியாச் செறிவே சிவம்என்னல் ஆமே.

Transliteration

Ku<u>r</u>iyā-k ku<u>r</u>iyi<u>n</u>il kūḍāta kūṭṭatt(u)
    A<u>r</u>iyā a<u>r</u>ivil avil<u>n</u>t(u) ēka cittamāy
Ne<u>r</u>iyām paranandi nīḍaruḷ o<u>n</u><u>r</u>um
    Ce<u>r</u>iyā-c ce<u>r</u>ivē sivame<u>n</u>al āmē.

Translation

In the infinite knowledge, in the association where malas don't join
    In the knowledge, not known, loosened in one-pointed consciousness
With the boundless grace of Nandi, in the Supreme I unified
    Merging without merger is said to be the attainment of Śivahood.

Commentary

After scrutiny of all paths or stages for ascending to eternal existence (*adhvās*), the soul gets infinite knowledge in the association of Śiva; where the āṇava, karma and māyā malas do not cling. This knowledge is endowed by divine grace. The soul has loosened itself from the malas, by the focused and singular thought of Śiva. Tirumūlar says that with these tools he conjoined the boundless grace of Nandi, the Supreme. Transcending "I" ness, the merging with Śiva is said to be the real merging.

Mandiram 2639

காலினில் ஊறும் கரும்பினில் கட்டியும்
    பாலினுள் நெய்யும் பழத்துள் இரதமும்

பூவினுள் நாற்றமும் போலுள் எம்மிறை
    காவலன் எங்கும் கலந்துநின் றானே.

Transliteration

Kāliṉil ūṟum karumpiṉil kaṭṭiyum
    Pāliṉuḷ neyyum paḻattul iratamum
Pūviṉuḷ nāṟṟamum poluḷaṉ em-m-iṟai
    Kāvalaṉ eṅkum kalantuniṉ ṟāṉē.

Translation

He is sense of touch in air, sweet in sugarcane
    He is ghee in milk, He is sap in fruit
He is fragrance in flower, He is our Lord
    The protector stands everywhere mingled.

Commentary

In this verse, Tirumūlar expresses that after probing the *adhvās* he concluded that the Lord is with the soul and is all pervading. The Lord is unseen and yet present in all seen objects as the inner principle. He is immanent in all animate and inanimate beings and forms. He is the sense of touch in air, the sweetness in sugarcane, and He resides in milk as (the latent potential to become) ghee. The immanent principle is our Lord, the power and protector of all.

The immanent nature of Śiva is also depicted in the hymn of Saint Appar (Tirumuṟai V, 90.10) and in the Sangam poem *Paripāḍal* (3.63-68). In the *Śvetāśvatara Upaniṣad* (I.15.16), the immanence of Brahman is also vividly portrayed.

Mandiram 2640

விருப்பொடு கூடி விகிர்தனை நாடிப்
பொருப்பகம் சேர்தரு பொற்கொடி போல
இருப்பர் மனத்திடை எங்கள் பிரானார்
நெருப்புரு வாகி நிகழ்ந்துநின் றாரே.

Transliteration

Viruppoḍu kūḍi vikirtaṉai nāḍi-p
Poruppakam certaru poṟkoḍi pōla
Iruppar maṉattiḍai eṅkaḷ pirāṉār
Neruppuru-v āki nikaḻntuniṉ ṟārē.

Translation

Our Lord assumes the form of fire
Abides in the hearts of those persons
Who seek Him with intense devotion
Like the gold creeper joining the mountain.

Commentary

In this verse, Tirumūlar indicates that Lord Śiva exists in the effulgent form of mystic fire (kuṇḍalini) within the heart of those who have probed the *adhvās*. He advises aspirants to develop intense devotion for the Lord. He uses the gold creeper and mountain analogy to denote the effect of kuṇḍalini yogā. The gold creeper indicates the kuṇḍalini śakti, abiding at the mūlādhāra (base). The mountain is the *mahāmēru,* i.e. the *sahasrataḷa.* The coiled *śakti* ascends from mūlādhāra to the top. It resembles a creeper entwining the mountain.

Mandiram 2641

நந்தி பெருமான் நடுவுள் வியோமத்து
வந்(து) என் அகம்படி கோயில்கொண் டான்கொள்ள
எந்தைவந் தானென்(று) எழுந்தேன் எழுதலும்
சிந்தையின் உள்ளே சிவனிருந் தானே.

Transliteration

Nandi perumāṉ naḍuvaḷ viyōmattu
Vant(u)eṉ akampaḍi kōyilkoṇ ḍāṉ koḷa
Entaivan tāṉeṉṟ(u) eḻuntēṉ eḻutalum
Untaiyiṉ uḷḷē sivaṉirun tāṉē.

Translation

Lord Śiva appeared in the centre of *citākāśa*
Steeped in the temple of my heart
'My Father came' thus saying, stood up to great
Śiva abided in the inner recess of my heart.

Commentary

Lord Śiva is everywhere. However for devotees who have made inquiry of *adhvās,* He appears in the *citākāśa,* the limitless space of jñāna; which is in both the microcosm and also macrocosm. Tirumūlar being a great Śivayogin expresses here his mystic experience. With love Lord Śiva entered his heart as if it was a temple. In order to greet Him, he stood up with folding hands, but to his wonder, He abided in his inner heart.

Mandiram 2642

தன்மைவல் லோனைத் தவத்துள் நலத்தினை
நன்மைவல் லோனை நடுவுறை நந்தியைப்

புன்மைபொய் யாதே புனிதனை நாடுமின்
　　பன்மையில் உம்மைப் பரிசுசெய் வானே.

Transliteration

Tan̲maival lōn̲ai-t tavattuḷ nalattin̲ai
　　Nan̲maival lōn̲ai naḍu-v-ur̲ai nandiyai-p
Pun̲maipoy yātē pun̲itan̲ai nādumin̲
　　Pan̲maiyil ummai-p paricucey vān̲ē.

Translation

He excels in His nature, He is the fruit of *tapas*
　　He knows the good, He abides in the heart's centre
Seek the Holy, avoiding all littleness and falsehood
　　He bestows grace on you among the many.

Commentary

Lord Śiva is the embodiment of all auspicious qualities, which are subsumed under *sat* (truth), *cit* (intelligence) and *ānanda* (bliss). The word "tapas" denotes *caryā, kriyā* and *yogā*. As a result of practising these three methods, the aspirant attains *jñāna*, the fruit. Śiva knows what is best for His devotees. He enshrines Himself in the centre of the devotees' hearts.

Tirumūlar advises aspirants to avoid all kinds of egocentric "littleness" and falsehood in order to become pure. Śiva bestows grace on the sincere devotees He finds among the many souls.

Mandiram 2643

தொடர்ந்துநின் றான் என்னைச் சோதிக்கும் போது
　　தொடர்ந்துநின் றான்நல்ல நாதனும் அங்கே
படர்ந்துநின்(று) ஆதிப் பராபரன் எந்தை
　　கடந்துநின்(று) அவ்வழி காட்டுகின்றானே.

Transliteration

Toḍarutuni<u>n</u> <u>r</u>ā<u>n</u>e<u>n</u><u>n</u>ai-c cōtikkum pōtu
Toḍarntuni<u>n</u> <u>r</u>ā<u>n</u> nalla nāta<u>n</u>um aṅkē
Paḍarntuni<u>n</u><u>r</u>(u) ādi- parāpara<u>n</u> entai
Kaḍantuni<u>n</u><u>r</u>(u) a-v-va<u>l</u>i kāṭṭuki<u>n</u> <u>r</u>ā<u>n</u>ē.

Translation

The Lord as guru probed the *adhvas*, followed me
He is the good Master, continued with me
He is primal *parāpara,* my Father spreading everywhere
He transcends all, He helps me transcend all *adhvās.*

Commentary

Tirumūlar recalls that the Lord in the form of a preceptor condescended to probe the *adhvās*, closely following him. He is the good Master and always continues to abide in him. He is the Primal Parāpara, i.e. the most exalted Being, the Cosmic Father. He pervades all places, and at the same time transcends all limits. He helps the perfect soul transcend the six *adhvās* (stages of language and matter), viz. *mantra, pāda, varṇa, bhuvana, tattva* and *kalā.*

Mandiram 2644

அவ்வழி காட்டும் அமரர்க்(கு) அரும்பொருள்
இவ்வழி தந்தைதாய் கேளியான் ஒக்கும்
செவ்வழி சேர்சிவ லோகத்(து) இருந்திடும்
இவ்வழி நந்தி இயல்பது தானே.

Transliteration

a-v-va<u>l</u>i kāṭṭum amararkk(u) arumporuḷ
i-v-va<u>l</u>i tantaitāy keḷ-i-yā<u>n</u> okkum

ce-v-vaḻi cērsiva lōkatt(u) iruntiḍum
i-v-vaḻi nandi iyalpatu tāṉē.

Translation

The Lord, rare to celestials, shows the virtuous way
In this birth, He is like father, mother, kith and kin
He stays in Śivaloka, to be attained by perfect path
In this way Lord Śiva extends help to aspirants.

Commentary

The Lord is rare even to celestials, who generally do not comprehend Him through proper means. As divine preceptor, He shows the disciple the virtuous ways of living and evolving. In this birth, being close to the soul, He helps like a father, mother and close relatives. His residence is in Śivaloka, to be reached by following the perfect path; viz. *caryā, kriyā,* yoga and jñāna. Lord Śiva helps the soul in manifold ways on its journey to eternal beautitude.

Mandiram 2645

எறிவது ஞானத்(து) உறைவாள் உருவி
அறிவது னோடேயவ் வாண்டகை யானைச்
செறிவது தேவர்க்குத் தேவர் பிரானைப்
பறிவது பல்கணப் பற்று விடாரே.

Transliteration

Eṟivatu jñāṉatt(u) uṟaivāḷ uruvi
Aṟivatu ṉō ḍē-y-a-vv-āṇṭakai yāṉai-c
Ceṟivatu tēvarkku-t tēvar pirāṉai-p
Paṟivatu palkaṇa-p paṟṟu viḍārē.

Translation

Hurl the sword unsheathed against the triple malas
    Realize the Lord who is always immanent within you
Merge with the Lord who is God of celestials
    Renounce the many groups who never left desires

Commentary

In this verse Tirumūlar uses rhetorical language to communicate the spiritual message. *Pañcākṣara* is the sheath, while the sword indicates jñāna. One must strike against the darkness of āṇava, karma and māyā with the help of jñāna. The Lord abides within the heart. The aspirant must realize His presence within himself. He has to detach from the physical life and merge with the blissful Śiva, who is the chief of all celestials. Tirumūlar strongly advises to avoid the company of those who fail to abandon pursuits of worldly desires.

Mandiram 2646

ஆதிப் பிரான்தந்த வாளங்கைக் கொண்டபின்
    வேதித்து என்னை விலக்கவல் லார் இல்லை
சோதிப்பன் அங்கே சுவடு படாவண்ணம்
    ஆதிக்கண் தெய்வம் அவனிவன் ஆமே.

Transliteration

Ādi-p pirāṉtanta vāḷaṅkai-k koṇḍapiṉ
    Vēdittu eṉṉai vilakkaval lārillai
Cōtippaṉ aṅkē suvaḍu paḍāvaṇṇam
    Ādikkaṇ teyvam avaṉivaṉ āmē.

Translation

After holding the sword, gifted by the Primal Lord
There is none to change and separate me from Him
I probe my mind without imprint of material things
He is the Primal Lord; soul becomes the supreme Śiva.

Commentary

The divine preceptor, Śivaguru, gifted Tirumūlar the sword of jñāna. He describes holding it in the hand of his mind. He declares that nobody is capable of changing this realization or separating him from the Lord. He examined his mind and vacated all thoughts associated with matter and its evolutes. After making the mind pure, the soul in the *śuddha* state becomes Śiva: who is the source and force of all beings.

Mandiram 2647

அந்தக் கருவை அருவை வினைசெய்தற்
பந்தம் பணியச்சம் பல்பிறப் பும்வாட்டிச்
சிந்தை திருத்தலும் சேர்ந்தாரச் சோதனை
சந்திக்கத் தற்பரம் ஆகும் சதுரர்க்கே.

Transliteration

Anta-k- karuvai aruvai vinai ceytar
Pantam paṇi-y-accam palpirap pumvāṭṭi-c
Cintai tiruttalum, cērntāra-c cōtanai
Cantikka-t tarparam ākum caturarkkē.

Translation

Āṇava, the root of birth, formless māyā and karma
Which are bonds causing fear and manifold births

Those, who received *adhvā* by inquiry destroyed them
Attained perfection of thought and unity with Tatpara.

Commentary

The triple bonds are the āṇava *mala* which is the root of birth, māyā which is formless and the karma of two-fold deeds (good and bad). They are instrumental for the fear and misery which cause different kinds of births. It is through the preceptor that the aspirant inquires into his *adhvās.* It is through the means of *dīkṣa*, initiation (empowerment), that the bonds are destroyed. Such an aspirant attains purity of thought, word and deed. He is in the *śuddha* state and becomes one with Tatpara, i.e. the Supreme Śiva.

Mandiram 2648

உரையற்(று) ஒன்றை உரைத்தான் எனக்குக்
கரையற்(று) எழுந்த கலைவேட்(டு) அறுத்துத்
திரையொத்த என்னுடல் நிங்கா(து) இருத்திப்
புரையற்ற என்னும் புகும்தற் பரனே.

Transliteration

Uraiyar̲r̲at(u) on̲r̲ai uraittān̲ en̲akku-k
Karaiyar̲r̲(u) el̲unta kalaivēṭṭ(u) ar̲uttu-t
Tirai-y-otta en̲-n̲-uḍal nīṅkāt(u) irutti-p
Purai-y-ar̲r̲a eṇṇuṭ pukumtar̲ paran̲ē.

Translation

Tar̲para taught me the one, which is indescribable
He stopped my thirst to learn the limitless texts
He made my wave-like body stable without falling
He entered my heart which is free from defect.

Commentary

In this verse, Tirumūlar reveals that Lord Śiva in the form of guru granted him immortality. The "indescribable one" denotes the unique Reality or Lord Śiva, which exists beyond the words and ken of thought. Taṟpara in the form of preceptor instructed him in the intrinsic nature of Absolute Reality. After realization of Supreme Reality, there is no need for further study; so the Lord cut off his thirst for learning the innumerable texts on different topics. In this context, it is pertinent to recall the declaration of Saint Māṇickavāsagar (A.D.800) that he did not require the learned and further learning would cease (*Tiruvāsagam* 39.3); he made this statement after he received initiation from the Lord in the form of preceptor.

The body arises and falls like the waves on the sea. The Lord transformed Tirumūlar's body to make it stable and strong through application of *kāya kalpa,* a rare Siddha medicine. The heart of Tirumūlar became free from defect. It was pure and perfect, and hence Taṟpara, Lord Śiva, entered his heart, abiding there forever.